

THE
NEW TESTAMENT

Of Our LORD and SAVIOUR

JESUS CHRIST

Translated out of the

LATIN VULGAT

BY

JOHN WICLIF, S.T.P. Prebendary of *Aust* in the Collegiate
Church of *Westbury*, and Rector of *Lutterworth*, about 1378.

To which is Præfixt

A HISTORY of the several Translations of the *H. Bible*
and *N. Testament*, &c. into English, both in MS and Print,
and of the most remarkable Editions of them since the
Invention of PRINTING.

vicar of Mergate.
By JOHN LEWIS, A.M. Chaplain to the Right Honourable *Thomas*
Lord *Malton*, and Minister of *Mergate*.

Καὶ βάρβαροι καὶ ἑλλῆνες τὰς ὡρὰς Ἰησοῦ γεγραφῶς πατέροις ἁρακλήτοις καὶ πατέρι φωνῇ μετλαμβανόν.
Eusebij Demon: Evangelii: Lib. iii. cap. ult.

L O N D O N :

Sold by *Thomas Page* and *William Mount* on *Tower-Hill*; and *William Parker*
at the *King's-Head* in *St. Paul's Church-Yard*, M,DCC,XXXI.





J. Pine del. et sculp.

To the Right Honourable

T H O M A S

**LORD Malton, and KNIGHT of the Most Honourable Order
of the BATH.**

May it please YOUR LORDSHIP!



WHEN I had determin'd to print, in Honour to his Memory, the following English Translation of the New Testament, made by that great and worthy Confessor Dr. *John Wicklif*, I thought it might be a dutiful Acknowledgment of the Favour I lately received from your *Lordship* to make you a Present of it. I hoped it would be a Pleasure to Your *Lordship*, who has so high an Esteem for that sacred Book, and whose Conduct is so particularly influenc'd by the Principles of it, to see an English Translation of it made in those dark Times by one who was a Native of the County where Your *Lordship* chooses to reside. It is now above an Age and an Half ago since that learned and active Prelate *Matthew Parker* printed the Four Gospels in the English Saxon Tongue, to shew, as His Grace said, that in Times past the Holy Scriptures were known to the People of *England* in their Vulgar Tongue. The following Translation is an Evidence of their being likewise known in the English spoken after the Conquest, tho' with this Difference, that as before the People's Reading and Hearing the Scriptures in their own Tongue was approved of as agreeable to the Christian Institution, their doing so was now condemned as Heretical. As 'tis the Nature of Things, when once corrupted, to wax worse and worse, so it was now not only determin'd, that it was Heresy to affirm, it was necessary to have the Scriptures translated into the Vulgar Tongue, but that the People should be driven by Force from the reading of them. So much Reason had our learned
Apologist

Apologist Bp. Jewel to observe of the pretended Catholics, *Nescio quo pacto, reverentiane, an conscientia, an desperatione victoriae, ut latro crucem ita isti semper horrent et fugiunt Verbum Dei.*

SINCE the Reformation indeed they have not in some Parts of the Romish Church absolutely denied the People the * Liberty of reading the Holy Scriptures in their Mother Tongue, particularly in *France* and here in *England*. But it has been remarked, that the People have been dealt with very insincerely, in that they have had obtruded on them the Vulgar Latin as the authentic Copy of the Bible; and had recommended to them Translations as truly made from the Vulgar which in Truth are not so. But to shew, that even this is a Sort of Compulsion, whenever Opportunity has served, and they have had it in their Power, the English Translations of this Book have been burnt and destroyed. One Proof of this of a late Date I beg leave to mention to Your *Lordship*. In a † *second Remonstrance*, prepared by those appointed by Commission under the Great Seal of *Ireland* to enquire into the late Rebellion there, dated *June 16. 18 Car. 1643*, the Original of which I have now before me sign'd by Four of the Commissioners, among other Facts mentioned of the Hatred and Aversion of those Catholic Rebels to our Holy Religion, this is one; that at one Time they burnt One Hundred and forty Bibles because they were in English. This shews, that whatever Arts have been lately used to soften the Principles of the Romish Church and make them look more human than they appeared at the Reformation, Popery is still the same cruel, tyrannical Imposition on the common Faith and Sense of Christians that ever it was: and that if there are not so many Instances now of its savage Temper it's only for Want of Power and Opportunity.

THIS old English Translation which I now present to Your *Lordship* is made, Your *Lordship* knows, from the Vulgar Latin as the former one was in the Saxons Times. This Latin Translation was now commonly read in Churches, which being unintelligible to the People, and to some even of the Priests, Dr. *Wiclif* rendered it into English almost Word for Word, that, as is said in a Preface before the Translation of the Psalter, *they that knew not the Latin might by the English come to many Latin Words*. On this Account the Translation is rather too Verbal and not always good English: But, Your *Lordship* will observe, it's notwithstanding as intelligible to an English Reader as the Translation made at *Rheims* for the Use of the English Roman Catholicks 200 Years after, as not leaving so many of the Original Words retained in the *Latin* untranslated into *English*.

THE English Language had undergone a very great Alteration by the Coming in of the *Normans* about § 300 Years before this Translation was made. Since tho' many of the Monosyllables were still continued as they are to this Day, and the

* That they had not this Liberty or Allowance before seems plain from what Sir *Tho. More* proposed, viz. that as nere as may be devised no man have the Holy Scripture but of the Ordinarie's hand, and by him thought and reputed for such as shall be lykely to use yt to Goddys honour and meryte of his owne soule. Dialoges book iii. ch. 16.

† On it is endorsed *Recd at the board x Novembr. 1643*: and sign'd *Hen: Jones*, who was *Dean of Kilmore, Randall Adams, Henry Brereton, Edward Pigott*.

§ Mr. *Wharton*, by comparing the ancient Charters granted by the Norman Princes, observes, that the English Saxon Language began to be wholly disused in the Reign of *Hen: II.* or about A. D. 1160. somewhat above 200 Years before *Wiclif's* Translation.

the Characters for some Time not altered, the *Saxon* Compounds and De-compounds grew many of them out of Use, and in their stead *French* Words and Phrases were introduced. *Trevisa* indeed, who lived a little after Dr. *Wichif*, tells us, that in his Time this Humour of learning and speaking *French* was somewhat abated, and that *gentlemen had much left for to teach their children french*. However, our Language was by that Time so much changed, that the former Translation of the New Testament was become perfectly unintelligible to the common People, so that a New Translation was necessary. And the present Publication of it is so far of Use to us, that it serves to explain the Meaning of a great many Words still retained in the English Translations of the Bible and Psalter now in Use.

TO this old English Translation of the New Testament I have præfixed a History of the several Translations of the Holy Scriptures into English from the Beginning, in which I have been somewhat assisted by Your *Lordship's* noble and well-chosen Library. This, my Lord, is what has been often attempted and performed in part by both Foreigners and our own Country-men. *F. Simon, Dupin, Le Long, Boernerus, Rimpæus, &c.* abroad, and *Usher, Fuller, Durell, Burnet, Wharton* and *Strype*, with some others of lesser Name here at home, have obliged the World with some Account of them. I have done all I could, with the Help and Assistance of my Friends, particularly those two very learned and excellent Men Mr. *Thomas Baker* of the College in which Your *Lordship* was educated, and Dr. *Daniel Waterland*, to supply their Omissions and to give as exact and authentic an Account of the several English Bibles, Testaments, Psalters, &c. which from time to time have been printed, as I could possibly get: tho' indeed I have not often gone out of my Way, and as seldom as possible found any in it to expose their Mistakes; being no wise enclined to try to gain my self a Reputation by lessening that of others.

WITH these several Translations of the Holy Scriptures into English, a late Buffoon, who personates what he calls a Catholic, tries to make himself and the grinning Spectators of his Tricks as merry as they can be with his low Wit and staring Lies. The Ground-Work of his Fable are *Gregory Martin's* and the *Rhemists* idle Tales and Mis-representations of the English Translations in Use in K. *Henry VIII. Edw. VI. and Q. Elizabeth's* Reigns; which tho', like the Stories of our present Free-Thinkers, they have long since been again and again confuted, this Merry-Andrew like them trumps up afresh to divert his ignorant Gapers. He would fain make his Readers believe, contrary to common Sense and plain Eyesight, that *besides our corrupting our Bibles against all or most Points of Catholic*, he means Roman-catholic, *Doctrine, we even change the ancient Catholic and accustomed Use of Words of Scripture into new devised Terms, as for Holy Ghost, Holy Wind: because instead of the old English Word Ghost our Translators sometimes use the Latin Word Spirit, which, it's well known, is the Meaning of the Word Gast or Breath.* But thus, like the Roman Soldiers, who made our B. Saviour the Subject of their Mockery by dressing him out of Character, does this Scoffer try to render the English Reformation to the utmost ridiculous, by putting on it a Fool's Coat and arraying it in doggrel Hudibrastical Rhyme.

b

BUT

BUT I fear I am too tedious and have detained Your *Lordship* longer than I should. I shall therefore only add my most sincere Prayers, that the great Author and Preserver of our Faith would long continue Your *Lordship* to adorn the Doctrine of GOD our Saviour in all Things, and am with the most perfect Esteem and sincerest Gratitude for Your *Lordship's* Favours,

May it please Your *Lordship*,

YOUR LORDSHIPS *most Dutiful*,

most Obliged, and most Obedient Chaplain,

J. LEWIS.



Advertisement.

IN fitting the following old English Translation of the New Testament for the Press, which is a valuable Curiosity, and of great Use to those English Men who are desirous to understand their Mother Tongue, the Editor has been much assisted by the Reverend Dr. Daniel Waterland who collated the Editor's Copy with ten MSS. of this Translation in the Libraries at Cambridge. The same learned Person was at the Trouble of Transcribing for the Editor's Use some of the lessons and pistlis of the oolde lawe that ben rad in the Chirche bi al the yeer aftir the uss of Salisburi in the Order in which they are placed at the End of a MS of the New Testament that was Sir William Pepys's, and by him given to the Library of Magdalen Coll: in Cambridge. But these the Editor was forc'd to lay by for want of Encouragement. The Editor himself had the Use of two MSS. one lent him by the Honourable Sir Edward Dering Baronet of Surendering, and another of his own. He had likewise sent him from Oxford Specimens of the most noted MSS. of this Translation in that famous University, viz. Three in the Libraries of Christ-Church, Queen's-College, and St. John's, and Three in the Bodleian-Library. By collating them it appeared to him, that these MSS. are generally written with so much Care and Exactness, that there are in them but few Variations, and they not material.

In drawing up the History of the several English Translations and their most remarkable Editions in Print, (which is no inconsiderable Part of the *Historia Literaria*, and in perusing which the Reader sees with Pleasure the gradual Improvements which have been made in this Part of Learning and Knowledge) the Editor thinks himself obliged to own the great Helps he has had from the above-mentioned learned Friend, and the Reverend Thomas Baker, B. D. and from the Collections made on this Subject, tho' with a more extended View, by the reverend and ingenious William Jacomb Vicar of Marden in Kent. He had likewise by the Favour of other Friends, particularly the late learned and communicative John Evans, D. D. the Inspection of several other very rare and uncommon Editions of the English Bible and New Testament. But in giving an Account of so great a Variety of Incidents, the Editor thinks he has Reason to fear, that, notwithstanding all his Care, there are some Mistakes made which will need the Candour of the Reader: Tho' he hopes they aren't very great, but only such as human Frailty is apt to slide into. Of this, however, he dares be confident, that he has spared no Cost nor Pains to find out the Truth, and has used his utmost Care not to misreport it.

At the End of all is added a Glossary to explain the obsolete Words in this old Translation, which the Editor presumes to recommend as more perfect than any other Part of this Performance, it having been revised and corrected and had many Additions made to it by the able and accurate Hand of the forementioned Dr. Waterland.

As the Editor has printed but a few Copies, no more than enow, as well as he could calculate, just to pay for the Paper, Printing and Engraving, and has considerably enlarged the History above-mentioned since his publishing Proposals, &c. what Copies are printed can't be afforded at a lower Price than is there mentioned. What he has done, he hopes the Subscribers will accept of as a well-meant Offering to the Memories of those good and excellent Men to whose faithful and unwearied Labours and Christian Resolution England is so much obliged for that Divine Light and Knowledge of the Holy Scriptures which it now enjoys, and which the Editor hopes we shall always know how to value and esteem notwithstanding the many Arts and Inventions of the present Infidel Factors to render them ridiculous and contemptible.

N. B. The few Copies that remain unsubscribed for may be had, at a Guinea a Book in Sheets, at Mr. Page's and Mount's, Stationers on Great Tower-Hill, or at Mr. Parker's at the King's-Head in St. Paul's Church-Yard.

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ERRATA

ERRATA & OMISSA in the History, &c.

PAGE 3. Line ult. after *bears* add? P. 5. l. 38. read *December 31.* P. 14. l. 34. r. *The first of these Objections.* P. 16. marg. Note, l. penult. r. (g) *Penes Joan. Evans, D. D. Another, &c.* P. 21. l. 5. r. xxxiii. P. 25. l. 8. r. *in that in another.* Add at the bottom of the Margin; *It seems, that in some Quires or Chancels there had formerly been Latin Bibles thus placed. Thus it is said of John Rading or Rudyng, Archdeacon of Lincoln 1471, that fundavit Cancellum Ecclesie de Buckyngham, & dedit Biblia cathenanda in principali disco infra Cancellum prædictum.* P. 29. l. 27, 28. r. *Bibles purchased by the Dean and Chapter for the Library of St. Paul's.* l. 29. r. *Regnault.* P. 30. l. 3. after *heade* add, *which seems to have been Erasmus's Latin and Tyndal's English mentioned before.* P. 31. l. 6. from bottom add, *Archbishop Cranmer seems to have been the Person who took Care of this Edition, and for that purpose to have made use of the Corrections sent to him by those learned Bishops, &c. whose*

Review of the former Translation he had desired, as has been said before p. 22. P. 31. l. pen. r. *appears.* P. 36. l. 9. after *Image* dele *and.* P. 41. l. 6. r. *ber fyle.* P. 42. r. *Leonard;* and add in the Marg. after *every body,* *The xi yere of his regne he, K. Henry, helde his parliament at Norhampton, and sent Thomas of Kainterbery fled fro thenres for the debate that was betwene the King and him. — and this was the exchequour: for as muche that yf a clerk had ben taken and prouede for a thefe that he sulde haue ben don to deth, that holy cherche sulde nought saue him,* *Chroni. MS.* P. 52. l. 5. r. *says he by mistake.* P. 55. l. 7. for either r. *the lower.* P. 58. l. 6. r. *batou.* l. 45. r. *Hall.* P. 60. l. 18. r. *indeed in.* P. 64. l. 25. r. *let.* P. 65. l. 49. r. *In 1574 it —* P. 71. l. 36. r. *declaimed.* P. 81. l. 31. r. *July.* P. 81. l. 32, 33. r. *His Lordship likewise wrote to the Vice-chancellor and Heads of the University as follows.* P. 94. l. 12. r. *Huypelufamen.*

Errata in the NEW TESTAMENT.

PAGE 13. Col. 1. Line antepen. r. *seide to hem.* l. pen. r. *ghyve ye hem.* col. 2. l. 31. r. *hast.* l. 34. r. *verely.* l. 37. r. *him.* l. 40. r. *him.* l. 42. r. *saaf.* P. 15. col. 1. l. 38. r. *fro that our.* col. 2. l. 8. r. *stoone.* P. 16. col. 1. l. 8. r. *preiedist.* P. 21. col. 1. l. 23. r. *I seye to ghou.* l. 35. r. *sum man.* col. 2. l. 42. r. *out his bonde.* P. 22. col. 1. l. 8. r. *to rente.* P. 29. col. 1. l. 2. r. *se ye.* P. 33. col. 2. l. 24. r. *disperplid.* P. 34. col. 2. l. 3. r. *hem.* P. 35. col. 1. l. 28. r. *assaylid.* P. 44. col. 1. l. 36. r. *he gladide.* col. 2. l. 8. dele *seide.* P. 50. col. 1. l. 16. from

bot. r. *beryirge.* P. 76. col. 1. l. 26. r. *leuth.* l. 58. r. *nyle.* col. 2. l. 9. r. *seblenesses.* P. 84. col. 1. l. 21. r. *that reyside.* P. 88. marg. Note, l. 1. r. *nec.* l. 4. r. *Benedictine.* P. 91. marg. Note, l. 1. dele § &. P. 104. col. 1. l. 6. r. *conscience.* P. 107. col. 2. l. 8. from bot. r. *† thou.* marg. Note, after *sanctos* r. *† sis for sim.* P. 110. marg. Note, l. 1. r. *intromittentes.* P. 113. col. 2. l. 16. r. *forghete.* P. 126. marg. Note, r. *scenofactoria;* in *Wiclif's Copy it was scoinofactoria.* P. 137. col. 2. l. 10. r. *agenward.*

Omitted in the GLOSSARY.

BAre, *naked.* Mar. xiv.
 Biholding, *considering.* Gal. v.
 But, *except, unless.* Luc. ix. Yet. 2 Cor. xiii.
 Cannes, *A. S. cups, water-pots.* Jon. ii.
 Capitle, *Lat. a summary, beads, recapitulation.* Ebr. viii.
 Caste, *added.* Mat. vi.
 Casting, *vomiting.* 2 Pet. ii.
 Cleere, *sincere, pure.* 2 Pet. iii.
 Clenli, *sincerely.* Filip. i.
 Clensing, *straining.* Mat. xxiii.
 Defafen, *disguise.* Mat. vi.
 Dispisid, *neglected.* Ebr. viii.
 Fallace, *Lat. deceitfulness.* Mat. vi.
 Felden fast, *irruerent in eum.* Mat. iii.
 Forth dayes, *hora multa.* Mar. vi.
 Go, *walk.* Effes. ii.
 Heelde, *pour.* Deedes ii.
 Hevy, *grievous.* Mar. xiv.
 Keueriden, *recovered.* Ebr. xi.
 Kyn, *kind, generation.* 1 Pet. ii.
 Lightere, *easier.* Marc. ii.

Lywyng, *conversation.* Effes. ii.
 More, *rather.* Effes. v.
 Musyng, *murmuring.* Jon. vi.
 Opynyouns, *reports.* Mar. xiii.
 Ple, *plea, controversie.* Ebr. vi.
 Plentee, *fidness.* Ebr. x.
 Repreued, *rejected.* Ebr. xii.
 Skipten, *skipped, leaped.* Dedis xiv.
 Soun, *sound.* Luc. xxi.
 Stranglide, *choked.* Mat. xviii.
 Take. See *bitake,* Marc. x.
 Take ye kepe, *mind, observe.* Marc. xiii. Galat. iv.
 That, *but.* Galat. v. Filip. i.
 Tree, *wood.* 2 Tim. ii.
 Vituled, *virtualed.* Deed. xii.
 Uncharged, *disburthened, unloaded.* Deedis xxi.
 Welle, *spring, fountain.* Mar. v.
 Woot, *knew.*
 Worthi, *noble.* Luc. xix.
 Wynside, *kicked.* Prol. to Dedis.

Directions to the Binder for placing the Prints.

1. The Editor's Picture facing the Title.
2. Frontispiece of *Cranmer's Bible* facing Page 30.
3. *Wiclif's Picture* facing the New Testament.

Lewis, John.

THE H I S T O R Y O F T H E ENGLISH Translations of the BIBLE, &c.

C H A P. I.

*Of the Translating several Parts of and the Whole BIBLE
into British, English-Saxon, and the English spoken after
the Conquest.*



S the miraculous descent of the Holy Ghost (a) on the Apostles was for this purpose, that every Man there present might hear them speak in the Tongue wherein he was born, the wonderful Works of GOD, so we find, that after these wonderful Works were written, (b) that so Men might know the Certainty of them, and believe, that Jesus (c) is the Christ the Son of GOD, and that believing they might have Life through his Name, these Writings or Declarations were not confined to the Language in which they were at first written, but were translated into the several Tongues of every Nation under Heaven to which the Apostles came. This is expressly affirmed by Eusebius, that (d) both Greeks and Barbarians had the Writings concerning Jesus in their own Country Characters and Language. Or, that the New Testament, however, was every where in the Vulgar or Mother Tongue of the Country or People for whose Use and Instruction it was originally designed. The same is acknowledged by the more learned of the Romanists, 'That (e) it would not be difficult to prove, that long before their Novelties, who at this Day are called Protestants, there were

'Translations of the Scripture in the Mother Tongue among almost all the Nations or People of the Christian Name:' Which has been very particularly shewn by F. Le Long in his Sacred Bibliotheque (f). In an extraordinary Consistory held at Rome, A. D. 679, (g) about British Affairs, it was among other things ordained, That Lessons out of the Divine Oracles should be always read for the Edification of the Churches, that the Minds of the Hearers might be fed with the Divine Word, even at the very time of their Bodily Repast. And indeed the first Synodical Prohibition or Restraint of this Liberty or Birth-right of Christians in the Use of the Holy Scripture in their own Language, we find was in a Synod held at Tholouse, A. D. 1228, on occasion of the Doctrine and Preaching of the Waldenses, That the Holy Scripture is the Rule of Christian Faith; and that the Reading and Knowledge of it is free and necessary to all Men, to the People as well as to the Clergy. In opposition to this Principle the Synod then decreed, in the following Terms: (h) We forbid, that Lay-men be permitted to have the Books of the Old and New Testament; unless perhaps some one out of Devotion desires to have the Psalter or Breviary for Divine Offices, and the Hours of the Blessed Virgin; but even those they may not have translated in the Vulgar Tongue.

When therefore (i) St. Paul the great Apostle of the Gentiles, who most probably was the Apostle of the Britains, had by his Preaching converted the ancient Inhabitants of this Island of Great Britain to the Christian Faith,

B

(a) Act. ii.

(b) Luke i.

(c) John xx.

(d) Dem. Evang. lib. 3. c. ult.

(e) Jam ante ortas eorum qui hodie protestantes appellantur novitates apud omnes fere Christiani nominis gentes Scripturæ Versiones extitisse lingua vernacula multis probare non esset arduum. F. Simon disq. critica de variis Bibl. edit:

(f) See Usserius Hist. dogmat. de Script. & Sacris Vernaculis.

(g) Spelman's Councils, Vol I.

(h) See here in England, The Office of the Holy Week according to the Roman Missal and Breviary, printed in the vulgar tongue. F. Simon thus represents the sense of the Roman Catholic Doctors at present; Omnia non respiciunt Scripturæ S. versiones plebeis sermonibus conceptas, modo non ab omnibus & absque ulla temporis, loci, & personæ restrictione legantur, & ut inquirunt, non profit potius quicquid obesse potest Disquirit. But see Bishop Kidder's Reflections on a French Testament, printed at Bourdeaux An Dom MDCLXXXVI.

(i) M. Parker de antiqui. Ecc. Brit. Test. Usher de primordiis Ecclesiæ Britannicæ, Stillington Orig. Britan.

Faith, it can't be supposed but that He, or however his Successors in that Ministry, took care they should have in their own Language the things which he or they had preached to them concerning *Jesus*, tho' at this time no Copies of any such Writing are any where remaining. After so entire a Conquest as was made of those People by the savage and barbarous *Saxons*, one need not wonder at the Destruction of what Records or Memorials they had, whether religious or civil.

However, after the *Saxon* Inhabitants of this Country were converted to Christianity, we are sure they had the whole Bible in their own Country Characters and Language, and that the four Gospels in the same Language were read in their Religious Assemblies. A Copy of these was by the Assistance and Encouragement of our learned Primate *Matthew Parker* printed by that learned and indefatigable Confessor and Martyrologist *John Fox*, from a MS. now in the * *Bodleian* Library, N. E. F. 3. 15. with the following Title, *The Gospels of the fower Evangelistes (a) translated in the olde Saxons tyme out of Latin into the vulgare tounge of the Saxons, and now published for testimonie of the same.* At London by *John Day* dwelling ouer *Aldersgate*. 1571. *Cum Privilegio Regiæ Majestatis per decennium.*

In a Dedication to the Queen it's observed, That 'by Archbishop *Parker's* industrious diligence and learned labours this booke with others moe had bene collected and searched out of the *Saxons* monuments.' And the Archbishop himself gave the following account of it; (b) *Edidit etiam quatuor Evangelia Saxonico idiomate: ut liqueret Scripturas antea fuisse vulgari sermone Anglicano populo rotas.* This was the Method that learned Prelate took to confute the Papiests impudent Boast of *Antiquity*, and their as shameless Fiction of the *Novelty* of the Faith and Worship of the Protestants: Out of their own Mouths he condemned those wicked Servants.

Thus about this time the (c) Archbishop published, in *Saxon* and the present *English*, a *Sermon on Easter Day* of the *Paschal Lambe*, and part of a Letter of *Elfrike* Abbot of *St. Albons*, written by him to *Wulfine* Byshop of *Scyrburne*, A. D. 950. These his Grace called 'A Testimonie of *Antiquitie*, shewing the *ancient Fayth* in the Church of *ENGLAND*, touching the *Sacrament* of the body and bloude of the Lord here publikely preached, and also received in the *SAXONS* tyme above 600 Years ago.' In a Preface prefix'd to them it's said, that it was owing to the Archbishop's diligent Search for such Writings of *Historie* and other *Monuments* of *Antiquitie*, that these Pieces were brought to light. And because these Tracts are so plain and expresse against the bodily Presence, which the Papiests pretend was never opposed before *Berengarius's* time, about 1050; and that they of the Roman Church are apt to complain of *Misrepresentation*, therefore at the end of these Tracts the Archbishop added a Certificate signed by himself, the Archbishop of *York* and thirteen other Bishops, attesting, That 'this *Saxon* Homily with the other testimonies did fully agree to the olde *ancient* bookes from whence they were taken, and were truly put forth in print without any adding or withdrawing from the same.' But to return to the *Saxon* Gospels.

Mr. *Fox* in his aforesaid Dedication to the Queen tells her Majesty, That 'our Countryman *Bede* did translate the whole Bible in the *Saxon* tounge: that he translated againe the gospel of *St. John* in the *Englishe* tounge a little before his departure; that *K. Alfrede* translated both the olde and the newe Testament into his own native language: and that, if *Histories* be well examined, we shall finde both before the Conquest and after, as well before *John Wickliffe* was borne as since, the whole body of Scriptures by sondry men translated into thys our cuntry tounge; insomuch, that *Thomas Arundell* then Archbyshop of *York* and *Chauncellour of England*, at the Funeral Sermon of *Queene Anne*, who dyed 1394, as *Polidore* seith, did auouch, that she had the Gospels in the vulgare tounge with divers expositors upon the same, which she sent unto *Hym* to be viewed and examined (d).'

In this Edition the *Saxon* is printed in large Letters in an inner Column, taking up about two thirds or more of the Page; and in the outer Column, opposite to the other, is *English* as now spoken, or what is called the Bishop's Translation, published by Archbishop *Parker*, A. D. 1568. This *Saxon* Translation was made from the *Latin* Vulgar, and is a sort of verbal rendring it. Another Edition of this Version was published by the learned Dr. *Thomas Marshal*, 1665, who tells us, he neither could find any thing of the Author of this Translation, nor settle the (e) Age of it; which no body need wonder at, since from the Variations of the *Stile* he was led to believe it was not the Work of one Hand, and that the Gospel of *St. Matthew* alone had two different Interpreters or Translators.

In his Observations on the *Anglo-Saxonic* Version of the Gospels, the Doctor remarks, that to any one who reads the Tracts, written in *Saxon* by Abbat *Elfric*, (f) of the *Old and New Testament*, it must be very obvious to note what Books of the Old Testament he translated into *Anglo-Saxonic*, the vulgar Language of his Time. Since in those Treatises they are thus named, viz. *Genesis*, *Exodus*, *Leviticus*, *Numbers*, *Deuteronomy*, *Joshua*, *Judges*, *Ruth*, four Books of *Samuel*, entitled in *Latin* *Liber Regum*, a fifth Book called *Verba dierum*, or *Chronicles*, the *Psalter*, three Books of *Solomon*, viz. *Proverbs*, *Ecclesiastes*, the chief of all *Songs*, two Books more placed with *Solomon's* Works, viz. the Book of *Wisdom* and *Ecclesiasticus*; the Prophets *Isaias*, *Jeremias*, *Ezekiel*, *Daniel*, the twelve Prophets, *Esdras*, *Job*, *Tobias*, *Hester*, *Judith*, *Machabees*. From whence one may conclude, that since that Abbat translated so great a Part of the Old Testament, and even some of the *Apochryphal* Books, it's in no wise

to

* *Nicestii Catal. veterum librorum septentrionalium.*

(a) *Bibli. Papyriana.*

(b) *De Antiquitate Brit. Eccles.*

(c) At the top of the Title Page of my Copy of this little Book, 12mo. is written, *Liber D. [Daniel] Lowes ex dono reverendissimi patris Mathei Canter' Archiepif.* It has no Date, but was Imprinted at London by *John Day* dwelling ouer *Aldersgate* beneath *St. Martyns*.

(d) This account seems to have been taken from a Paper communicated to Mr. *Fox* by Archbp. *Parker*, and by him inserted in his *Acts* and *Monuments* with this Title, *A compendious olde treatise shewing how that we ought to have the Scripture in English; Ed. 1st. p. 452.* In this Paper it's reported, that *Q. Anne* had in *Englishe* all the iv Gospels. But this *Englishe* seems not to have been the *English* spoken after the Conquest, but the *Anglo-Saxonic*. For thus *John Hus* quotes the Words of Dr. *Wiclif* in his little Book of the *threefold bond of Love*, That 'the noble Queen of *England* has the Gospel written in three Languages, the *Bohemian*, *Teutonic*, and *Latin.*' *Replia contra Anglicam* Joan. Stokes, p. 136 ed. 1715. It is further said in this Paper, that a man of *London*, whose name was *Wyring*, had a Bible in *English* of *Northern* Speech which seemed to be 200 yeres old.

(e) Dr. *Marshal* tells us, that in the front of the MS. of these Gospels belonging to the publick Library of *Cambridge* is written in an old hand in *Latin* and *Anglo-Saxonic*, This book gave *Leofric* Bishop of the Church of *St. Peter's* in *Exeter* for the use of his successors: and that this *Leofric* died A. D. 1071 or 1073.

(f) See *W. Lisle's* Edition of this Treatise, 1623.

to be doubted that the Books of the New Testament were before turn'd into *Saxon*, and commonly read in that Language. Some Fragments of this Translation of the Old Testament, viz. Part of the *Obitach*, and of the Book of *Job*, were printed, by the Encouragement of that learned Reviver of the Study of the *Gothic* and *Anglo-Saxonic* Tongues, Dr. *George Hickes*, at *Oxford*, with the *Junian* Types by Mr. *Edward Thwaites*, A. D. 1698, to which is added the Apochryphal Piece, called, *The Gospel of Nicodemus in Anglo-Saxonic*, and a Fragment of the History of *Judith* in *Dano-Saxonic*. As to the *Psalter*, the above-mentioned Dr. *Tho. Marshal* observed, it had a great many *Saxon* Translators, as appears by the various Readings of four MSS. which are exhibited by Mr. *John Spelman* in the Margin of his interlined *Psalter*, which he published A. D. 1640. And another MS. Copy in the possession of the learned *Francis Junius*, which disagrees with all the others, and appears to have been written some time after the death of King *Ælfred*, since in the *Kalendar* prefixed to it at the vii *Calend. Novemb.* it is thus noted: *Ælfred rex obit*

On this occasion our Antiquary *William L'Isle*, Esq; of *Wilburgham*, who publish'd in *Anglo-Saxonic* and *English* the above-mentioned Treatises of the Abbat *Ælfric's*, observed, that 'had that good ordinance, first enacted by God, *Deut. x. 5.* for the preservation of the Book of his Law, by keeping a Copy of it in the Ark, been continued, and Standard Bibles been preserved in our Cathedral Churches, as it has been since appointed by King *Ælfred*, we might now have shewed the whole Book of GOD, or the entire Old and New Testament in *Saxon*, which was the *English* of those Times, translated both by that King and the Archbishop of *Canterbury*. *Ælfric (a).*

In the Translation of the New Testament, especially of the three first Gospels, Dr. *Marshal* has observed, there are some things which differ from the *Latin* Version now in use, and which seem to be taken from one more ancient, viz. the very ancient *Greek* and *Latin* MS. Copy of the New Testament which the learned *Theodore Beza* gave to the University of *Cambridge*. Among other instances of this, he mentions the interpolation in *Matt. xx.* betwixt the 28th and 29th Verses, which is in the *Cambridge*, *Bennet*, and *Hatton* MSS. tho' omitted in the printed Copy. *Ge pylmað togeðeonne on gehwædum þinge, &c.* This addition Dr. *Marshal* says he never could (b) find any where but in this *Anglo-Saxonic* Translation, and that very ancient *Greek* and *Latin* MS. Copy of *Beza's*. As in *Luke xvii. 7.* some *Latin* Copies have after *pascentem, oves*, and others *boves*; this Translation follows the former, *oððe secep lærgenðne*, but *Wiclif's* Translation is, *erynge or lesyunge oxen*. By what we have of this Translation, it appears it was a verbal Translation of this old *Latin* Copy, without always shewing regard to the idiotism or propriety of the *English*. Thus *Matt. i. 23.* *joðlice seo fæmne hæfð on innoðe.*—*Vere illa virgo habebit in ventre.*—And *John ii. 4.* *la þif. hæt is me 7 þe*; *Woman, what is me and thee?* Tho' indeed *Mat. viii. 29.* this idiom of the *Latin* seems rendred more agreeable to that of the *English*.—*hæt is þe 7 ur gæmæne?* *What is betwixt thee and us?* I add, that the Makers of this Translation seem to have had no notion of what the *Papists* are so fond, that in the ancient *Latin* Edition are certain words called *Sacred*, as *Baptism*, *Penance*, *Synagogue*, *Scribe*, &c. since we find them all translated into *English*, as *Baptism* is rendred *fulluht*, *Penance* *sædbote*, *Synagogue* *geramnungum*, *Scribe* *bocepe*, &c. So *Amen* is translated *joðlice*. *F. Simon* observes, that the best Translators of the New Testament have kept in the word *Philacteries*; but here we see it translated *healybec*, or *Neck-books*.

This *Anglo-Saxonic* Translation is, we see, divided into Sections, over each of which is placed a Rubric, directing when it should be read. For instance, *Matt. i. 18.* *Ðyr godþpel gehwæd on myð-winteræ mæsse æfen.* *This Gospel is to be read on Mid-winter's Mass Even.* Which is, I think, a good Proof, that at this time the holy Scriptures were read in the publick Service of the Church in a Language which the People understood. When this Translation was made, is very uncertain; it seems as if it was some time in the 6th or 7th Century, since *Bede* died A. D. 734.

As all Languages are in a flowing Condition, and never continue long in one State; so it was not a great while before by a change of the Civil Government here in *England*, which did all it could to abolish the native Language of the Inhabitants, and introduce the *French*, the *Saxon* Language was so altered, that the Inhabitants could understand very little or nothing of what had been their Mother-tongue, or however that of their *English* Ancestors. By this means the Translation of the holy Scriptures into the *Anglo-Saxonic* Tongue was of little or no use to the Subjects of *England* soon after the Conquest, or however to those of the vulgar sort.

The Bible being thus in a Tongue unknown to the common People, since it was now in *Latin* only, and not very common even in that Language, and the *Saxonic* being grown obsolete and out of use, an opinion, it seems, prevailed, that the knowledge of the Scriptures was unnecessary, nay, that it was not lawful for private Christians to read them in the Tongue wherein they were born. Nay, to that extravagance was this whim at length carried, that one *William Butler*, a *Franciscan* Friar, maintained, that 'the Prelates ought not to admit of this, that every one should at his pleasure read the Scriptures translated into *Latin*.' A paradox which served indeed to justify or excuse many of even the Priests of those times, who, as they knew nothing of the Scriptures but what they found of them in their *Portuises* and *Missals*, so they were not able to read those Portions of them there with understanding, so utterly ignorant were they even of *Latin*.

However, it pleased GOD in the times of this ignorance to raise up some of a better Spirit, and who had a greater regard for the dignity of the human Nature, as well as for the holy Scriptures. In *France*, *John Belet*, an eminent *Paris* Divine, observed, that (c) 'in the primitive Church it was forbidden to any one to speak in an unknown Tongue, unless there was some one to interpret: since it was agreeable to common sense, that it was a thing perfectly useless for a Man to speak and not be understood. Hence, he said, grew that laudable custom in some Churches, that after the Gospel was pronounced according to the Letter, or read in *Latin*, immediately it was explained to the People in the vulgar (d) Tongue. But, adds he, which confirms what is said above, what shall we say of our times, when there's scarce any one to be found who understands what he reads or hears.

Here

(a) See Archbishop *Parker's* Preface to his *Testimony of Antiquity*. *Whom de dubus Ælfreds differt.*

(b) See *Mills's* N. Testament, Ed. *Kist*, p. 45.

(c) A. D. 1190: *Divin. Offic. Explicat. proemium.*

(d) This was in use in the *Saxon* times here in *England*, as appears by the Epistles of *Ælfric*, by which the *Mass* Priest is ordered to say unto the People on Sundays and Holy days the sense or meaning of the Gospels in *English*.

Here in *England*, we find by the MS. Copies yet remaining, several attempts were made to translate into the *English* then spoken the *Psalter*, the *Hymns* of the Church, and the rest of the holy Scriptures. One of the first of these seems to have been *Richard Rolle*, an Hermit of *Hampole* in *Yorkshire*, who died *A. D.* 1349. He translated, and wrote a *Gloss* in *English* upon the *Psalter*. To it is prefixed a *Prologue*, before which in the imperfect Copy in the King's Library is the following Rubric, (a) *Here begynneth the prologe uppon the Sauter that Richard bermyte of Hampole translated into englyshe after the sentence of doctours and resoun.* The design of this *Prologue* is to describe the excellency of the *Psalter*, which he represents as comprehending *al the elde & newe Testament*, and *teching pleyntyly al of it*, and the *Mysteries of the trynyte and CHRISTIS incarnation.* At the end of it, the Author gives this account of his performance. (b) 'In this werke, says he, I seke no straunge *Englysh*, bot (c) lightest and commonest, and swilk that is most like unto the *Latyne*: so that thai that knawes-noght the *Latyne* be the *Englysh* may com to many *latyne* wordis. In the *Translacione* I felogh the *Letter als-mekille* as I may, and thor I fyne no proper *Englysh* I felogh the wit of the wordis, so that thai that shalle rede it (d) them thar not drede erryng. In the expownyng I felogh holi *Doctours.* For it may comen into sum envious mannes honde that knowys not what that he suld say at wille faye that I wist not what I sayd, and so do harme tille hym and tille other.' Next this *Prologue* follows, 'Here bigynneth the Sauter. *Psalms primus. Beatus vir.*— In this psalme he spekith of crist and his solewris blaundishyng to us, bihotyng blisfulhede to rightwise men. Sithen he speketh of veniaunce of wikkede men that thei drede peyne, sith thei wolle not loue ioye. He begynneth at the goode man and seith, *Blessid is (e) that man (f) the whuche ghede not in the counsel of (g) wikkede, and (h) the wey of synfule stood not, and in the chayer of pestilence satte not.*— *Psalms secundus.*— *Quare fremuerunt gentes.*— *Whi (i) gnaßide the folke? and the puple thoughte ydil thoughtis?* The prophete snybbyng hem that shulde turmente crist seith, *whi?* as hoo seith, what enchesun hadde thei? sotheli none but yuel wille, for he contrariede her ivele lywyng in werke and word. the folke thei were tha knyghtis of rome that crucified crist, thei gnaßide aghen hym as bestis wode without resoun: and the puple that was the iuwes. *thoughte in ydel* that is, in wayne was ther thoughte whan thei wende have halde crist euere deed that thei myghte not doo, for thi in wayne thei trauelide as eche man doth that thoru — pryde and ypocrisye weneth to hude cristis lawful ordenaunce.' This, I suppose, is a sufficient Specimen of this Translation, and the *Gloss* or *Exposition* of it: The Translation is, we see, a literal or verbal one from the *Latin Vulgate*: the *Gloss* is generally after the mystical allegorical way at that time in fashion, and is dry and insipid enough.

In the *Harleian* Library (k) is somewhat a different Translation of the *Psalter*, with a *Gloss* on it. A Specimen of this is the following rendring of the *second Psalm*, Verse 1. 'Quare fremuerunt gentes. — Why gnaßes the gens, and the peple thoughte ydil thingis? The prophete snybband hem that tourmentid crist saies, *whit the gens* thoo were the knyttes of rome that crucified crist. *gnaßed* as bestes with oute resoun: and the peple thoo were the jewes, *thoughte waynte thoughtes*: that was to holde crist ded in sepulcre that thei mighte not doo, forthi in veyne thei traveilde.'

In the King's Library (l) is another imperfect Copy of a Translation of the *Psalter*, from *Psalms lxxxix.* to *cxvii.* There's nothing in the MS. to shew the Author, but it is a very different Translation from that just now mentioned in the *Harleian* Library. It begins as follows. 'Psalms (m) 89. *Domine refugium.*— Lord thou art made refute to us fro generacioun to generacioun. Here the profete, astir sharp reprovyng of vicious men, was movid of the hooly goost for to ymagin and to knowe that malicious enmytee and feers pursuyng wole sue sone astir.'

At the end of the MS. of *Hampole's Psalter* in *Sidney* College follow the several Canticles hereafter mentioned, translated and commented on as the Book of *Psalms* is, viz. here endith the sauter and bigynnen the canticles.

Canticum *Isaie xii. Confitebor tibi Domine, &c.* (n) Lord I schal knowleche to the for thou were wrooth to me strong veniaunce is turned, and thou hast comfortid me.

Canticum *Anne i Sam. ii. Exultavit cor meum in Domino, &c.*

Canticum *Moyßi. Exod. xv. Cantemus Domino, &c.*

Oracio *Abacuch. Abac. iii. Domine audivi auditionem tuam & timui.*

Audite Cæli quæ loquor, &c. Deut. xxxii.

Magnificat anima mea Dominum, &c. Luc. i.

Et sic explicit psalterium David.

As the *Psalter* was thus translated and commented on by divers Hands, and the Church Hymns rendred into *English*, so it seems as if some parts, if not all of the New Testament, were by different Persons rendred into the *English* then spoken, and glossed or explained in the same manner. In the (o) MS. Library of *Bennet* College in *Cambridge* is a *Gloss*, in the *English* spoken after the Conquest, on the following Books of the New Testament, viz. the Gospels of *St. Mark* and *St. Luke*, the Epistles to the *Romans*, *Corinthians*, *Galatians*, *Ephesians*, *Philippians*, *Colossians*, *Thessalonians*, *Timothy*, *Titus*, *Philemon*, and *Hebrews*, among which is inserted betwixt the Epistles to the *Colossians* and *Thessalonians* the *Apochryphal* Epistle to the (p) *Laodiceans*. Of this Translation I hope it will not be reckoned impertinent to subjoin the following Specimen sent me by *Dr. Waterland*.

'*Mark* I. 7. And He prechyd fayande, a stalworther thane I schal come estar me of whom I am not worthi downfallande, or knelande, to louse the thwonge of his Chawcers.

'*VI. 22.* When the Doughtyr of that *Herodias* was in-comyn and had tombylde and pleside to *Harowde*, and also to the sittande at mete, the kynge says to the wenche.

' XII.

(a) No 1512.

(b) MS. fol. *Sidney Coll. Camb. K. 5. 3.*

(c) That that is chaff and moost comyn MS. penes *Jos. Ames de Wapping*: in which this Prologue is placed before the *Psalter* of *Wiclif's* Translation.

(d) dar not.

(e) the.

(f) that:

(g) wikkide men.

(h) stood not in the weye of synnairs and sat not in the chair of pestilence.

(i) gnaßiden with teeth hethene men and pepils thoughten veyn thingis. MS. *Wiclif.*

(k) No. 93. D. 21

(l) No. 1517.

(m) according to the *Latin Vul.*

(n) MS. penes *Jos. Ames de Wapping.*

(o) P. vi:

(p) See *Codex Apochryphus Novi Testamenti Collect.* &c. a *Joanne Alberto Fabricio*, Anno 1703, p. 853, &c. *Usserii de epistola ad Laodiceenses dissertatiunculam.*

English Translations of the Bible.

‘ XII. 1. A man made a vynere, and he made aboute a hegge, and grofe a lake & byggede a tower.
 ‘ — 38. Be se ware of the scrybes whylke wille go in stolis and be hayllde in the market and for to sit in
 ‘ synagogis in the fyrte chayers.

‘ Luke ii. 7. — and layde hym in a cratche: (a) for to hym was no place in the dyversory.
 As for the Glois or Comment that accompanies this Version, it’s very like that of *Hamole’s* on the *Psalter*.
 In it are no Reflections on the Friers, and Popish Prelates, as is usual in *Dr. Wicklif’s* Writings, only the Glois is
 much more in the allegorical, mystical way, than in the literal one.

These Translations seem to have been made some time before the flourishing of the famous *Dr. John Wicklif*,
 but they were Translations of only some parts of the Old Testament, as the *Psalter*, the *Church-Lessons* and
Hymns, and of the New Testament, or rather of some of the Books of it, not of the whole Bible, however
 so far as appears to me at present. And then they seem not to have been published, but made only for the
 Translator’s own use.

John Wicklif was born about the (b) beginning of the fourteenth Century at *Wicklif* in *Torkshire*, and being bred
 to Learning, was educated in *Merton College* in *Oxford*, where he was first Probationer, and afterwards Fellow.
 In 1356 he is said to have written a Tract of the last Age, in which he exposed the many corrupt ways, then in
 use, of Mens coming to Ecclesiastical Benefices. But what seems to have made him most known, and to have
 gained him the greatest Reputation, was his opposing the Encroachments of the Begging Friers in defence of the
 University (c). Soon after this he was chosen Warden of *Baliol Hall*, and presented to the Rectory of *Fylingham*
 in the Archdeaconry of *Stowe* and Diocese of *Lincoln* (d), which he afterwards exchanged for that of *Lotegarshall*.
 In 1365 Archbishop *Islip* nominated him Warden of *Canterbury Hall*, which his Grace had founded a little before.
 Being, after the Archbishop’s death, ejected from thence by the Pope’s Bull, he read Lectures in Divinity in the Uni-
 versity with so universal an Applause, that almost every thing he said was received as an Oracle. In 1374 he was no-
 minated by the King, with the Bishop of *Bangor* and others, to be his Ambassador to treat with the Pope’s Nuncios
 concerning the Provisions of Ecclesiastical Benefices here in *England*, claimed by the Pope, and long complained of by
 our Parliaments as very injurious to the Rights of the *English Church*, and, as a Reward for his Faithfulness in exe-
 cuting this Commission, had given him by the King (e) the Prebend of *Aust* in the Collegiate Church of *Westbury* in
 the Diocese of *Worcester*, and the Rectory of *Lutterworth* in the Diocese of *Lincoln*. But the Doctor having in his Lec-
 tures at *Oxford* opposed the temporal Dominions of the Popes, and asserted the Regale of Princes, questioned the
 Power of the Keys as claimed by the *Roman See*, and defended the Authority of Christian Princes to punish and
 restrain wicked and disorderly Ecclesiastics, the Friers, who owed the Doctor a Grudge for his taking the Uni-
 versity’s Part against them, and exposing to the People their Cheats and Tricks to defraud them of their Money
 and Goods, complained of him to the Pope, and (f) exhibited against him xviii Conclusions, which they repre-
 sented as heretical, and charged him with maintaining. This gave the Doctor a great deal of Trouble, which,
 very probably, had ended in his being put to a violent Death, had he not at first been protected by the *English*
 Court, and afterwards by the Schism in the *Romish See*, occasioned by a double Election of Popes. But by these
 means was he preserved by divine Providence constantly to speak the Truth, and boldly to rebuke Vice to a good
 old Age, when being seized by the Palsy, he laboured under this fatal Distemper about two or three Years, and
 then died on (g) December 2. A. D. 1384.

It seems to have been soon (h) after this Prosecution that the Doctor set about the translating the (i) whole
 Bible into the *English* then spoken. This Translation he made from the *Latin Bibles* then in common use, or
 which were at that time usually read in the Church: The reason of which seems to have been, not that he
 thought the *Latin* the Original, or of the same Authority with the *Hebrew* and *Greek Text*, but because he did
 not understand those Languages well enough to translate from them. He likewise chose to translate word for
 word, as had been done before in the *Anglo-Saxonic Translation*, without always observing the idioms or pro-
 prieties of the several Languages; by which means this Translation in such Places is not very intelligible to those
 who do not understand *Latin*. For instance, *Matt. viii. Et ecce clamaverunt, dicentes: Quid nobis & tibi Jesu fili*
dei. *Dr. Wicklif* thus translates into *English*; *And lo they crieden and seiden, What to us and to thee Jesus the sone of*
god? Which, however, is as good *English*, as the *Rhemists Translation* here, *What is between us and thee, &c.*
and What to us and thee, Mark i. But whether *Dr. Wicklif* and they translated thus on the same principle, is
 not in my power to determine. It seems to me not at all improbable, that *Dr. Wicklif’s* reason for so doing, was
 that which is given in a Prologue to the *Psalter* of his Translation, viz. that they who knew not the *Latin* by the
English might come to many Latin words.

It is likewise to be observed, that the *Latin Translation* from whence this was made, does in many places differ
 from that which is now established by the Popes of *Rome*. Thus *Luke xv. 8.* is rendred, *wher sche teendith not*
a lanterne and turneth up so down the hous, instead of *sweepeth the house*, as if the *Latin Copy* used by *Dr. Wicklif* had
evertit instead of *everrit*, as *Erasmus* notes the most ancient *Latin Copies* had: tho’ the *Anglo-Saxonic Translation*
 here has it *ymjtýneð*. So *Matt. xxii. 4.* is rendred here *my volatilis ben flayne*, as if in the *Latin Copy* which
 he used it was *alites* and not *altilia*, as in the present Copies. The Reader will find in *Dr. Tho. James’s Book*, en-
 titled, *Of the Corruption of Scripture, &c.* many other instances of this Variety of the *Latin Copy* used by this
 Translator: I’ll mention here only one or two more; *Matt. xxi. 17. He wente forth out of the cite into bethanie,*
and ther he dwelte and taughte (k) of the kyngdom of god. In the Translator’s *Latin Copy* it was certainly *ibi mansit &*
docebat de regno Dei. *Heb. v. 11. Of whom ther is to us a gret word for to seye and able to be expowned:* as if he had
 read, as some MSS. and the old Editions of the *Latin Bible* do still, *interpretabilis ad dicendum or docendum.*

However this be, we find heavy complaints made by (l) *Henry Knyghton*, a Canon of *Leicester* in the Neigh-
 bourhood of *Dr. Wicklif*, and Cotemporary with him, of his finishing and publishing this Translation. ‘ This
 ‘ Master *John Wicklif*, says he, translated out of *Latin* into *Ernglish* the Gospel, which *Christ* had entrusted with
 ‘ the

(a) For there was no place to him in no chaumbre. MS. Magd.
 (b) A. D. 1324. See his Life, printed 1720.
 (c) 1375. (f) 1377. (d) Nov. 12. 1368.
 (e) F. Hiss replica contra Anglicum Jo. Stokes, p. 136. c. i. ed. 1715. (g) Bokyngham Rag. (h) 1379 or 1380.
 (i) De eventibus Anglie, col. 2644. (k) In some Copies it is taught them.

the (a) Clergy and Doctors of the Church, that they might minister it to the Laity and weaker sort according to the exigency of times and their several occasions. So that by this means the Gospel was made vulgar, and laid more open to the Laity, and even to women who could read, than it used to be to the most learned of the Clergy, and those of the best understanding: and so the Gospel Jewel or Evangelical Pearl was thrown about and trodden under foot of swine.' Whether by this *Knyghton* meant, that Dr. *Wiclif* had translated from the Vulgar Latin into English only the whole New Testament, I don't pretend to determine. According to the strictest sense of his words he should mean no more than, that Dr. *Wiclif* had translated the four Gospels. If so, this is a full evidence, that they were first of all translated by him into the English then used, or however were by him first made vulgar or common to all who could read. But *John Huss*, very near Cotemporary with Dr. *Wiclif*, assures us, that (b) 'it was said by the English, that the Doctor translated the whole Bible out of Latin into English.' Dr. *Wiclif* himself, when he mentions this, uses terms of a larger signification, viz. the holy Scripture, and GOD's Law. Thus in his *Wickette*, it is Heresy to speak of the holy Scripture in English: And in an Homily on *Matt. xi. 23.* reputed to be his, he thus complains of the severe usage he met with on account of his translating the holy Scripture, in the following terms. 'He, Antecrist, hath turned hys clerkes to covetyse and worldely love, and so blynded the peple and derked the Lawe of Crist, that hys servauntes ben thikke & few ben on criste's syde; and algates they dyspysen that men shulden knowe Cryste's lyfe, for thenne prestes schulden schome of hyre lyves, and specially these hys prestes, for thei reversen crist both in worde and in dede. And herfore on gret byschop of englelond, as men sayen, is yuel payed, that GODDE's lawe is written in englysche to lewede men, and he pursueth a prest for he wryteth to men this englysche, and sompneth hym and traveleth hym that hyt is harde to hym to route. And thus he pursueth another prest by the helpe of (c) the pharyses, for he precheth criste's gospel frely withouten fables. O men that ben of criste's halfe, helpe ye nowe ageyns Antecrist. For the perelouſe tyme is comen that crist and poule tolden byfore. But on counfort is of (d) knyghtes that they savenen muche the gospel, and have wylle to rede in englysche the gospel of criste's lyf. For afterwarde, yef god wul, the Lordeschype schal be taken from prestes, and so the state that maketh hem hardy ageynes crist and hys lawe. for thre sectes seyghten here ageynes cristene mannes secte: the fyrst is the pope and the cardynals by false lawes that they han made: the secoude is (e) emperour byschopes whuche dyspysen criste's law: the thrydde is these pharysees, possessorers and beggars. And alle these thre goddes enemyes travelen in ypocrisie, and in worldely covetyse and ydelnesse in goddes Lawe. Crist helpe hys church fro these fendes for they fyghten perylously.'

By one great Bishop of England is, I suppose, here meant *John Bokyngham*, at this time Bishop of *Lincoln*, in whose Diocese Dr. *Wiclif* was promoted, and by whom, it seems, he was summoned and prosecuted for his translating the Scriptures into English. By another Priest seems intended *William de Swyndurby*, a Priest of *Leicester* in this Diocese. This *Swyndurby*, according to (f) *Knyghton*, usually preached in *St. John's Chapel* near *Leicester*, and very oft in the Churches at *Leicester* and thereabouts, and was a popular Preacher, and much followed. But being represented to the Bishop as a Disciple of *Wiclif's*, and accused of preaching many things erroneous and heretical, he was immediately suspended and inhibited from preaching in the Chapel before-mentioned, or in any Church or Church-yard within the Diocese of *Lincoln*. This appears by the Date of the Bishop's Commission, &c. to have been done about 1381. It must therefore have been some time before this that Dr. *Wiclif's* Translation of the Bible, or however of the New Testament, was finished and published.

MS. Copies of the New Testament of this Version, of which Dr. *Wiclif* is commonly reputed the Author, are very frequently to be met with in the private Libraries of Gentlemen, as well as in the more publick ones of the Universities, Colleges, &c. The learned (g) Dr. *Thomas James* observed of it, that it agrees verbatim with the Vulgar Latin, some of the gross faults only excepted. Our learned (h) *Selden* thus distinguished it; *Wiclif*, says he, because it was the usage before to understand by the Latin word *Presbyter*, what in English we call (i) Priests, always uses the word *Eldermen* to translate the Latin *seniores*. So again, *John Wiclif* intended the title of the Prologue to the seven Catholick Epistles to be this: Here — biginureth a prolog on the pistils of cristen feith that ben seven in ordre. So elsewhere, *Wiclif*, James v. If any of ghou is forewful, prie ke with patient soule and seie he a salm: which very exactly agrees with the Copies of the New Testament commonly said to be of Dr. *Wiclif's* Translation. He adds, as a description of the MS. which he used, that in the 1 Cor. xvi. 22. it is Be he cursed *Maranatha*, with this addition in the margin of the Book, that is in the comyrg of the Lord: whereas, in the MS. Copy which I have, these last words are interlined in a small hand thus; that is unto the comyrg of oure Lorde. Mr. *Fox* has copied from Bishop *Longland's* Register a few Texts extracted from the little Books or Parcels of *Wiclif's* Translation found on some of his followers, or else repeated by them memoriter, as what they had learnt from them: which tho' they vary somewhat from the MSS. of the New Testament, yet any one will judge by comparing them, that they are of the same Translation; which is therefore a further proof, that this Translation was then thought to be Dr. *Wiclif's*. The learned Dr. *Tho. Marshal* guessed it to have been made about 300 Years before his time, i. e. about 1370. which falls in with Dr. *Wiclif's* Age:

At the end of some of the MS. Copies of the New Testament of this Translation are the Pistils read in Churches after the use of *Sarum* taken out of the Old Testament. Some of these Lessons or Epistles are of a different Translation from that of *Wiclif's* Bible, but much the greater part of them agree exactly with it.

To

(a) It is one of the Nostrums of the Romish Church, that the Faithful, whom they in contempt call the Laity or the Ignorant, have nothing to do to examine any Doctrine in particular from its causes and grounds, and thereby to search out what is true or false; but that this they must leave to the Clergy, whom they stile the Masters and Doctors of the Church, whose Property, they say, this is. In opposition to this novelty was the 20th Article of Religion framed, in which it is asserted, in direct opposition to this, That the Church, or all the Congregation of the Faithful, and not the Clergy alone, has Authority in Controversies of Faith. And accordingly the XXXIX Articles of Religion were enacted by the Parliament.

(b) A D. 1400. Replica contra J. Stokes. See *Arundel's* Constitution and *Lyndwood's* Gloss.

(c) the friers.

(d) Erant etiam milites — cum ducibus & comitibus. Ili erant precipue eis adherentes & in omnibus eos faventes. Ili erant hujus Sectæ promotores strenuissimi & propugnatores fortissimi; erantque defensores validissimi & invincibiles protractatores. *Knyghton* de event. col. 2661.

(e) Prelati Cesarei

(f) De event. col. 2666.

(g) Corruption of the Fathers, p. 277.

(h) de Synedrüs.

(i) Notione hierone sey sacerdotum.

To the several Books of the New Testament of this Translation of Dr. *Wiclif's* are prefix'd the Prologues or Prefaces of St. *Hierome*, as they are vulgarly called, with some † Additions, as it seems, of the Translator's. Bishop *Bale* calls these Prologues *Wiclif's* own, and intimates as if he likewise added *Arguments* or the Contents of the several Books or Chapters. But this seems a Mistake, owing to the Bishop's not examining the MSS. of this Translation with more Care. However this be, it's observed, from a Collation of several of the Copies of this Translation, that they are generally written with great Care and Exactness.

Bishop (a) *Bonner* said, that he had ' a Bible in *Englyshe* translated out of *Latyne* in tyme of Herefye almost eighticore yzere before that tyme, i. e. about 1395, fayre and truly written in Parchement, in which in the xx chapter of *Exodus* where the x Commandments are rehearsed & numbred thus it was written :

' And the lord speek alle thes wordes, I am the lord the god that hath lad the out of the londe of Egypte from the house of thraldome: thou schalt not have alyen goddys before me. thou schalt not make to the graven thing, ne eny lyknesse that is in heven abowen and that is in erthe tenethe, ne of hem that ten in waters under erthe, thou schalt not anoure hem ne berye hem. &c.

' Moreover in the xxvi chapter of *Leviticus*, where the Commaundementes be also touched, ther is it also written thus :

' Ghe schuln not make to ghou a mawmett and graven thing, ne tyles ghe schuln reze, ne buge stone ghe schuln putten in ghou erthe that ghe honoure it. and so fourth.

' Besides this in the v chapter of *Deuteronomye* it is wrytten thus :

' Thou schalte not have alyen goddys in my syght, thou schalte not make to thee graven thinge, ne lyknesse of alle thinges that in hevene ben above and in erth bynethe, and that dwellen in waters under erth, thou schalt not honoure hem ne berye hem. &c.

The Use, which the Bishop makes of this, is to shew, ' That by these Places so translated even in the noughty tyme, as he calls *Wiclif's* Age, it is evident, that Men were not then so impudent and false as they in his time had been, for they neither coude nor durst, as some in his time, viz. *Tyndal*, *Coverdale*, &c. falsly had done, translate an (b) *Idoll* or a *graven thinge* into any *Image*.'

This MS. seems now to be in the *Bodleian* Library thus distinguished, MS. *Fairfax* No. 2. It is a large Bible in *Englysh* done very fairly on Velum. At the end of the *Apocalyps* before the general Table is written,

Ye eer of ye lord m. cccc *. & viii. yis book was endid.

In St. *John's* College in *Oxford* is a (r) MS. of the Old Testament, said to be of Dr. *Wiclif's* own writing, which ends with the second Book of the *Macabees*, in which the Translation of the above-mentioned Places is as follows.

Exod. xx.

' And ye lord spak alle yese wordis. I am ye lord god yat ladde yee out of ye lond of egypt fro ye houf of seruage. You shalt not have alien goddis bifore me. You shalt not make to yee a grauin ymage, neyir ony licnesse of ying which is in hevene aboue, and which is in erthe binethe, neythir of yo yingis yt ben in watris undir erthe, you shalt not herie yo neyer you shalt worshippe.'

Levit. xxvi.

' — Ye shulen not make to you an ydol and a grauen ymage, neyer ghe shulen reyse tyalis, yt is douteris for ydolatrie, neyer ghe shulen sette a noble stoon in your lond yat ghe worshiue it.'

Deutero. v.

' — You shalt not haue alien goddis in my sight, you shalt not make to yee a grauin ymage neyer a licnesse of all yingis yat ben in hevene above & yat ben in erthe binethe & yat lyven in watris under erthe, you shalt not herie hem & thou shalt not worshippe hem.'

It is the same in the following MSS. which I have had collated on this occasion, with a small variety of Spelling according to the Times in which they were written, viz. *King's* Library 1. 2. *Ston* College Library, MS. *Bodlei.* NE. F. 10. 4. The Words in *Levit.* xxvi. which are scored in St. *John's* MS. are omitted in the others; but this I take to be only an Argument, that St. *John's* MS. is not so old as it's pretended to be. However, it shews what was the common Opinion, viz. that this Translation, of which there are so many MS. Copies, was Dr. *Wiclif's*.

In this Translation we may observe, that those Words of the Original which have since been termed *sacred* Words, and therefore not to be translated, are not always thus superstitiously regarded. Thus for Instance, *Mat.* iii. 6. is rendred *weren waschen* instead of *were baptised*, tho' for the most part they are here left untranslated, or are not rendred into *Englysh* so frequently as they are in the *Anglo-Saxonic* Translation. So for the *Hebrew* and *Chaldee* Words, which in our modern Translations are left without any Translation, they are here often made *Englysh*. Thus *Mat.* v. *raka* is rendred *fugb* or *fogb* q. d. *I can't endure thee*; and ch. vi. *Mammam* is translated *richefse*. At other Times indeed are these foreign Words retained. For Instance, *Matt.* xxi. 9. is thus translated, *Osanna to the sone of Davith* — *Osanna in high thingis*; whereas in the former *Englysh* Translation we find these Words rendred thus; *Dal ry 'du Dauber runu* — *ryhum hæl on hehneppum. We wish you all Happiness you Son of David.* — *May you be to the utmost prosperous. Or Health and Happiness attend you in the best manner.*

But notwithstanding, so offensive, it seems, was this Translation of the Bible to those who were for taking away the Key of Knowledge and Means of better Information, especially in Matters of Religion and eternal Salvation, that a Bill, we are told, was brought into the House of Lords (d) 13 Ric. II. for the suppressing it.

On

† In the Preface to St. *Luke's* Gospel a great part is omitted; particularly the conclusion which ends with St. *Luke's* Preface.

(a) Of the Seven Sacraments 1555.

(b) The words translated in the MS. above-mentioned, *mawmett* and *graven thing*, are in the *Latin*, *idolum* and *sculptile*; the former of which is in the *Saxon* Translation rendred *hearnza*, a *Temple* or *Grove*; the latter *agnafene* *lobar* and *gnæft* *zepeorc*, the *Chaldee* translates it *Image*. *Ainsworth* in loc.

(*) This C has been scratch'd to make the date seem older.

(e) It is a very fair one, and neatly written. On the top of the Leaf before *Genesis* is written in a very fair hand; *The translation of the Bible in Englysh by Master John Wiclif in the tyme of King Edward the thurd written with his own hand.* But this is placing the date somewhat too early, as it seems to me, supposing it true that it was written by Dr. *Wiclif* himself.

(d) A. D. 1390.

On which the Duke of (a) *Lancaster*, the King's Uncle, is reported to have spoken to this effect: 'We will not be the Dregs of all; seeing other Nations have the Law of GOD, which is the Law of our Faith, written in their own Language.' At the same time declaring in a very solemn manner, 'That he would maintain our having this Law in our own tongue against those, whoever they should be, who first brought in the Bill.' The Duke was seconded by others, who said, that 'if the Gospel, by its being translated into English, was the occasion of men's running into Error, they might know, that there were more Hereticks to be found among the *Latins* than among the People of any other Language. For that the *Decretals* reckoned no fewer than sixty-six *Latine* Hereticks, and so the Gospel must not be read in *Latine*, which yet the opposers of its *English* Translation allowed.' Upon which, it's said, the Bill was thrown out of the House.

This success, perhaps, gave encouragement to some of Dr. *Wiclif's* Followers to review this Translation, or rather, to make another not so strict or verbal as this, but more according to the sense. Of this the MS. Copies are more rare and scarce. One of the Old Testament is in the *Bodleian* Library, mark'd NE. F. 10. 4. and two others in the Libraries of *Queen's* College at *Oxford* and of *Lambeth*: In the *Bodleian* Library is likewise a MS. of the New Testament of this Translation among Archbishop *Laud's* Collections, and mark'd L. 54. In the Libraries of *Sydney* and *Maudelyne* College in *Cambridge*, are two other MS. Copies of the New Testament of the same Translation, with some variations from that in the *Bodleian*, and with different Prologues before the several Books. In the last of these, of which I had the perusal by the favour of the learned Dr. *Waterland*, the worthy Master of the College, the words there used are oft explained by synonymous ones, or by large explanations. For instance:

Incorruptible, that may not dye ne ben peyred.

Creatore, that is, maker of noughte.

Yuel fame, or schendescbepe.

Maales, or men.

Acorden not, or bysemen not.

Bakbyteres, or soweres of discorde.

Detractoures, or opin bakbyteres.

Proude, highe ouer mesure.

Affeccion, or loue.

Benignite, or good will.

Accepcon of persones, that is put oon bifore another that is witouten deserte.

Sacrilegie, that is theft of holy thenges.

Prepucie, or custom of betben men.

Iustified, or founden trew.

Prevarication, or trespassing.

Allegorie, or gospells undirstondyng.

A libel, that is a litil boke.

A byliber of wheat, that is a weichte of tweye pound.

With wonder and extasi, that is, lesyng of mynde and resoun and lettyng of tonge.

Oolde botellis, or wyne vessells.

The (b) MS. in *Sydney* College Library has yet more of these Explanations. The following Texts may serue for a Specimen of it.

'Mark i. 7. — and prechid feyng, a strenger than I schal come aftir me, of whom I knelyng am not worthi for to undoo or unbynde the thong of his schon.

'— vi. 22. Whanne the doughtir of the ilke Herodias hadde entred in and lepte and plesid to Heroude and also to men restyng, the kyng seide to the wenche.

'— xii. 1. A man plauntid a vynesgherd & puttede about an hegge, & dalf a lake and buldid a towr.

'— 38. Be ghe war of scribis that wolen wandre in stooles, and be saluted in chepyng, and sit in synagogis in the firste chaires.'

In this MS. of *Maudlyn* College the divisions of the Chapters are not exactly the same with those in the MS. of Dr. *Wiclif's* Translation. For instance, 2 *Cor.* ix. begins here at 2 *Cor.* ix. 2. in the other Version; and *Chap.* x. at *Chap.* x. 2. according to our present distinction of the Chapters and Verses.

But to give the Reader as perfect an Idea as I can of these Translations of *Hampole's*, Dr. *Wiclif's*, &c. I will here transcribe the *Magnificate* of these several Translations, communicated to me by Dr. *Waterland*, that so he may compare them with that which is here printed in the following Edition of the New Testament of Dr. *Wiclif's* Translation.

Hampole.

My saule (c) wurshipes the LORD, and my (d) goft joyed in GOD (e) my hele.

For he loked the mekenes of his handmayden

Lo for whi of that blisful me schal say alle generacions.

For he hath done to me grete thinges that myghty is, and his name haly.

And the mercy of hym fro kynreden to kynredens to the dredand hym.

He did myght in his arme, he scatered the proude fro the thought of her hert.

MS. *Bennet.*

My soule hogis or lofys GOD, and my spirit joyed in GOD my hele.

For he has byholdyn the mekenes of his handmayden.

Lo therefore blyssed me schal say all generaciouns.

For he has done grete thinges, for he is myghty and holy tho name of hym.

And his mercy fro progeny to progenyes to tho dredande hym.

He made power in hys arme, he sparbylde tho proude in thoughte of their herte.

MS. *Sydney.*

My soule magnyfieth the LORD and my spirit hath gladdid in GOD myn helthe.

For he hath biholden the mekenesse of his handmaiden.

Lo forsothe of this alle generaciouns scholen feie me bleffid.

For he that is mygtti hath don to me greet thinges and his name holi.

And his merci fro kynrede into kynredis to men dredyng hym.

He maade mygt in his arm, he scatered proud men with mynde of his herte.

(a) *John Fox's* Preface to the *Saxon* Gospels, A. D. 1571. Cl. *Usserii* de scripturis & sacris vernacu.

(b) K. 5. 4.

(c) worchipith.

(d) goost made loic.

(e) myn helthe.

Hampole.

MS. Bennet.

MS. Sydney.

He did doune the myghty of fetil & he heghed the meke.

The hungerande he fulfilled of godes and the riche he left tome.

He receyved Israel his childe, he is umthoght of his mercy.

Als he spake to oure faders to Abraham & to his fede in werldes.

He doun put the myghty of sete, and he heghed tho meke.

Tho hungry he filled with godys and tho ryche he lette voyde.

He toke Israel hys chylde um-thoughte of hys mercy.

As he spake to our fadyrs, Abra-ham & fede of him in worldys.

He puttide down myghti men fro sete & enhaunfed meke.

He hath fulfilled hungri men with goode thinges & hath left riche men voide.

He havynge mynde of his merci took up Israel his child.

As he hath spoken to oure fadris, to Abraham & to his feed into worldis.

A MS. of this last Translation, in the Library of Trinity College near Dublin, having written on it *J. Peruy*, it has been from thence concluded, that *John Purvy*, or *Purney*, was the Author of it. (a) *Knyghton* tells us, that he was only a Curate, and, so long as *Dr. Wiclif* lived, boarded with him, whom, I suppose, he assisted in his Cure, &c. After the Doctor's death in 1384, he used to preach at *Bristow*, till at length falling into the Hands of Archbishop *Arundel*, he was by him imprisoned in (b) *Saltwood Castle* in *Kent*, and forced to abjure the Opinions he was accused of teaching. He was afterwards (c) promoted by the Archbishop to a Benefice, as it's said, but a Mile from the Castle, which seems to intimate as if it was (d) *St. Mary's West-Hitb* (e). But wherever the place was, he did not, it seems, continue long in it, but relapsed to his former Opinions and quitted his Benefice. So *William Thorp* assures us, he told Archbishop *Arundel*, that 'Sir *Purnay*, as he called him, was neither with him now for the Benefice which he gave him, nor held faithfully with the Learning that he taught and writ before-time, and that thus he shewed himself to be neither hot nor cold.' After *Arundel's* death, he was again imprisoned by his Successor Archbishop *Chicheley*, A. D. 1421. after which it is very uncertain what became of him. *Thomas Walden* gives him this Character, that 'he was the Library of the Lollards, and *Wiclif's* Glosser, an eloquent Divine, and famous for his Skill in the Law,' or a notable Canonist.

To this Translation seems to belong the large (f) Prologue printed as *Dr. Wiclif's* 1550, and said to be taken from a MS. Bible then in the King's Chamber. The Author of it observes, that 'the common *latine* bibles had more need to be corrected than had the *english bible lately translated*.' which seems to refer to the Translation made of the Bible into *English* by *Dr. Wiclif* a few Years before. By the notice (g) here taken of the University's (h) reviving, A. D. 1387. an old Statute, made about 1251, 'that hereafter no one should be an Inceptor in Divinity unless he had first compleated his Acts in the Liberal Sciences, had read a Book of the Canon, and preach'd publickly in the University;' which the Author represents as if it was purposed, that 'no man should learn divinity, nor holy writ, till he had done his forme, or commenced in art, and had been regent two yere after:' and by his mentioning the miserable Feuds and bloody Skirmishes betwixt the Northern and Southern Scholars, in which a great many of both sides lost their Lives, so that, as this (i) Writer here complains, 'Oxenforde drinkyth bloude and (k) byrlith blood by sleayng of quicke men,' one would think one's self pretty secure in affirming, that this Prologue was written some Years after *Dr. Wiclif's* death. But the Author adds yet another note of time; it is this: 'At the last Parliament, saith he, alas! divinis, that shulden passe other men in cleanes and holines, as angellis of heaven passen frele men in vertuis, bene moste flaudred of this cursed sinne aghens kynde.' This I should think referred to the (l) Conclusions or (m) Reformations, as they were called, exhibited by the Lollards or followers of *Wiclif*, to the Parliament which was summoned to meet at *Westminster* on the Quindenes of *St. Hilary* in the 18th of *Richard II.* or A. D. 1395. the (n) third of which was as follows: That 'the lawe of continence enexed to priesthode, that in prejudice of Wymmen was first ordeyned, inducyth Sodomy in all boli Chirch.' Which if it does, this Translation must have been finished some time after A. D. 1395.

In this Prologue the Author gives the following Account of his own Performance in this his Translation of the Bible into *English*: 'He, with several others who assisted him, got together, he says, all the old *Latyn* Bibles they could procure: these they diligently collated, and corrected what Errors had crept into them in order to make one *Latin* Bible some deal true; since many Bibles in *Latin* were very false, especially those that were newe. Then they collected the Doctors and common Glosses, especially (o) *Lyra*, with which they studied the Text anew, in order to make themselves Masters of the sense and meaning of it: Next they consulted old Grammarians and ancient Divines as to the hard words and sentences, how they might be best understood and translated; which having done, they set about the Translation, which they resolved should not be a verbal one, but, as clearly as they could, to express the sense and meaning of the Text. Of this he gives the following instance: *Dum formidabunt adversarii ejus* should, he says, be englished thus by the letter, *The Lord his adversaries schulden dred*; whereas he englished it thus by resolution, *The adversaries of the Lord sculden dreden him*. Where the *Hebrew*, by witness of *Jerome*, *Lyra*, and other expositors, differed from the *Latin* Bibles, there he set in the margin, by way of gloss, what the *Hebrew* hath, and how it is understood in another place. This, he said, he did most

D

in

(a) de event. col. 2660.

(b) A Seat of the Archbishop's.

(c) Fox's Acts, &c. p. 150. ed. 1.

(d) Or perhaps the Rectory of *Osinbanger*.

(e) A Vicarage so small as not to be rated to the payment of Tenths in King *Richard II.* time.

(f) This in the Life of *Wiclif* I misbook for his.

(g) Chap. 13.

(h) Hist. & Antiq. Univers. Oxon. lib. 1. p. 194.

(i) A. D. 1388. and 1389. *Knyghton*.

(k) *burleth, dasbeth*.

(l) See these Conclusions, with the *Latin* Translation of them by *Frier Roger Dimmock*, in *Dr. Alix's* Remarks on the Ecclesiastical History of the ancient Churches of the *Albigenses*, p. 205.

(m) Certeyn conclusions and treuthes for the reformation of Holy Church of England.

(n) Acts and Monuments, &c. p. 137. ed. 1.

(o) *Nicholas de Lyra*, who flourished A. D. 1320.

in the Psalter, which of all the Books of the Old Testament disagreed most with the *Hebrew*. In translating equivocal words there might be, he said, some danger, since if they were not translated according to the sense and meaning of the Author, it was an error. As in that place of the Psalter, *Psalm xiii. The fete of them be swyste to shede oute blude*, the Greek word is equivocal to (a) *sharp and swift*, and he that translated *sharpe feet* erred. So again he noted, that the sentence *Wisd. iv. (b) Unkynde younge trees schulen not gheve depe rootis*, ought to be thus, (c) *plantings of auoutre schulen not*, &c. He further remarked, that the word *ex* signifies sometimes of and sometimes by: that *enim* signifies commonly *forsothe* and *for why*: and that the word *secundum* is usually taken for *after*, but signifies *with*, *by* or *up*, thus, *by your word* or *up your word*. Lastly, he tells us, that to make this Translation as compleat and perfect as he could, he resolved to have many good fellows and cunning to correct it.

In the Library of Trinity College near Dublin is a MS. Copy (d) of the New Testament of this Translation, in which the two first Verses of the first Chapter of St. Matthew's Gospel are as follows:

The booke of generacioun of jesus crist the sone of davith, the sone of abraham. abraham generide or bigaat ysaac, ysaac forsothe bigate jacob, jacob forsothe bigate judas and his brethern.

The Prologue before-mention'd is bound up with it at the end of the *Apocalyps*, and written in the same hand with the New Testament, and begins thus: 'Here begynneth a prolog for alle the bokis of the bible of the oolde testament. Five and twenty bokys of the oolde testament, &c.' There is no date to this Copy, but at the beginning is written by some Person since the Reformation: 'It should appear by the Prologue, that *Pervie* translated the whole Bible, and made a glose on the hard places, as namely upon *Job* and the greater Prophets. He doth mention it f. 23. and 24. Such a Bible there is in the Library of Emanuel College in Cambridge.'

In the Bodleian and Cotton Libraries is a Defence of the Articles maintained by the Followers of Dr. *Wiclif*, thirty-seven in Number, written, I suppose, by one of them. In this is mention made of two Translations of the Bible into *English*, one of which the Writer calls *our Translation*, by which I understand Dr. *Wiclif*'s. Thus he expresses himself: 'GOD seith in the 18th and 33d chapters of *ezekiel* bi oon translacioun in *what evere hour a synnere is inwardli soori he schal be saaf*. And the same sentence is in *oure translation* in the 33d chapter that hath thus; *the wickidnesse of a wicked man shal not anoie him in what euere dai he shal be conuertid fro his wickidnesse*. And in the 18th chapter thus; *If a wickid man doth penaunce for alle his synnis which be wroughte, and kepith alle myne bectis and doth doom and rightfulnessse, he shal lyue bi lif and shal not die, I shal not have mynde of alle the wickidnessis of him whiche he wroughte*: this se th god hymself.'

About (e) four and twenty Years after Dr. *Wiclif*'s Death it was decreed by Archbishop *Arundel*, in a Constitution published in a Convocation of the Clergy of his Province assembled at *Oxford*, that 'no one should thereafter translate any Text of Holy Scripture into *English* by way of a book, a little book or tract, and that no book, &c. of this kind should be read that was composed lately in the time of *John Wiclif* or since his death.' The Design of this Constitution, our Canonist *Lyndwood* observed, was, 1. To forbid the Translation of the Scripture into *English*, &c. by any private Person of his own head or without being authorised so to do. 2. To prohibit the Use and Reading of certain Books so translated. For, as it appears, not only the Bible had been translated into *English*, but the Followers of *Wiclif* having, about the Year 1389, separated from the Communion of the then established Church, they translated into *English* several of the Church Books, as the *Breviary*, *Missal*, *Primer*, *Office of the B. Virgin*, *Our Ladies Mattins*, &c. that so they might worship GOD in their Religious Assemblies in a Tongue which they understood. To include these therefore the Constitution forbid any one either to translate or read any Text of Scripture by way of a Book, &c. Thus *Lyndwood* explain'd these Terms, that 'by way of a Book we may understand the making a Book that contains the whole Bible, or translating one particular Book of the Text of the Bible.' By a *Tract* and *little Book*, he said, was meant, 'the Composing any Tract of the Sayings of the Doctors or of our own, with an Application of the Text of Holy Scripture, and translating the Sense of it into *English* or any other Idiom.' On the Word *lately* or *newly composed* he thus glosses, 'By this that he says *newly composed* it appears, that it is not prohibited to read Books, little Books or Tracts formerly translated from the Text of Scripture into *English* or any other Idiom.'

Of the making this Constitution, Sir *Thomas More* gives us the following Account, (f) 'Ye shall understande, says he, that the great arch-heretick *Wiclif* (wheras the hole byble was longe byfore his daies by vertuose & wel-learned men translated into the (g) *englysh* tongue, and by good and godly people with devotion and soberness well and reverently read) took upon him of a malicious purpose to translate it of *new*. In which translation he purposely corrupted that holy texte, maliciously planting therein such wordes as might in the readers ears serve to the proof of suche heresies as he went about to sowe, which he not only set forth with his own translation of the Bible, but also with certain prologues and glosses which he made therupon: that after it was perceived what harme the people took by the translation, prologues and glosses of *Wiclif*, and also of some other that after him holpe to set forth his secte, then for that cause it was at a counsaile holden at *Oxford* provided, upon great pain, that no man should from thenceforth translate into the *englyshe* tongue or any other language, of his own authoritie by way of book, libel or tretise, nor no man openly or secretly any such book, &c. read newly made in the time of the said *John Wiclif* or since, or that should be made any time after, till the same translation were by the Diocefane, or, if need should so require, by a provincial Council, approved.' But that it neither forbid the translations to be read that were already well done of old before *Wiclif*'s daies, nor damned his because it was *new*, but because it was *naught*, nor prohibited new to be made, but provided, that they shall not be read if they be made amiss till they be by good examination amended, excepte they

(a) oxis of pedes.

(b) Spuria vitulina the glos is, adulterinae plantationes.

(c) See the p. 161 or lessoun on the Utas of Nat. vite. *Sapience* iii. c. *Plantingis of auoutris schulen not gove depe rootis, neiher schulen sette thre sidfastnesse.*

(d) No 237. 97.

(e) A. D. 1408. *Le Long* mentions, by mistake, an english Bible translated this Year 1408. *Eadem*, *Biblia Anglica, translata* 1408 in folio Bibl. Bodlician. cod. 38.2. MS. *Fairfax* No. 2. But this is only the date of the Year when that MS. was finished. These are the words: the ear of the Lord M.ccc and viii. this Book was endid. The other c is erased.

(f) *Dialoges*, fol. 82. a.

(g) So the *Anglo-Saxonic* was commonly called.

be such translations as *Wiclif* made and *Tyndal* that the malicious mind of the translator had in such wise handled it as it were lost labour to go about to mend them: Lastly, that to burne the *englishe* Bible without respecte, be the translation old or new, good or bad, was in his mind not well done. My self, saie he, have seen and can shew you Byblys fair and old written in *english* which have ben known and seen by the byshop of the diocese, and left in laye mens hands & womens to such as he knew for good and (a) catholick folk that used it with devotion and soberness. But of truth all such as are found in the hands of heretics they use to take away; but they do cause none to be burned, as far as ever I could witt, but onely such as be found sawtie. Wherof many be set forth with evil prologues or glosses maliciously made by *Wiclif* and other heretics. For no good man would I wene be so mad to burn up the Bible wherin they found no fault, nor on law that letted it to be looked on and read.' *Fol. 94. a.* So agen he tells the Messenger, 'I have shewed you, that the clergy keep no bibles from the laitie that (b) can no more but their mother tongue, but such translation as be either not yet approved for good, or such as be already reproved for naught as *Wiclif's* was. For as for other old ones that were before *Wiclif's* days, they remain lawful, and be in some folks hands.' And yet he adds, 'Yet I think ther will no printer lightly be so hot to put any Bible in print at his own charge, wherof the loss should lie wholly on his own necke, and then hang upon a doubtful trial whether the first copy of his translation was made before *Wiclif's* days or since.' To the same purpose, *fol. 97. a.* he observes, that 'when the clergy in the Constitution provincial beforementioned agreed, that the *English* Bibles should remaine which were translated afore *Wiclif's* dayes, they consequently did agree, that to have the Bible in *english* was none hurte. Tho' how it hath happed that in all this while God hath either not suffred, or not provided, that any good vertuouse man hath had the mind in faithful wise to translate it, and therupon either the clergy or, at the leftwise, some one Bishop to approve, *this*, he said, he could no thing tell.'

It seems as if on this Authority the learned Dr. *Thomas James* affirmed, (c) that 'the Bible hath been twice translated into *English*; and that the former edition or translation is very ancient, far (d) more ancient than *Wiclif's*, wherof we have three Copies at *Oxford*, 1 in the publick Library, 1 in *Christ-Church* Library, & 1 in *Queen's College* Library: the later translated by *Wiclif*.' But that learned Man was herein very evidently mistaken, as will appear from the following Observations.

1. The Texts which he quotes from this old Translation, are the very same with those of the Translation which is commonly reputed to be *Wiclif's*.

2. The three MSS. Copies of the New Testament which he mentions are of two different Translations, those in the *Bodleian* and *Queen's College* Libraries differing from that in the Library of *Christ Church*.

3. The Doctor supposes the Prologue before-mentioned which, as I've shewn, was certainly written after *Dr. Wiclif's* Death, to belong to this old Translation made, as he says, some hundred Years before *Wiclif* was born.

If this were indeed so, that there were old *English* Bibles before *Wiclif's* time; or that before any such Translation was made by him, the Bible was by some other Person translated into the *English* spoken here since the Conquest, and that the Bibles so translated were allowed by the Constitution to be used and read, it seems a little strange, that there are none of them now remaining, when we have so many of *Wiclif's*, notwithstanding the zealous Endeavours of the Catholic Folk to destroy them. But it seems to me, as if *Sir Thomas More* as well as *Dr. James* mistook *Dr. Wiclif's* Translation for one much older, and ascribed to him that which was made after his Death: Since he observes, that in the Translation he took for *Wiclif's* 'are planted in such words as might in the reader's ears serve to the proof of his heresies.' But to return,

This Constitution of *Arundel's* is prefaced with a pretended Saying of *St. Hierome's*, in which he is represented as observing, that it is a perilous thing to translate the Text of Holy Scripture out of one Language into another. Whereas the Father's words are in his Letter to *Pope Damasus*, who had desired him to determine which of the various Readings in the several Copies of the Holy Scriptures in *Latin*, dispersed throughout the World, agreed with the Verity of the *Greek* Text; where he tells that *Pope*, that this was a pious Labour and bazardous Presumption for him, who was to be judged by all, to judge of others, to change the Language of him who was grown old, and to bring back the World, which was become gray with Age, to the very beginning of Infancy. For, says he, who is there, whether be learned or unlearned, when he takes the Bible into his Hands, and sees, that what he reads differs from what he has been used to, who will not immediately clamour against me as a Falsifier and sacrilegious Person for daring to add, alter or correct any thing in Books so ancient. But thus have some of the Roman Catholic Writers since taken all opportunities to represent the difficulty, if not impossibility, of translating the Holy Scripture. *F. Simon* speaks of it as the Work of a Man's Life, or rather as what cannot be done at all as it should. *Nary*, the last Roman Catholic Translator of the New Testament into *English*, tells us a (e) Story of *Genebrard*, that being asked by *Henry III.* of *France*, how much Time the finishing a good *French* Translation of the Bible would take up, he answered, that it would take up thirty Divines well skilled in the Oriental Tongues thirty Years. But *Sir Tho. More* supposes such a Translation more practicable. He thought it (f) might be with diligence well and truly translated by some good Catholic and well-learned Man, or by divers, dividing the Labour among them, and after conferring their several Parts together each with other. And that after that might the Work be allowed and approved by the Ordinaries, and by their Authorities so put into Print.

But be this as it will, whoever acted contrary to this Constitution of *Arundel's*, was to be punished as a Fautor of Heresy and Error. Accordingly it appears by our Bishops Registers, that by virtue of it several Men and Women were afterwards condemned to be burnt, and forced to abjure for their reading and learning the Ten Commandments, the Lord's Prayer, &c. and teaching them to others, of *Dr. Wiclif's* Translation. This, one of our (g) Church Historians questions the Truth of, and argues against the Facts; and yet he owns, that several abjured before *Bishop Longland* for learning the Creed, Ten Commandments, &c. in *English*, and that Six of them

(a) One of the Copies hereafter mentioned belonged to *Sir William Weston*, Lord Prior of *St. John's* in *Clerkenwell*. Another, *Bishop Bonner* had.

(b) know.

(c) Corrup. of the Fathers, &c. p. 225, 227.

(d) Some hundred Years before *Wiclif's* Translation:

(e) See *F. Simon's* Preface.

(f) *Dialogus*, Lib. iii. c. 16.

(g) *Coller*.

them suffered after a relapse. *Lyndwood* would have informed him (b), that a Fautor of Heresy renders himself violently suspected of Heresy, and that from such a Suspicion an Inquisition might be ordered against the suspected Persons, and Purgation appointed at the Pleasure of the Inquisitor, in which if they are defective, they may be condemned as Hereticks.

Dr. *Thomas Fuller* having observed (c), that 'about 1382 *Wiclif* ended his Translation of the Bible into English; a fair Copy whereof was in *Queen's College Library* in *Oxford*, and two more in the University Library; and that, no doubt, it was done in the most expressive Language of those Days, though sounding uncouth to our Ears, *The Knave of Jesus Christ, for the Servant, &c.*' it was taken into some Mens Heads, that so it must be in some printed Edition of the Bible. The late Duke *Lauderdale* in King *Charles II's* Reign fancied he had gotten one of this Edition: So did one *Benjamin Farley*, a Quaker or Seeker, who used to boast of his Bible, wherein he said, *Numbers xv. 32.* was translated, *They found a man picking chips on the sabbath-day; John 1. 1. In the beginning was the thing; and Rom. i. 1. Paul a Knave of Jesus Christ.* Mr. *Stacye*, a *Yorkshire* Gentleman, I am told, affirms, he had a Copy of this Edition, but has either mislaid or lent it, or given it away, he can't recollect which, but he remembers the words, *Paul a Knave, &c.* and is positive, that they are in his Bible. *John Hartley*, a Bookseller, in a Catalogue of Books printed by him M. D. C. XIX. Vol. I. To. VIII. G. 1. names

'King *Henry VIII.* Bible — — — 1519. — — — id. printed in the eleventh Year of his

Reign, wherein is to be seen *Rom. i. Paul a Knave of Jesus Christ.* — — — 1519.'

But one of these supposed Rarities, viz. Duke *Lauderdale's* Copy, falling into the Hands of the late Earl of *Oxford*, his late Library-Keeper Mr. *Humphry Wanly* has left us the following Account of this Cheat and Imposition, which I shall transcribe without any alteration. In his Account of Lord *Oxford's* printed Bibles, after that of 1537. by *Tho. Mathews*, he proceeds thus:

(d) 'A Bible of the same impression, wherein may be read at the beginning of the Epistle to the Romans, *Paul an Kneave of Jesus Christ.* Fol. somewhat imperfect.

'The Book, thro' the management of a villanous Fellow, commonly called Captain *Thornton*, hath made much Noise. The Story I was told about 19 Years ago by old Mr. *Tooke* the Bookseller, when he shewed me the same, being at that time the Owner of the Book. The Duke of *Lauderdail*, being a curious Man, had observed in Dr. *Fuller's* Church-History, that *Paul a Knave, &c.* was to be found in two MS. Bibles in *Oxford*, and supposing, that some other Books of the same or a like Translation might still remain, gave Orders for inquiring one of them out. Every proper Person in Town being applied unto, no such Book as those mentioned by *Fuller* could be found: (and indeed when I consulted these very Books, the word (e) *Knave*, as relating to *St Paul*, was not in either of them.) The said *Thornton*, who was an Hunter after Books in order to make a Penny, not being able to find such a Bible as his Grace wanted, was resolved however to finger some of his Money if he could. He therefore takes this very Book, being the (f) oldest printed Bible that he could get, and scrapes off dextrously in the Place above-mentioned these words, *the servaunte*, in place whereof he pasted on as neatly as he could an, then a little blank bit of Paper, then [the Letters] *K, n, e, a, w, e*, all taken from other parts of this Book, and afterwards drew red Lines above and below in order to disguise their additional putting on, which yet is very perceivable and gross enough to any Person of moderate Eyesight. He then castrates the Book at the beginning, cutting off not only the Frontispiece wherein was the date, but *Mathews's* Dedication [to the King], *Tindal's* Contents, *Rogers's* Exhortation, the Kalendar, &c. to the very Leaf preceding *Genesis*, on the first side whereof he pasted a white Leaf, because the date of the Book is therein mentioned, as may be easily seen. Indeed, the Leaf had went with its Fellows but for the Cut on the other side, wherein there is a Representation of *Adam* and *Eve* as in *Paradise*. This done, he set his Knife to the other end of the Book, lopping off three Leaves more, in the last whereof was another date which ought not to appear, and two Leaves of the Table, whereby there was but one more Page of it left, and that he endeavour'd to hide by pasting white Paper upon it. Having thus disposed of three dates, he had but one more left which must not be totally cut off, because then he could not prove the Antiquity of his Book: He therefore shewed some Mercy to it, and from M. D. XXXVII. erated but XVII Years, leaving M. D. XX. to stand as the proper date of his most rare and non-such Edition: Yet the mark of this Razure is very visible. Then he added an idle Note, the better to disguise the matter, in these words: *This Bible was printed in the* (g) *29 Year of K. Henry the VIII. Age, the 11th of his Reign*, hoping, that this would be found to jump in with his new date of M. D. XX. The Book being now moaided to his mind, *Thornton* gets it new bound, the Back to be gilt and lettered thus, THE HOLY BIBLE. M. D. XX. without any mention of *Mathews* or *Tindal*. Then he carried it to the said Duke of *Lauderdail*, and, shewing him the forged place, sold it unto his Grace, as old Mr. *Tooke* told me, for seventeen Guineas. The Duke valued it so, as to cause his Arms within the Garter with his Coronet to be stamped upon it on both sides, as may yet be seen. After his Grace's decease, it was sold among his other Books, and in process of Time hath had several Owners before it came into this Noble Library. I could relate some more like Villanics of the said *Thornton*, but they not relating to the Business of the Catalogue, I forbear.'

To this I beg leave to add, that the Apostle *Paul* styles himself a *Servant* in other Epistles of his besides this to the *Romans*, as in his Epistle to the *Philippians*, *Paul* and *Timothy* the *Servants* of *Jesus Christ*: and in his Epistle to *Titus*, *Paul* a *Servant* of *GOD*; and yet I don't find it so much as pretended, that in these Places it was translated the *Knaves* or *Knave*.

The

(b) *Provin.* p. 286.

(c) *Church History*, Lib. IV. p. 142.

(d) *E Coll. T. Baker.* *E Coll. Singi Joannis apud Cantabr.*

(e) On reading over the New Testament of *Wiclif's* Translation, I find the word *knave* but twice, and that is *Apocal. xii.* *And the dragon stood before the woman that was to berynge childe that whanne she hadde borun child he schulde devour hir sone, and she bare a knave child that was to rulyng alle folkis in an yrun gherde.*

(f) There is but one printed Bible in English older, viz. *Cowdall's.* 1535.

(g) King *Henry VIII.* was born June 28, 1491, and began to reign April 22, 1509, so that the 11th Year of his Reign and 29th of his Age was A. D. 1520. However, it's plain from whence *Hartly* took his date of this Bible, and that there were more than one which had been thus play'd the *Knave* with.

The Word *Knave* is derived from the *Anglo-Saxonic* Word *cnape*, or *cnapa*, which in that Language signifies a *Boy* or *Man-child*; and so we find the *Latin* Words *puer* and *pueri*, *Matth. viii. 6. John xxi. 5.* translated in the *Saxon* Gospels. In the Statute of Labourers, 25 *Edward III. c. 1.* it seems to be used for an *Apprentice-Boy*, nor have I yet seen it used at that Time for a *Man-servant*. In the *Anglo-Saxonic* Translation of the Gospels before-mentioned, the *Latin* in *Mat. viii. dico* — *servo meo fac hoc & facis*, is thus rendered, ic cpeðe to minum þeope piþc þiſ 7 he piþcð: *not* to minum cnafe.

Besides these two English Translations of the Bible, a third is commonly (a) said to be made by *John Trevisa*, a *Cornish* Man, and Vicar of *Berkly* in *Gloucestershire*. He translated the *Polychronicon*, which, he tells us himself, he undertook at the Command of his Patron *Thomas* Baron of *Berkely*, and finished in *April 1387, 10 Ric. II.* This he dedicated to his Lord, and thus begins his Epistle: *I Johan Trevisa yourre preeste and bedeman obedyent and buxom to werke your wylle* — *Bale* seems to have mistaken this for a Dedication of the Bible translated by *Trevisa*, whereas, so far as I can find, no body ever yet saw an *English* Bible with a Preface to it beginning in this manner; and I am assured by a learned Friend, that the late *Mr. Hum. Wanly*, who had taken a great deal of pains in this matter, and been very curious in his searching, told him, that *Mr. Wharton*, in ascribing the Translation commonly called *Wiclif's* to *Trevisa*, was misled by (b) *John Bagford*, and that *Trevisa* translated no more of the Bible than certain Sentences painted upon the Walls of the Chapel in *Berkley* Castle: He ought to have added, and in his Writings, particularly his *English* Translation of (c) *Bartho. Glanville de proprietatibus rerum*. A Specimen of these, as communicated to me by the learned *Dr. Waterland*, I have here subjoined, that the Reader may, if he pleases, compare the Translation with the following one of *Wiclif's*.

- ‘ *Mat. xviii. 32.* I forgave the al thy det bycause thou praydest me, wicked servant.
- ‘ — *xxv. 18.* The slowe servant hidde his lordes talent in the erthe.
- ‘ — *xxvii. 19.* Moche have I suffred by fyghte bycause of him.
- ‘ — *xii. 45.* — my lord taryeth to come.
- ‘ — 46. If a servant begynneth to drink and is dronken, and smiteth and beateth the meyny his lord shall come. —
- ‘ — *xix. 13.* The Nobleman called his servauntes and bytoke hem ten mnas, and he said to these servauntes marchaundise with it tyll I come.
- ‘ — 16. Lo, lord, thy mna hath made ten mnas, and his lorde sayde to him, and be thou hauynge power over ten cities.’

A fourth Translation of the Bible into *English* is said to have been made by *Reginald Pecocke* Bishop of *Chichester*, *A. D. 1450.* who we are (d) told was employed many Years about it. But I have, in my (e) Account of the Life of this great Man, shewn that this is all a mistake, and, that he translated no more of the Holy Scriptures than such Quotations from them as we find in his *English* Works. Of this the following Texts may serve for a Sample.

- ‘ *Matth. xxviii. 19, 20.* (f) Go ye therefore and teche ye alle folkis, baptizing hem in the name of the fadir and of the sone and of the holi goost; teching hem to keep alle thingis whatever thingis y have comaundid to you.
- ‘ *Marc. xvi. 15.* Go ye into al the world, and preche ye the Gospel to every creature.
- ‘ — 20. Thei forsothe goyng forth prechiden every where.
- ‘ *Jon. xxi. 25.* Mo myraclis Crist dide, than ben writen in this book, which if they weren writen, al the worlde though it were turned into bokis schulde not take and comprehende.
- ‘ *Effes. iv. 5.* Oon is the Lord, oon feith, and oon Baptism.
- ‘ *Ebreus vii. 7.* The lesse worthi is bleffid of the more worthi.

These Translations were all of them, as has been already hinted, from the *Latin* Vulgate, according to which, at that time, were the Lessons, which were taken out of the Bible, &c. commonly read and used in our Churches, which therefore gave the greater Offence to the Zealots of these Times, since, as I have shewn before, it was the prevailing Opinion among them, that even the *Latin* Bibles should not be common or allowed to be in every one's Hands. Accordingly our Poet *Chaucer* represents the Religious as gathering them up and putting them in their Libraries, and so imprisoning them from secular Priests and Curates, and thereby hindering them from preaching the Gospel to the People. When therefore Archbishop *Fitz-ralph* sent three or four of the (g) Secular Priests of his Diocese of *Armagh* into *England* to study Divinity in *Oxford*, they were forced very soon to return, because they could not find there a Bible to be sold. Hence *Dr. Wiclif* complained of the Clergy of his Time, that they (h) left the Holy Scriptures to study *Heathen Mens Laws*, and worldly covetous Priests Traditions, or the Civil and Canon Law. The same, (i) *Aeneas Sylvius*, afterwards Pope *Pius II.* observed of the *Italian* Priests, that it did not appear, that they had ever so much as read the *New Testament*. (k) *Robert Stevens* tells us of the *Sorbonists*, that being asked by him in what Place of the *New Testament* such a thing was written, they answered, that they had read it in *Jerom* or in the *Decrees*, but what the *New Testament* was they did not know. And indeed, had the Copies of the Bible been more frequent than they were, it's no wonder they were made so little use of, if what the Writers of these Times, *Dr. Wiclif*, Archdeacon *Clemangis*, *Beleth*, &c. say be true, that the Clergy were generally so ignorant, as not to be able to read *Latin*, or con their *Salter*.

As the Copies of the *Latin* Bible were so very rare and hard to come at, so it appears they were (l) exceeding faulty and corrupt, and abounded with innumerable Errata, partly thro' the Carelessness of the Transcribers, and partly thro' the Boldness of Sciolists or Pretenders to Criticism. On the contrary, *Wiclif's* Followers were grown very

E

very

(a) *Bale*, Cent. 7. c. 18. *Usher* Hist. dogmat. p. 157. *Wharton* Auctarium, p. 438.
 (b) A Searcher after old and rare Books, Title-pages, Forels, Bosses, and Clasps of Books. He was first a Shoemaker, and afterwards for some time a Bookseller, and died May 5. 1716. See *Hearn's* App. to *Hemingit* Chart, No. ix. §. 5.
 (c) fol. *Argentis*. 1491. (d) *Sion*. (e) MS. (f) Treatise of Faith:
 (g) A. D. 1357. (h) Great sentence of curse expowned, MS.
 (i) A. D. 1458. (k) *Hyd* de *Bibl. textibus*, p. 464.
 (l) *Præfat. edit. Bibliorum per Jo. Benedicum Paris* 1549:

very numerous : and the Copies of his *English* Translation of the New Testament so (*) common, that it appears an *English* Bible was sold for 20 s. whereas the Price of a Portuise or Breviary was six Marks. For it was almost, if not quite, thirty Years betwixt Dr. *Wiclif's* finishing this Translation, and Archbishop *Arundel's* making the Constitution before-mention'd, whereby it was decreed to be Heresy for any one to read it.

When the Art of Printing was discovered (a), it was not long before the *Latin* Bible was printed, viz. 1462. which was soon followed by other Editions, whereby it was rendred more common than before. In 1488 was the Old Testament printed in *Hebrew*, and in leis than (b) thirty Years after, the New Testament was published at *Basil* in its original *Greek*. These Proceedings for the Advancement of Learning and Knowledge, especially in divine Matters, alarmed the ignorant and illiterate Monks, insomuch that (c) they declaimed from the Pulpits, that 'there was now a *New Language* discovered called *Greek*, of which People should beware, since it was that 'which produced all the Heresies : that in this Language was come forth a Book called the *New Testament*, 'which was now in every body's Hands, and was full of Thorns and Briers: that there was also another Language now started up which they called *Hebrew*, and that they who learnt it were turned *Hebrews*.' Here in *England*, the great *Erasmus* tells us, his publishing the *New Testament* in its original Language met with a great deal of Clamour and Opposition, and, in particular, one College in the Univerfity of *Cambridge* absolutely forbad the use of it. 'These, says he (d), object to us the feign'd Authority of Synods, and magnify the great 'Peril of the Christian Faith and the Danger of the Church, which they pretend to support with their Shoulders, that are much fitter to prop a Waggon. And these Clamours they disperse among the ignorant and superstitious Populace, with whom, having the Reputation of being great Divines, they are very loath to have their Opinions called in question, and are afraid, that when they quote the Scripture wrong, as they often do, the Authority of the *Greek* and *Hebrew* Verity should be cast in their Teeth, and that by and by appear to be a 'Dream, which was by them given out for an Oracle' Accordingly the (e) Vicar of *Croydon* in *Surry* is said to have express'd himself to the following purpose in a Sermon which he preach'd at *Paul's Cross* about this time, *We must root out Printing, or Printing will root out us.*

C H A P. II.

Of the several English Translations of the Bible and New Testament, &c. made and printed in the Reign of King Henry VIII.

THUS stood Matters with relation to the Holy Scriptures, when *William Tyndal* resolv'd to translate them from the original *Hebrew* and *Greek* into *English*. He himself observes, that (f) 'it had been usual for 'the Popish Clergy to look on no more Scripture than they found in their *Duns*,' by which I suppose he meant the Works of (g) *John Duns Scotus*, which they studied. He added, that some of them said, 'it was 'impossible to translate the Scripture into *English*, that it was not lawful for the Laity to have it in their Mother-Tongue, since their having it so would make them all Hereticks and Rebels.' The former of these was an old Cavil. The Author of the Prologue before-mentioned seems to refer to it when he says, that 'they that kunne 'well the sentence of Holy Writ and *English* together and wolen travaile with goddis grace thereabout moune 'make the Bible as true and as open, yea and openier, in *English* than it is in *Latin*.'

Tyndal was born somewhere in *Wales*, and being bred to Learning, was placed in (h) *Maudelyn Hall* in *Oxford*, where he took his Degrees, and read Lectures privately in Divinity to several of the Students of that Hall, and of the Fellows of the adjoining College. From *Oxford* he removed to *Cambridge*, from whence, after some Stay there, he went into the Family of Sir — *Welch* in *Gloucestershire* to be Tutor to that Knight's Children. Here he translated into *English* *Erasmus's Manual of a Christian Soldier*, a Book, as the learned Author himself tells us (i), written for this End, that he might cure the vulgar Error of Mens placing Religion in Ceremonies, and more than *Jewish* Observations of corporal things, whilst they wonderfully neglected those things which appertained unto Godliness, or which were of the Essence and Power of it. But being suspected of Heresy by the neighbouring Clergy, with whom he had sometimes Disputes about Religion, and by them threatned and prosecuted in the Ecclesiastical Court, he, with the consent of Sir — *Welch*, resolv'd to leave his Family, and so went up to *London*, where he for some time (k) preached, as he had done before in the Country. At length he bethought him of trying to get himself introduced into the Bishop of *London's* Family, the learned Dr. *Cuthbert*

(*) Fox's Extracts from Bishop *Longland's* Regist.

(a) A. D. 1457.

(b) A. D. 1516.

(c) *Hody de texti. biblio.* p. 465.

(d) Epist. Lib. xxxi. No. 42. ed. 1642.

(e) Fox's Acts and Monuments, Vol. I. p. 927.

(f) *Tyndal's* Preface to his *English Pentateuch*, 1530.

(g) A famous Schoolman who flourished A. D. 1301.

(h) Here in the Library is preserved his Picture, with the following Inscription: *Refert hæc Tabella (quod solum potuit ars) Gulielmi Tindal effigiem, hujus olim Aulae Alumnii simul & Ornamenti, qui post felices pariteris Theologie primitias hic depositas Antwerpiae in Novo Testamento nec non pentateucho in vernaculam transferendo operam navavit Angliæ suis eo usque salutiferam, ut inde non immerito Angliæ Apostolus audierat. Wiltfordiæ prope Bruxellas Martyrio coronatus anno 1536. Vir, si vel adversario (procuratori nempe Imperatoris generali) credamus, perdoctus, pius & bonus.* Hist. & Antiq. Oxon. Lib. II. p. 379. col. 2. Of this Picture I would have here given the Reader a Copy, but on a View of it by an Engraver for that purpose, it was judged to be so ill done, as that it was not worth while to copy it.

(i) *Erasmus* Epist.

(k) *St. Dunstan's* in the West.

bert *Tonstal*, of whom *Erasmus* gave such high Commendations, and who was newly promoted to this Bishoprick (a). For this purpose he applied himself to Sir *Henry Guildford*, Master of the Horse to the King, who was a great Patron of learned Men, a particular Friend to *Erasmus*, and an Acquaintance of Sir—*Welch's*: To him *Tyndal* presented an Oration of *Isocrates*, translated by him from the *Greek* into *English*. This shewed *Tyndal* to be a Person uncommonly learned, since *Greek* at that Time was a Language understood by very few here in *England*. Sir *Henry* therefore very readily granted *Tyndal's* Request to him to speak to the Bishop of *London* in his behalf, and not only recommended him to his Lordship, but advised *Tyndal* to write an Epistle to the Bishop, and wait on him with it himself: which Advice he followed, and delivered his Epistle to a Servant of his Lordship's, who was an old Acquaintance of his, to be presented to his Lord. But the Bishop's Answer was, that his House was full, and he had more than he could well provide for, and therefore advised him to seek for a Service in *London*, where he thought he could not well miss of one. *Tyndal's* End in thus attempting to get into the Bishop of *London's* Family, was, he said, that he might there prosecute with greater Security the Design he had now in hand, of translating the *New Testament* into *English*, which he was very well satisfied would expose him, as Things then stood, to the Hazard of his Life. But being thus disappointed, after staying almost a Year in *London*, a Part of which Time he lived with (b) Mr. *Humphry Monmouth*, a wealthy Citizen who favoured the Reformation; and finding no Place for his Purpose here in *England*, he resolved to go abroad into *Flanders*, as a Place of greater Security and more Liberty. This he was enabled to do by the Assistance of the aforesaid *Humphry Monmouth*, who gave him an Exhibition or Annuity of Ten Pounds a Year. This, it seems, was as much as *Tyndal* desired to have to live with, and therefore having this Encouragement, he transported himself to *Antwerp* in *Flanders*, where he applied himself closely to the Prosecution of his Design of translating the *New Testament* from the original *Greek* into *English*. This, with the Assistance of the learned *John Fry*, and one Frier (c) *William Roye*, who wrote for him, and helped him to compare the Texts together (d), he finished, and in the Year 1526 it was printed without a Name in a midling 8vo. Volume, and without either Calendar, Concordances in the Margin, or Table in the End, as (e) *George Joye* tells us. At the End of it *Tyndal* added a Pistil, in which he (f) 'desyred them that were learned to amende if ought were founde amyffe.'

If we may believe some (g) *Roman Catholic* Writers, the Life of any one Man is not sufficient to make an exact Translation of the Text of the Holy Scriptures; but the Reason which induced *Tyndal* to undertake this, himself tells us, was as follows, that 'he had perceived by Experience how that it was impossible to stablish the Lay-People in any Truth, except the Scripture were plainly laid before their Eyes in their Mother-tongue, that they might see the Proesse, Order, and Meaning of the Text.'

Of the printing this Translation, it seems to me, that *Cochlaus* tells the following Story: (b) 'Two English Apostates, says he, who had been some time at *Wittenberg*, entertained Hopes, that in a short Time, thro' the *New Testament*, which they had translated into *English*, all the People of *England* would become *Lutherans*, whether the King would or not. They came therefore to *Cologne*, that they might from thence transport clandestinely into *England*, under the Cover of other Wares, the *Testament* which they had translated, and which now was by the Printers multiplied into many Thousands. Some of the Printers being invited by *Cochlaus* to his Lodging, and by him plied with Drink, after that they grew warm with Wine, one of them whispered to *Cochlaus* the Secret relating to *England's* being to be brought over to *Luther's* Party: To wit, that there were in the Press three thousand Copies of the *Lutheran New Testament* translated into *English*, and that they had proceeded already as far as the Letter K in 4to: That the Expence was abundantly defrayed by the *English Merchants*, who, when the Work was printed off, were privily to convey it into *England*, there secretly to be dispersed throughout the whole Kingdom, before that either the King or Cardinal could know any thing of it, or prohibit it. *Cochlaus* being variously affected within himself with Fear and Admiration, went privately to Sir *Herman Rinck* a Burgher of *Cologne*, and told him all the Matter as he had heard it. He, that he might be very sure of the thing, sent another to search the House where, in the Judgment of *Cochlaus*, the Work was a Printing. And when he had been assured by the Messenger that it was so, and that there was in the House a vast Quantity of Paper, he went to the Senate, and got an Order, that the Printers should be forbidden to proceed any farther in that Work. On which the (i) two English Apostates, taking with them the Sheets that were printed, fled, going in a Vessel up the *Rhine* to *Wormes*, that there they might make an end, by another Printer, of the Work which they had begun.'

I think it needless to stay to examine a Story which has in it such open and notorious Marks of Falshood and Imposture, and therefore proceed to observe, that some of (k) the Copies of this first Impression being imported into *England*, where they were very industriously dispersed, and as greedily bought up and read, as it is in the Nature of Man to incline to what is forbidden, and vehemently to desire whatever is denied him, *Tonstal* Bishop of *London* was soon informed of them. On which he immediately issued out a Commission to the several Archdeacons of his Diocese, in which, having observed to them, that 'some Sons of Iniquity and Ministers of the *Lutheran* Faction had craftily translated the Holy Gospel of GOD into our vulgar *English*, and mixed with their Translation some Articles of heretical Pravity, and Opinions that are erroneous, pernicious, pestilent, scandalous, and tending to seduce Persons of simple and unwary Dispositions, he commands them to admonish all and singular, as well those who are Exempts as those who are not, within their several Archdeaconries, to bring in to him or his Vicar-General, and actually to deliver up to them within xxx Days, all and every one of the Books containing the Translation of the *New Testament* in the vulgar Tongue, and within two Months

(a) *Osborn* 22. 1522.

(b) He was one of the Sheriffs in 1535, and died 1537. In the Year 1528 his House was searched for heretical Books, and some of *Tyndal's* Letters to him being found, he was committed to the Tower, and had Articles exhibited against him by the Bishop of *London*. *Strype's Memorials*, Vol. I. p. 316, &c.

(c) He was burned in *Portingale*. *More's English Works*, p. 451.

(d) Preface to the *Parable of the wicked Men*.

(e) *Apologie*, A. D. 1535.

(f) Preface to the *Pentateuch*.

(g) See Father *Simon's* Letter to *M. L.* before his *French New Testament*.

(h) *Jacobus Cochlaus* in *Actis Martini Lutheri* ad An. 1526. p. 132.

(i) *Tyndal* and *Roy*, or *John Fry*.

(k) *Am* intimates, that there were but 1500 of them. *Ass*, &c. Vol. II. p. 315.

‘ Months after the Date of these Presents to certify him, &c. what they have done in this Matter.’ This Commission was dated *October 24. 1526.*

In this Edition, Tyndal himself afterward (a) acknowledged, that there were many Faults which lack of Help and Oversight had occasioned. But it sold so well, that the very next Year there was another Edition published by the *Dutch Printers.* (b) *Hall* tells us, that the Bishop of *London* being at *Antwerp*, and meeting there one *Austin Packington*, a Mercer and Merchant of *London*, he consulted him how he might get the English *New Testaments* into his Possession, that he might burn them all, and so prevent their Dispersion. *Packington*, who, as it’s said, was a secret Friend of Tyndal’s, and knew that he had a great Number of his *English Testaments* on his Hands, and that he was very poor and wanted Money, thought this a very fair Opportunity to get the Books sold and to supply his Wants. He therefore told the Bishop, that if it was his Lordship’s Pleasure to pay for them, he believed he had Interest and Acquaintance enough among the *Dutchmen*, and Strangers who had bought them of Tyndal, to procure for his Lordship every Book of them that was yet unfold. To this the Bishop consented, and accordingly *Packington* drove the Bargain with Tyndal for the Books, which were sent into *England*, where, on the Bishop’s Return, they were publicly burnt at *Paul’s Cross* (c). But, as *Hall* tells the Story, when afterwards more *New Testaments* were imprinted, and in great Plenty sent over hither, the Bishop hearing it, sent for *Packington* to expostulate with him about there being so many of these *English Testaments*, when, as he thought, he had purchased all of them. To which *Packington* replied, that his Lordship had all the Copies of that Impression which were left unfold, according to his Bargain, but that they had printed more since, and he could not see how they could be kept from doing that, unless his Lordship would likewise buy the Types and Presses. To this *Hall* adds, that *George Constantine*, who was L. L. B. in the University of *Cambridge*, and was suspected of favouring *Luther’s* Opinions, and had therefore fled beyond Sea, and became acquainted with Tyndal, being taken and examined by Sir *Tho. More*, then Lord Chancellor, was, among other things, asked how Tyndal, *Joye*, &c. were furnished with Money to support them; to which he answered, ‘ it was the Bishop of *London* who had help’d them, since his Lordship had distributed a (d) great deal of Money among them by his buying the *New Testaments* which he burnt, which had been and yet was their only Succour and Comfort.’

The Time for this is by the Right Reverend Author of the *History of the Reformation* fix’d to the Year 1529, when *Tonstal* returned from his Embassy at the Treaty of *Cambray*. But Sir *Thomas More* in his Dialogues, which were finished at the Press in *June* this Year 1529, speaks of this burning of Tyndal’s *New Testament*: Nay, Tyndal himself mentions it in his Preface to his Book called, *The Parable of the wicked Mammon*, published *May 8. 1527.* ‘ In burning the *New Testament*, says he, they dyd none other thing than that I looked for.’ So that the burning of these *New Testaments* of Tyndal’s first Edition must have been either about the End of 1526, or beginning of 1527.

However this be, it’s certain that in 1527 was a *Dutch Edition* of this *English Testament*, and about a Year after another, in both which, *Joye* tells us, were printed about 5000 Books, so that these Testaments were plentier and cheaper than ever they were, or than they could be afforded by Tyndal, who had printed so few as 1500. Which, by the way, shews the Ignorance of the Reflection made by (e) Mr. *Collier* on the fore-mentioned Story of Bishop *Tonstal’s* buying a Part of Tyndal’s first Edition of his *English New Testament*, viz. that *thus Packington cheated Bishop Tonstal of his Money, and Tyndal received it*; since the Bishop had for his Money all the Copies that Tyndal had, and he printed no more himself till eight Years after. Several Editions of it were indeed published in this Time, as I shall shew hereafter; but in all these Editions, so far as appears, Tyndal had no manner of Hand or Interest, the *Dutchmen* had stolen the Copy, and pirated it on the Author. *Joye* gives us the following Account of it: (f) ‘ Anon astir, 1527, the *Dutchmen* got a cotype, and printed agen in a small volume [12mo] adding the kalandare in the begynning, concordances in the margent, and the table in the ende. But yet, for that they had no Englishe-man for to correcte the setting, thei themselves, havng not the knowlege of our tongue, were compelled to make many mo fautes then were in the cotype, and so corrupted the Book, that the simple reader might ofte tymes be taryed and steck. — After this, about 1528 or 9, thei printed it agen also without a correctour in a greater Letter and Volume, with the figures in thapocalipse, which were therefore miche falser then theire firste.’ Of this (g) second *Dutch Edition*, and third in all, I’ve seen an imperfect Copy. It is printed in a large 12mo with the *Dutch Letter*. In the Margin are Heads of the Text, Scripture-references, and short Notes. The Epistle to the *Hebrews* is placed after those of *St. Peter* and *St. John*, and before the Epistle of *St. James*. The whole Clause, *1 Peter ii. 13. Whether it be to the King as Supreme*, is omitted thro’ Carelesness. In the *Revelations* are twenty-one several Figures cut in Wood, representing the Matters contained in that Book. At the End are the *Pistles taken out of the O. Testament*, which are read in the Church after the Use of *Sarum*, upon certain Daies of the Year, which are of a different Translation from that printed afterwards in what is called *Matthews’s Bible*, as may be seen by perusing the following Specimen.

¶ The next Sodaye after the xiii daye: The Epistle. Ef. xii. a.

‘ I will prayse the, O Lorde, that though thou were angrye with me, yet thyne anger is turned, and thou hast comforted me. Beholde God is my salvacion: I will be bolde therefore and not feare. For the Lorde God is my strength and my prayse wherof I synge: and is become my Savyoure. And ye shall drawe water in gladnes oute of the welles of salvacion. And ye shal saye in that daye: geve thanks unto the Lorde: call on his name: make his dedes knowen amonge the hethen: remember that his name is hye. Lyfte up an hye. Synge unto the Lorde, for he hath done excellentlye, and that is knowen thorowe oute all the worlde. Crye and showte thou inhabiter of Syon, for great amonge you is the holye of Israel.’

Soon

(a) Pref. to the Edition, 1534.

(b) K. Hen. VIII. fol. 176.

(c) A. D. 1526

(d) Syr T. Beulde tolde us here, that he sawe gold grete plenty in Tyndal’s purse. Sir Tho. More’s *English Works*, p. 369. col. 2.

(e) Ecclesiast. History, Vol. 2. p. 22. col. 2.

(f) *Apology*, p. 39. 1527.

(g) Another Copy of this Edition more perfect is in the Library of *Emmanuel College* in *Cambridge*; it has red Lines and Titles. *Fenes Joan. Evans, D. D.*

Soon after this was there published a *third Dutch Edition* of this Testament in 12mo like the first, which seems likewise to have been soon all sold off.

This was by no means agreeable to the Friends of the *Roman Superstitions*, and therefore Bishop *Tonstal*, as soon as he heard of these New Testaments being first printed abroad and imported here, did all he could to suppress them. He preached against them at *St. Paul's*, and told the People there were no fewer than 2000 Texts in this Translation mistranslated. They likewise who imported them were prosecuted with the utmost Severity, particularly one *John Raymund*, a *Dutchman*, about this Time, 1528, was forced to abjure on account of his importing these contraband Goods (a). To whom I may add *John Tyndal*, the Translator's Brother, and *Thomas Patmore*, Merchants, who were condemned to do Penance for their importing them, by riding with their Faces to their Horses Tails, with the Books fastned thick about them pinned or tacked to their Gowns or Cloaks, to the Standard in *Chepe*, and there with their own Hands to fling them into the Fire made on purpose to burn them.

But as these forcible Means had not their End to hinder People's reading this Translation of the Holy Scriptures in their Mother-tongue, but rather served to raise their Curiosity, and set them against those who burnt these holy Books, as being too rigorous and cruel, it was therefore thought proper, that something should be done to satisfy the People of the Reasonableness of these Proceedings. Sir *Tho More*, an intimate Friend of Bishop *Tonstal's*, and one of whom his Lordship gave the following Character, 'that he was a Sort of *Demosthenes* in our own Language and in *Latin*, and was used to be a very sharp Asserter of Catholic Verity in every Dispute,' was thought a Person most proper for this Work. The Bishop therefore, for this purpose, granted him his License and Faculty to have and to read the several Books which *Tyndal* and others published, in order, as the Bishop said, 'to bring into this Kingdom the old and condemned Heresy of *Wiclif* and *Luther*: that by reading them he might see in what lurking Places the Serpents concealed themselves, and might by that means be the better enabled to publish in *English* what might serve to detect the crafty Maliginity of these Hereticks to plain and simple People, who are liable to be deceived by them.' This Licence or Faculty is dated *March 7. 1527*. To answer the Purpose of this Licence, and comply with the Bishop's most earnest Desire expressed in it, Sir *Thomas* composed what he called a *Dyalogue*, which, as has been said before, about two Years after was finished at the Press and published. This Piece was written in a very pleasant manner, with a great deal of Wit and Humour, and a Mixture of diverting Stories, and the Whole suited to the Capacity of the common People, for whom it was principally intended. In the *third Book* (b) the Person, with whom Sir *Thomas* is here represented as talking, desires Sir *Thomas* to let him 'know his Mind concerning the burning of the *new testament* in *english* which *Tyndal* lately translated, and, as men said, right well, which made them much marvel of the burning.' To this Sir *Thomas* replied; 'That who so called these Books which were burnt *NEW TESTAMENTS* gave them a wrong name, since they were rather *Tyndal's* or *Luther's* Testament, it being so corrupted and changed from the good and wholesome doctrine of *Christ* to their own devilish heresies, as to be quite another thing (c).' As a Proof of this, Sir *Thomas* observed, 'that *Tyndal* had (d) mistranslated three words of great weight, and they often repeated and rehearsed in the Book; they were the words *PRIESTS*, *CHURCH*, and *CHARITY*. The first of these he never calls *Priests* but *Seniors*, the second he stiles the *Congregation*, and the third he nameth *Love*.' Sir *Thomas* adds, 'that *Tyndal* changed commonly the word *GRACE* into *Favour*, that he translated *CONFESSION* into *Knowledging*, (e) *PENANCE* into *Repentance*, and a *CONTRITE HEART* into a *Troubled Heart*. By this means, he said, *Tyndal* would with his false translation make the people believe, that such articles of the faith as he laboured to destroy, and which are well proved by scripture, were in holy scripture nothing spoken of, but that the preachers have all this fifteen hundred years misrepresented the gospel, and englished the scripture wrong, to lead the people purposely out of the way.' By this it appears, that it was no harsh and groundless Reflection that *Tyndal* afterwards made on the Treatment which this Translation of his met with, *viz.* that (f) 'there was not so much as one *i* therein, if it lacked a tittle over its head, but it had been noted, and numbered unto the ignorant people for an heresy, whom they made to believe that there were I know not how many thousand heresies in it, and that it was so faulty, that it could not be mended or corrected.' For thus, it seems, the Bishop of *London* had, as was said before, declared in a Sermon preached by him at *St. Paul's*, that (g) 'he had found in it no less than two thousand errors or mistranslations of the text, if, at least, *Gregory Martin's* memory did not fail him, since (h) Sir *Thomas More* thus reports this matter, that there were found in this book, and noted wrong and falsely translated, (i) above a thousand texts by tale.'

But notwithstanding these various Methods of discouraging this Translation, the Zeal of those who favoured the Reformation, it seems, surmounted them all, and the New Testament of this Translation continued to be imported and read, as appears from hence, that the three Editions before-mentioned were all sold off before 1530.

In the mean time *Tyndal* was busy in translating from the *Hebrew* into *English* the five Books of *Moses*. But having finished his Translation, and going to *Hamburg* to print it, the Vessel in which he went was shipwreck'd, and his Papers lost, so that he was forc'd to begin all anew; by which means it was not printed till 1530. It is a small 8vo, and seems to have been printed at several Presses, as, I suppose, the Times would permit. *Genesis* and *Numbers* are printed in the *Dutch Letter*, and contain the one 76 Leaves, and the other 67, and at the End of *Genesis* is *A table expoundinge certeyne wordes*, as there is before *Numbers*, *An exposition of certeyne wordes of the fourtb book of Moses called Numeri*. The other three Books, *Exodus*, *Levitici*, and *Deuteronomie* (k) are printed in the *Roman Letter*, with now and then a Capital of the Black Letter intermixed, as I've seen in Books printed about this

(a) Fox's Acts, &c. Vol. II. p. 315.

(b) Chap. viii.

(c) See *Mor's* Works, p. 309. col. a.

(d) *Tyndal* the next Year 1530 answer'd these Reflections of Sir *Thomas's*. See his Works.

(e) Father *Simon* makes the same Reflection, that the *Calvinists* seem resolv'd to banish the Word *Penance* out of their Bibles.

(f) Preface to the Pentateuch.

(g) *Fulk's* Defence of the sincere Translation of the Scriptures.

(h) *Dyaloge*, Lib. iii. chap. 8.

(i) Much the same Censure was pass'd by *Emser* and *Cocblaus* on *Luther's* Translation of the New Testament. *Emser* said, there were about 1400 heretical Corruptions of the Text. *Prof. annot. in N. Test. Lutheri*. *Cocblaus*, that *Inventi sunt ex Germanis qui ex ea translatione admissos ab eo [Luthero] passim errores & mutationes collegerunt, alij supra mille, alij pauciores. Comment de actis & scriptis Lutheri*, p. 54.

(k) *Exodi*. fol. 76. *Leviti*. fol. 52. *Deute*. fol. 63.

this Time at *Zurich*. To every one of these five Books is prefixed a Prologue, and at the End of those of *Exodus* and *Deuteronomie* are *Tables expounding certaine words*. In the Margin are some Notes, which with the Prologues are cut in my Copy according to the Directions of an Act of Parliament, of which we shall speak hereafter. There are *ten* wooden Cuts, representing, 1. The forme of the arke of witnesse with his staves and two cherubyns. 2. The table of shew-bread, with the loaves of bread upon it, and his other Vessels. 3. The facion of the candlestick, with his lampes, snuffers, and other necessaries. 4. The forme of the ten cortaynes of the tabernacle, with their cherubins and fifty loupes. 5. The facion of the bordes of the tabernacle, with their fete, sockettes, and barres. 6. The facion of the corner bordes, with ther fete, sockettes, and barres. 7. The forme of the alter of the burnt offrynge, with his hornes, ringes, staves, gridyernes, and other ornamentes. 8. The figure of the ordering of all the ornamentes which must stande in the tabernacle. 9. The forme of the alter of incense, with all that belongeth unto it. 10. The figure of the laver of brasse, with his fote. There seems to have been another of these Cuts after No. 9. which perhaps was *Aaron* in his priestly Habit, but it's cut out of my Copy, which is otherwise imperfect. Mr. *Thoresby* tells us (a), that in a Copy in his Musæum at the End, after the *Table expounding certain words*, is added, *Emprinted at Malborow in the land of Hesse by me Hans Lust the yere of our Lord M.C.C.C.C.C.XXX. the xvii. daye of January.*

Tyndal having thus finished his Translation of the *Pentateuch*, was now at leisure to examine the Remarks which *Sir Thomas More*, who was advanced to be Lord Chancellor *October 25. 1530*, had made on his Translation of the New Testament. Accordingly, the same Year (b), he published *An Answer unto Sir Thomas More's Dialogue*. In this Answer he shews the Reason why he used the Words *Congregation, Elder, &c.* which *Sir Thomas* found so much fault with, rather than *Church, Priest, &c.* and declared, 'that he did it not, as *Sir Thomas*, he said, untruly reported of him, of any mischievous Design or Purpose to establish Heresie.' He added, 'that he verily believed *Sir Thomas* wrote not this Dialogue for any Affection that he bare unto the Spirituality, or unto the Opinions which he so barely defended, but to obtain only that which he was an hundred for.' This Reflection he grounded on *Sir Thomas's* great Friend *Erasmus* his changing the Word *Ecclesia, Church*, into *Congregation*, and that more than once, in the New Testament which he translated into *Latin*, and *Sir Thomas's* not opposing him, or calling in question his Orthodoxy for so doing. He concluded, 'that *Sir Thomas*, who, he said (c), understood *Greek*, and knew these Words long before he did, could not prove, that he gave not the right *English* unto the *Greek* Words: but that what made them, whose Cause *Sir Thomas* espoused, so uneasy and impatient, was, they had lost their juggling Terms, wherewith they imposed on and misled the People. For instance, the Word *Church*, he said, was by the Popish Clergy appropriated to themselves, whereas of right it was common to all the whole Congregation of them that believe in *Christ*. So, he said the School-Doctors and Preachers were wont to make many Divisions, Distinctions, and Sorts of *Grace*; with *Confession* they juggled and made the People, as oft as they spake of it, to understand by it *Shrift in the care*: So by the Word (d) *Penance* they made the People understand holy Deeds of their enjoining, with which they must make Satisfaction for their Sins to God-ward' As for his translating *Presbuteros, Senior*, *Tyndal* owned, 'that *Senior* was no very good *English*, but there came no better in his Mind at that Time; but that he had spied his Fault since, long before *Sir Thomas* told him of it, and had mended it in all the Works which he had made lately, and called it an *Elder*.' As to his translating the *Greek* Word *Agapee* into *Love*, and not rather into *Charity*, he said, 'Charity was no known *English* in that Sense which *Agapee* requireth.'

The three former Editions of *Tyndal's English New Testament* being all sold off, the *Dutch Bookellers* printed a fourth, 1530, in a smaller Volume and Letter. Of this *Joye* gives us the following Account (e): 'When these two pryntes—were al soule more then a 12 month ago, *Tyndal* was pricked forth to take the Testament in hand to print it and correct it, as he professeth and promiseth to do in the later ende of his first translation. But *Tyndal* prolonged and differred so necessary a thing and so iust desyers of many men. In so much that in the mean season the *Dewchmen* printed it agen the third tyme in a small volume like theyr firste prynt, but miche more false then ever it were before.—Thei printed them, and that most false, and about 2000 Books and had shortly sold them. All this longe while *Tyndal* slept, for nothing came from him as farre as I could perceive.'

But whatever Reasons *Tyndal* might have for his not revising and correcting his *English* Translation of the New Testament, in so many Years after its first Publication, and when there had been so many uncorrect Editions of it by others, it's plain he was not idle nor asleep. Besides his Translation of the *Pentateuch* twice, and his defending that of the New Testament against *Sir Thomas More's* objections, he translated the Prophecy of *Jonas*, to which he prefixed a large Prologue, which he printed about 1531. Of this Performance, *Sir Thomas More*, who had now drawn Blood in Controversy, and lost his good Temper, gave the following Character (f). '*Jonas*, says he, made out by *Tyndal*: a booke that whoso delighte therein shall stande in peril that *Jonas* was never so swallowed up with the Whale, as by the delyte of that booke a man's soule may be so swallowed up by the Devill that he shall never have the grace to get out agayne.' *Tyndal* in his Prologue to this Book had censured the Papists, whom he calls 'fleshy minded hypocrites, as making the Scripture their own possession and merchandise, and so shutting up the Kingdom of heaven, which is God's worde, neither entring themselves, nor suffering them that would. When, says he, they come to the law, they put gloses to, and make no more of it then of a worldly lawe which is satisfied with the outward Work. When they come to the Gospel, there they mingle their leuen and say, God now receiveth us no more to mercy, but of mercy receiveth us to penance, that is to witte, holy deedes that make them fat bellies, and us their captives both in soule and body.—The lives, stories and giftes of men which are contained in the Bible, they read as thinges no more pertaining unto them than a tale of *Robin Hood*, and as things they wot not whereto they serve, save to faine false discant and iugling allegories to stablish their kingdom withal. The Pope, he added, in his own cause

(a) *Ducat. Leodi.*

(b) 1530.

(c) See *Sir Tho. More's Life* written by Mr. *Rooper*, p. 27. ed. 1729.(d) The *Greek* word *metanoia* and the *Latin poenitentia* do not signify a bare Sorrow or Repentance, but a Repentance accompany'd with Fasting, Weeping, and other penal Works which are properly called *Penance*. This is the Reason given by *Cor. Nary* for his and the other Popish Translators thus rendering it.(e) *Apology, &c.* p. 41.(f) Confutation of *Tyndal's Answer, &c.* 1530.

‘ cause was so fervent, stiff and cruel, that he would not suffer one word spoken against his false majesty, wily inventions, and juggling hypocrisie to be unavenged, though all christendome should be let together by the eares, and should cost he cared not how many hundred thousand their lives.’

By there being so many new Editions of the New Testament, it's very plain, that the Bishop of London's Commission, before-mentioned, to the Archdeacons, to order the Delivery of the Copies of it, in the Hands of those of his Diocese, to them, &c. was very little regarded, and not very readily obeyed. The Bishops and Clergy (a) therefore made great Complaints to the King of this Translation, on which his Majesty resolved to take this Matter into Consideration himself. On (b) May 25, 1531. therefore the King, *Hall* says, came into the *Star-Chamber* and there conferred with his Council and the Prelates about this Matter. Of this Meeting the following Account is given in the (c) Instrument drawn up on this Occasion. ‘ The King, say the Drawers of it, ‘ hearing of many Books in the *English* Tongue, containing many detestable Errors and damnable Opinions’ (for so they had been represented to him by Sir *Tho. More*, now Lord-Chancellor, and the Bishops, who particularly alledged, that the Translation of the New Testament was corrupted and not truly made, and that there were added to it Prologues and Annotations which sounded to Heresy, and in which many (d) hard and uncharitable Reflections were made on the Bishops and Clergy) ‘ printed in the Parts beyond the Sea, to be brought ‘ into divers Towns and sundry Parts of this His Realme of *England*, and sown abroad in the same, to the great ‘ Decay of our Catholike Faith, and perillous Corruption of his People, unlesse speedie Remedie were briefly provided; His Highnesse, for the repelling of such Books, called unto Him, of His great Goodness and gracious ‘ Disposition, not onely certain of the chief Prelates and Clerkes of his Realme, but also of each University a ‘ certaine Number of the chief learned Men, and proposed such of those Books as his Grace had ready to be ‘ read unto them, requiring to heare in that behalf their Advice and Judgment of them.’

These Prelates, &c. thus assembled, collected out of several Books of *Tyndal's* many Passages which they said were Heresies and Errors. These they presented to the King, who, as the Instrument declares, determined, that ‘ all the Books containing these Heresies, &c. with the Translation also of Scripture corrupted by *William Tyndal*, as well in the (e) Old Testament as in the New, should utterly be expelled, rejected, and put away out ‘ of the Hands of his People, and not be suffered to get abroad among His Subjects.’ And his Highness willed further (f), ‘ that this His Pleasure and Determination should be notified by Preachers abroad unto the People, by publishing in their Sermons a Bill to this Effect: That the Books now published in the *English* Tongue ‘ contained false Traditions and corrupt Doctrine far discrepant from the true Sense of the Gospel and Catholic ‘ Understanding of the Scripture: that therefore they who had these Books, particularly the *New Testament* in ‘ *English* of the Translation that was then printed, should detest and abhor them, and not keep them in their ‘ Hands, but deliver them up to their Superiors: that they should not harbour any Thoughts, that it is the ‘ King's Duty to cause the Scripture of God to be translated into *English* to be communicated unto the People, ‘ and that the Prelates and His Highnesse do wrong in letting or denying the same: that the having the whole ‘ Scripture in *English* is not necessary to Christian Men: that the divulging the Scripture at that Time in the ‘ *English* Tongue to be committed to the People, considering such pestilent Books and so evil Opinions as were ‘ now spread among them, should rather be to the farther Confusion and Destruction than the Edification of their ‘ Souls: that the King had said, He would cause the New Testament to be by learned Men faithfully and ‘ purely translated into the *English* Tongue; and that till this was done they should persuade themselves without ‘ grudging or murmuring, that they cannot require or demand the Scripture to be divulged in the *English* ‘ Tongue, otherwise than at the Discretion of their Superiours.’

Hall tells us this Story thus, that ‘ the King (g), in Pursuance of his own settled Judgment, that a great deal ‘ of Good might come of People's reading the New Testament with Reverence and following of it, commanded ‘ the Bishops to call to them the best learned of the Two Universities, and to cause a new Translation to be ‘ made, that the People should not be ignorant in the Law of God; but that notwithstanding this Injunction of ‘ the King's, the Bishops did nothing at all to set forth a new Translation, which caused the People still to read ‘ and study that of *Tyndal's*, by reason whereof many things came to Light.’ However this be, the Order, that ‘ what Copies of the *English* New Testament could be procured should be burnt, was very rigorously observed. *Stokesly*, (h) newly made Bishop of London, caused as many as he could get of them to be brought this very Month, ‘ with other of the condemned Books, into *Powle's* Church-yard, and there publickly burnt them. But for all this Severity, this same Year was printed at (i) *Strasburgh* by *Baltbaser Backneib* in 8vo. a Translation of the Prophet *Esay* into *English* by *George Joye* aforementioned.

In

(a) Memor. of Archbishop *Cramer*, p. 81.

(b) *Collier* censures this as a Year too forward. But, according to himself, Sir *Tho. More*, who was one of those who met on this Occasion, was then Great Chancellor of England, and it's certain he was not so till October 25, 1530. But the Instrument, as *Collier* has printed it, has it May 24, 1530. and describes the Place of this Meeting thus: The Chapel called the Old Chapel set on the East Side of the Parliament-Chamber within his Grace's Palace at Westminster. The Names of the noble and learned Persons then and there present are there said to be as follows:

Sir <i>Tho. More</i> , Kt. Great Chancellor of England.	Nicholas Wilson, D. D. King's Confessor.	Edward Wiggen, D. D.
William Lord Archbishop of Canterbury.	Richard Dooke, D. D. archdeacon of Wilts.	Robert Carter, B. D.
Cuthbert Bishop of Durham.	John Oliver, L. D.	Edward Leighton, B. D.
Stephen Gardiner, Secretary.	Edward Steward, L. D.	Hugh Latimer, B. D.
Richard Sampson, L. D. Dean of the Chapter.	Richard Mandelly, D. D.	John Thixtite, B. D.
Richard Woolman, Master of the Requests.	William Mortimer, D. D.	William Latimer, A. M.
John Bell, Doctor of Divinity.	Edward Crome, D. D.	Roger Tibson, A. M.

With many more learned Men of the Two Universities.

This Instrument was attested by three Publick Notaries, viz. *Thomas Ashley*, *Richard Watkyns*, *Matthew Grefson*.

(c) Fox's Acts, Vol. II. p. 488. col. 2.

(d) So they termed what was said of the Roman Superstitions.

(e) By this it should seem as if *Tyndal's* Translation of the *Pentateuch* had been now imported, unless they only mean his Quotations from the Scripture in his Works.

(f) *Collier's* Eccl. History, Vol. II. p. 50. col. 2.

(g) Hen VIII.

(h) November 27, 1530.

(i) Lord Oxford's Library.

In 1534 was published a (a) fourth Dutch Edition, the fifth in all, of Tyndal's New Testament in 12mo: a Copy of this is in Lord Pembroke's Library. The Title-page is lost; then follows the Epistle to the Christian Reader; next four Prologues to the iv Gospels; then a Table for the iv Evangelists; a Table for the Acts of the Apostles; then a Title, thus, *The New Testament*, Anno M. D. xxxiiii. At the End are Pistils of the Old Testament. This seems to have been the Edition of this Testament which was corrected by an English Refugee, George Joye, so often mentioned before. (b) He was a Bedfordshire Man, and educated in Peterhouse in Cambridge, where he took the Degree of Bachelor of Arts 1512-13, and that of Master 1517, and on the 27th of April in the same Year was admitted Fellow. But being accused of Heresy by the Prior of Newnham, who wrote a Letter to the Bishop of Lincoln concerning him 1527, he was sent for by the Cardinal, who wrote to Dr. Edmunds, then Master of Peterhouse, to send him up to him. But the Cardinal referring him to the Bishop, and his Lordship by his Behaviour toward Joye, when he appeared before him, giving him occasion to suspect he was in some Danger, he fled beyond Sea to Strasburg, where Sir Tho. More intimates he went by the Name of Clark, and translated the *Psalter* and *Primer*, wherein the *Letany* and *Dirige* were omitted, left Folke, Sir Thomas said, should pray to Saints and for the Dead. He likewise translated the Prophecies of *Isaia* and *Jeremiah*, of which I shall presently give a more particular Account. It seems also as if it had been intimated to Tyndal, that he had a Design to print the whole Bible in English, and thereby to rival and supplant him. Thus he wrote to his learned Friend John Frith about the beginning of the Year 1533, that (c) 'George Joye at Candlemas being at Barrowe, a Town ten Miles from Antwerp, printed two Leaves of *Genesis* in a great Form, and sent one Copy to the King and another to the new Queen, with a Letter to N. to deliver them, and to purchase License, that he might so go through all the Bible.' By the new Queen is, I suppose, meant Anne Boleyn. And this, perhaps, may be that Fragment which (d) Mr. Wanley said he had, and which seemed to him to be Part of an entire Bible, and to be older than Coverdale's Bible, printed 1535.

This Man the Editors of this fourth Dutch Edition got to correct the Copy, which, it seems, was by careless printing of it grown very faulty. Joye therefore being an Englishman, the Editors agreed with to review the former Editions, and give them a correct Copy; for as to the Printing he was to have nothing to do with that. In doing this, it seems, Joye took the Liberty to correct the Translation, as well as the Errors of the Press, and to give many Words their pure and native Signification in their Places, which he thought they had not before. Among these was the Word *Resurrectio*, which Joye translated *the Life after this*. This Edition hath in the End before the Table of the Epistles and Gospels this Title.

Here endith the New Testament dyligently oversene and correct and printed now agayne at Antwerp by me Widow of Christophall of Endhoven in the Year of oure Lord a M.D.XXXIIII. in August.

About three Months after, November, came forth Tyndal's second Edition of the New Testament in English; or the sixth in all. This was entituled,

The Newe Testament diligently corrected & printed in the Yeare of oure Lord M.CCCCC & XXXIIII. in November.

In his Prologue or Preface before the Gospel of St. Matthew, Tyndal thus expressed himself to the Reader. 'Here, says he, hast thou, most dere reader, the New Testament or Covenant made with us of God in Christ's blood, whiche I have looked over againe (now at the last) with all diligence and compared it unto the Greke, and have weeded out of it many fautes which lacke of helpe at the begynning and ouersyght did sow therein. If ought seme chaunged, or not altogether agreynge with the Greke, let the finder of the faute consider the Hebrue phrase or manner of speache left in the Greeke words, whose preterperfect tense and present tense is oft both one, and the future tence is the optative mode also, and oft the imperative mode in the active voice, and in the passive ever. Likewise person for person, number for number, and interrogation for a conditional & such like is with the Hebrues a common usage. I have also in many places set light in the margent to understand the text by.' To this he added, 'That if any man found fautes either with the translation or ought beside, (which was easier for many to do then so well to have translated it themselves of their owne pregnant wits at the beginning without an ensample) to the same it should be lawful to translate it themselves, and to put what they lusted therto. As for himself, if he should perceive, either by himself or by information of others, that ought had escaped him, or might more plainly be translated, he would shortly after cause it to be amended. Howbeit, in many places, he thought it better, he said, to put a declaration in the margent then to runne too far from the text. And in many places where the Text seems at the first choppe hard to be understood, yet the circumstances before & after and often reading together make it plaine enough.'

Joye's Edition of this Testament coming forth, as has been said, just before the finishing of this at the Press, occasioned Tyndal to add another Epistle to the Reader, which begins thus, W. Tyndal yet once more to the Christen reader. In this he expresses a great deal too much passion and resentment against Joye, particularly for the manner of his translating the Word *Resurrectio*, observing, that 'this word was not so translated, neither by him, nor by any other translation in any language: and that if Joye would have altered the Text he should have put it forth for his own Translation and not for his.' This is what (e) Fox means, when he tells us, that 'Tyndal having finished his Piece of the Sacrament of the Altar, then toke he in hand to conferre the New Testament with the Greeke. And that finished and put forth, then was in hand to declare his mind upon a place in the New Testament where one had altered it otherwise than he hadde translated it, or, as he said, was translated by any other translation in any language, and so put it forth for Mr. Tyndal's translation. Wherefore, said he, if he wold have altered the Text, he should have put it forth for his own translation and not for myne.' This second Epistle Tyndal concluded with giving the following Account of this Edition of the New Testament by Joye: 'Finally that New Testament thus dyligently corrected, beside this so ofte puttinge out this word *resurreccion*, and I wote not what other chaunges, for I have not yet reed it ouer, hath in the ende before the Table of the epistils and gospels this Tyle; *Here endith*, &c. as before.—— Which Tyle, Reader, says Tyndal, I have here put in, because by this thou shalt knowe the book the better. Vale.'

This

(a) Lord Pembroke's Library.

(d) *Biblic. Litera.* No. 4. p. 42.

(b) Coll. *Tho. Baker.*

(c) *Fox's Acts*, &c.

(e) *Acts and Monuments*, &c. p. 515. col. 1. ed. 1.

This occasioned Joye to write and publish a Vindication of himself, which he thus entituled; *An Apology made by Geo. Joye to satisfy, if it may be, W. Tyndale, to purge and defende himself agaynst so manye slauderause Lies jayned upon him in Tyndale's uncharitable and unsober Pistle, so wel worthy to be præfixed for the Reader to induce him into the understanding of his New Testament, diligently corrected and printed in the Yeare of oure Lorde M. cccccc. and xxxiii in November.* In this *Apology*, Joye gives us the following Account of this his Edition of Tyndal's New Testament: 'Then, says he, the Dewche began to printe them the fourth time, because thei sawe no man els goyng about them. And astir thei had printed the first leife, which cople another Englissh-man had corrected to them, thei came to me and desired me to correcke them their copie; whom I answered,— That if Tyndal amende it with so grete diligence as he promifeth, yours will be never solde. Yisse, quod they, for if he prynte two thousand, and we as many, what is so litle a noubmer for all *England*? and we will sel ours better cheap, and therefore we doubt not of the sale: so that I perceyved well and was fuer, that whether I had corrected theyr cople or not, thei had gone forth with their worke, and had given us two thousand more bokes falselyer pinte then ever we had before. Then I thus consyded with my self: *England* hath ynowe and to manye false testaments, & is now likely to have many mo; ye and that whether Tyndal correctith or no, yet shal these now in hand go forth uncorrected to, except some body correck them.—Astir this consyded, the Printer came to me againe & offred me two stivers and a half for the correcting of every sheet of the cople which folden contayneth xvi leaves; and for three stivers, which is four pence half-penny sterling, I promised to do it. So that in al I had for my labour but xiv shylyngis *flemeshe*; which labour, had not the goodnesse of the deede & comon profyte and helpe to the readers compelled me more then the money, I wolde not have done yt for five tymes so miche, the copie was so corrupt, and especially the Table.'—He next observes, that this Testament was printed or Tyndal's was begun, and that, says he, not by my pre- vention but by the printer's expedition, & Tyndal's owne long sleeping. For as for me I had nothing to do with the printing therof, but corrected their copie only as where I founde a worde falsely printed, I mended it; and when I came to some derke sentencis that no reason coude be gathered of them, whether it was by the ignorance of the first translatour or of the prynter, I had the *latyne* text by me, and made it playne: and where any sentence was unperfite or clene leste oute, I restored it agene, and gave many wordis their pure and native signification in their places which thei had not before.' For Joye declared, that he *wolde the scripture were so puerly and plyantly translated, that it needed nether note, glose nor scholia, so that the reder might once swimme without a corke.*

By this Account of Joye's, it seems as if the Printers of this fourth Dutch Edition of Tyndal's English New Testament were apprized, that Tyndal was actually reprinting it himself. Since he says, that *they made such quick expedition, that it was printed or Tyndal's was begun*: and Tyndal himself tells us, that a Copy of this new Edition was brought him when his own Edition was almost fynessed.

Among other Alterations made by Tyndal in this his second Edition of the New Testament, is the following Note on 1 Peter iv. 6. *The dead are the ignorant of God.* At the End are the Pistils of the Old Testament. After which is, *Imprinted at Antwerp by Marten Emperour, Anno M. d. xxxiv.*

Fox tells us, that this being ended, and imprynting, before it was quite finished at the Prefs, Tyndal was betrayed and apprehended by the Emperor's Officers, who made him a close Prisoner in the Castle of *Filford*, where he continued about a Year and a half, and then, 1536, was there publicly burnt to Ashes, being first of all strangled.

In the same Year that Tyndal thus suffered for pretended Heresy, was there another Edition of this Testament, with the following Title:

(a) *The New Testament yet once agayne corrected by Willyam Tyndale. Printed in the yere of oure Lorde God M. d. & xxxvi.*

It is a pretty broad 4to: In it *Mat. i. 18.* is rendred (b) *betrothed* to Joseph, as in the Edition 1534, and not *married*, as in the first Edition, 1526. Joye observed, that in this first Edition the marginal Glose upon 1 John iii. was, *Love is the first precept and cause of all other*: and on the other side, *Fayth is the first commandment, and Love the seconde.* This staring Contradiction was now in this Edition thus prudently avoided: *Faith and Love is the fyrste commandment and all commaundementes, and he that bath them is in God, and bath his sprete.*

The same Year, 1536, was there another Edition of this English Testament, printed in a large 4to, very probably, in *Scotland*. It was likewise printed in a lesser 4to, and a small 8vo, but when is very uncertain, these Editions being without any Date. This same Year, 1536, were published (c) two other Editions of it in a small 8vo and 12mo. The Title Pages are missing; but next them follows, 1. *An exhortation to the diligent Studye of Scripture made by Erasmus Rot.* Then W. Tyndale's *Epistle to the Christen Reader*, at the End of which are Explanations of the Words *Repentance* and *Elders*: Next a Title Page, thus;

The New Testament newlye corrected. M. d. xxxvi.

(d) Hall tells us, that Tyndal had, in prosecution of his Design of translating the whole Bible into English, besides his Translation of the *Pentateuch*, *Jonas*, and the *New Testament*, finished the Books of *Joshua*, *Judges*, *Ruth*, the four Books of the *Kings*, the two Books of *Paralipomenon* or *Chronicles*, and *Nehemiah*, before his being put to Death, and that he translated no more of the Holy Scripture. But this seems a Mistake, as I shall shew hereafter.

I must now return to give an Account of some Translations of particular Books of the Holy Scripture made before this Time, and published in Print. (e) In 1530 was imprinted at *Argentine*, January 16, by Francis Foye, in 12mo, an English Translation of the *Psalter*, with the following Title: *The Psalter of David in Englishe, purely and faithfully translated after the Text of Feline, every Psalmes havinge his argument before, declarynge bresly the sentente and substance of the wholl Psalmes.* To it was prefixed the following Preface.

G

Johan

(a) Publick Library, Cambridge.

(b) So I find it printed in the Folio Editions of *Matthew's Bible*, published after Tyndal's Death;

(c) Penes Dr. *Don. Waterland.*

(d) *Hem. VIII. fol. 227.*

(e) Publick Library, Cambridge. A—7—43.

‘ Johan Aleph greteth the englische Nation.

‘ Be glad in the Lorde, dere brothern, and geve him thankes which nowe at the laste of his merciable goodnes hath sente ye his *Psalter* in *englische* faithfully and purely translated: which ye may not measure and iuge aftir the comen texte. For the trowth of the *Psalmes* muste be fetched more nyghe the *chrue* verite, in the which tongue *David*, with the other syngers of the *Psalmes* firste funge them. Let the gostly lerned in the holy tonge be iuges. It is the spiritual man, saith *Paule*, which hath the Spirit of God that muste discern and iuge all thynges. And the men quietly sittyng, if the truth be shewed, they must iuge and stand up and speke, the firste interpreter holdyng his peace. God geve the true spirituall and quiete sittyng iuges. Amen.’

By the text of *Feline*, after which this *Psalter* is here said to be translated, we are to understand the *Latin* Version of *Martin Bucer*, published by him under the feigned Name of *Arctius Felinus, Argentorati, 1526. fol.*

At the End of this *Psalter* is an Alphabetical Table to fynde the *Psalmes*, having the beginning of every *Psalme* according to the *Latin*, and referring to the *Psalme* and *Folio*.

(a) In 1534 was printed in a small 12mo the *Psalter*, with the following Title: *David's Psalter, diligently and faithfully translated by George Joye, with brief Arguments before every Psalme, declaring the effecte therof. Psal. cxx. Lord, delyver me from lyinge lippes and from a deceitful torgue.*

At the End is printed:

Thus endeth the Text of the *Psalmes* translated oute of the *Latyne* by George Joye, the yere of oure Lorde M.D. xxxiiii. the moneth of Auguste.

Then follows an Alphabetical Table, &c. as in the *Psalter* just now mentioned: and at the End of the Table is *Martyne Emperour, 1534.* I'll only here add, that the *Latin* out of which *Joye* translated, was that of *Frier Felix's* of the Order of *Heremites* of *St. Austin*, which was first printed *A. D. 1515*, and again 1522. *Haganoa* in *ædibus Thomæ Anshelmi Baderfis mensè Decembris.*

The same Year *Joye* printed an *English* Translation of the Prophecy of *Jeremy*, with the following (b) Title: *Jeremy the Prophete translated into Englische by George Joye, sometyme Felowe of Peter Collige in Cambridge.*

The Songe of *Moses* is added in the erde to magnifie our Lorde for the Fall of *Pharao* the *Bishop* of *Rome*.

Anno M. D. and xxxiiii. in the monthe of Maye.

Then follows The preface unto the prophete *Jeremy*; and at the ende, The ende of the prophete *Jeremy* translated by *George Joye, An. M. D. xxxiiii. mensè Maij*; after which immediately follows, To supplie the lese take here, *crysten reader*, that goodly and godly songe of *Moses*, wherewith thou oughtest now gloriously to magnifie and prayse GOD for the (c) destruccion and throing downe of our cruel *Pharao* the *Bishop* of *Rome* non otherwyse then did *Moses* and his chirche (d) loave him for drownynge of *Pharao*; whiche *Pharao* figured our blodye *Bishops* of *Rome*.

The songe of *Moses* and his Chirche songen aftir *Pharao's* dethe drowned with his hoste in the (e) ydde sea.

In the Preface *Joye* observes, that ‘now at laste it hath pleased almighty GOD to cal forthe *Jeremy* his prophete to sende and to sette him as a brason wall and pillar of (f) yerne to preche in *Englische* agens this hevy monster of *Rome* and al his (g) draffe. He hath, he says, shewed *Jeremye* the rodde of the waking watcher and the seechinge potte boyillinge forthe as it were from the North-este, altogether threninge the hevy burdens and present vengeance of GOD shortely to be powered forthe upon this *Babylonik* beast, so that who so read the *XLVIII, XLIX, L & LI* chapters of this prophete, he shal se there clerely the present face of the soden miserable fall of the Pope and his kyngedome, now at hande, so lyvely set forthe under the names of proude *MOAB*, his brothere *AMMON* and *BABYLON*, as no *Apelles* coulde have paynted it more presently.’ He adds, that ‘the *Christen* reader has him now in his handes preching unto him in *Englische* the same Sermons which he preched unto the peple of *Juda* and *Jerusalem* corrupted with the same synnes wheryn the people of *England* then laboured, and were as grievously infected.’ He concludes this Epistle with an Account of the State and Succession of those *IV* Kinges, in whose dayes, and how longe *Jeremy* preched.’

The Convocation of the Clergy of the Province of *Canterbury* being now sitting, *Cranmer*, who the (b) Year before was promoted to the See of *Canterbury*, moved that there might be a Translation made of the Bible into *English*. Accordingly, *December 19.* the following Resolution was agreed to by both Houses (i): That ‘the most reverend the Archbishop should make instance in their Names to the King, that His Majesty would vouchsafe, for the encrease of the Faith of his Subjects, to decree and command, That all his Subjects in whose possession any Books of suspected Doctrine were, especially in the *Vulgar* Language imprinted beyond or on this Side the Sea, should be warned within three Months to bring them in before Persons to be appointed by the King under a certain Pain to be limited by Him. And that moreover His Majesty would vouchsafe to decree, That the Scriptures should be translated into the *Vulgar* Tongue by some honest and learned Men to be nominated by the King, and to be delivered unto the People according to their Learning.’ But whether the Archbishop, however he approved of the latter Clause relating to the Translation of the Scriptures, did not like the former, it does not appear, that this Petition of the Convocation was ever delivered to the King, or that any thing was done in pursuance of it. *Mr. Strype* (k), without telling us the Time, intimates, that the Archbishop however, engaged in this Design, and began with the Translation of the New Testament, and that for this purpose he took an (l) old *English* Translation which he divided into nine or ten Parts, and sent them to the best learned Bishops and others, to make a perfect Correction of them, and when they had done, to return them to him at *Lambeth* by such a Time. One of these Parts, viz. the *Acts of the Apostles*, was, it seems, sent to (m) *Stokefly* Bishop of *London*. When the Day fix'd was come, all of them sent their Portions to the Archbishop, as he had required, except *Stokefly*, who when his Grace wrote to him for his Part, returned a very surly Answer, and absolutely refused to meddle with it. And here this good Design, so far as I can find, stopp'd, however for the present.

(a) Publick Library, Cambridge, A. — 7 — 42.

(b) Publick Library, &c. A — 9 — 12.

(c) Several Acts had passed here in *England* the Year before and this Year, tending to the utter abolishing and extinction of the Pope's usurped Authority in this Kingdom.

(d) laud.

(e) pedde.

(f) iron.

(g) Refuse. The Grains of Malt from the *Dutch* word *Draff*. It is used to signify in general not only Grains, but all sorts of Swill or Dirt; as in these Proverbs, *Draffe is good enough for Swine*, and, *The Still Sow eats up all the Draff*. *Ray's* Collection of *English* words.

(h) Mar 30. 1533.

(i) *Strype's* Memorials of Archbishop *Cranmer*, p. 24.

(k) *ibid.* p. 34.

(l) *Tyndal's*.

(m) He died Sept. 8. 1539.

The next Year, 1535, was finished at the Press the whole Bible translated into *English*. The late *Humphrey Wanly* thought by the Types, that it was printed at *Zurich* in the Printing-House of *Christopher Frosclover*. However this be, it was a Folio dedicated to the King, in the following manner:

(a) 'Unto the moost victorious Prynce and our moost gracyous Soveraygne Lorde Kyng HENRY the eyghth, Kyng of *Englande* and of *Fraunce*, Lorde of *Irlande*, &c. Defendour of the Fayth, and under GOD the cheic and suppreme heade of the Church of *Englande*.'

'The ryght and just administracyon of the Lawes that GOD gave unto *Moses* and unto *Josua*: the Testimonye of Faythfulness that GOD gave of *David*: the plenteous abundaunce of wysedome that GOD gave unto *Salomon*: the lucky and prosperous Age with the multiplicacyon of fede which GOD gave unto *Abraham* and *Sara* his wyfe, be geven unto you, moost gracyous Prynce, with your dearest just wyfe and moost vertuous Prynceffe Quene JANE. Amen.' — This Dedication is thus subscribed,

'Your graces humble subiecte and daylye Oratour, *Myles Coverdale*.'

Coverdale was a Native of *Yorkshire*, and afterwards professed of the House of *Austin* Friers in *Cambridge*, of which *Dr. Barnes* was Prior, who was burnt for pretended Heresy. One of this Name took the Degree of Batchelor of Canon Law, *A. D.* 1530, but this seems too late for our *Coverdale*. However this be, entertaining the same Opinions with his Prior, and finding himself in danger by so doing, he fled beyond Sea, where he chiefly applied himself to the Study and Translation of the Holy Scriptures.

In this Dedication he tells his Majesty, that 'the blynd Bishop of *Rome* no more knew what he did when he gave him this Title, *Defender of the Faith*, than the *Jewish* Bishop *Cayphas* when he (b) prophesied, that it was better to put *Christ* to death, than that all the People should perish: that the Pope gave him this title, only because His Highness suffered His Bishops to burne GOD's word the root of faith, and to persecute the lovers and ministers of it, where in very deed he prophecyed, that by the righteous administration of his Grace the Faith should be so defended, that GOD's word, the mother of faith, should have its free course thorow all Christendome, but especially in His Graces Realme: that His Grace in very deed should defende the faith, yea even the true faith of *Christ*, no dreames, no fables, no heresy, no papistical inventions, but the uncorrupte faith of GOD's most holy word, which to set forth His Highness with his most honourable Council applied all studie and endeavour.'

He next observed to His Majesty, that 'forsomuch as the word of GOD is the only truth that driveth awaye all lyes, and discloseth all juggling and deceite, therefore is our *Balaam* of *Rome* so loth that the Scripture should be known in the Mother-tongue, lest if Kings and Princes (especially above all other) were exercysed therein, they should reclaim and challenge again their due authority, which he falsely hath usurped so many years, and so to tie him shorter; and lest the people, being taught by the word of GOD, should fall from the false fayned obedience of him and his disguised apostles unto the true obedience commanded by GOD's own mouth, as namely to obey their Prince, their father and mother, &c. and not to step over them to enter into his painted religions. — For that the Scripture declareth most abundantly, that the office, authoritie and power given of GOD unto Kings is in earth above all other powers: that as ther is nothing above GOD, so is ther no man above the King in his realme; but that He only under GOD is the chief head of all the Congregation and Church of the same. And in token that this is true, he said, ther hath been of old antiquitie, and was yet unto that day, a loving ceremonie used in our realme of *England*, that when the King's subjects read His Letters, or begun to talk or discourse of His Majestie, they moved their bonners for a sign and token of reverence unto Him, as to their most sovereign Lord and Head under GOD, which thing no man used to do to any bishop: — that no priest or bishop is exempt (nor can be lawfully) from the obedience of his prince: — that *Aaron* was obedient unto *Moses*; *Eleasar* and *Phineas* were under the obedience of *Josua*: that *Nathan* the prophet fell down to the ground before King *David*, he had his prince in such reverence, he made not the King for to kiss his foot; as the bishop of *Rome* maketh Emperors to do, notwithstanding he spared not to rebuke him, and that right sharply when he fell from the word of GOD to adultery and manslaughter: for he was not afraid to reprove him of his sins, no more than *Helias* the prophet stode in fear to say unto King *Achab*, *It is thou and thy father's house that trouble Israel, because ye have forsaken the commandments of the Lord, and walk after Baal*; and as *John Baptist* durst say unto Kyng *Herode*, *It is not lawful for thee to take thy brother's wife*?

He next takes Notice of the intolerable injuries done unto GOD, to all Princes, and the Commonalties of all Christian Realms, since 'they who should be only the ministers of GOD's word became Lords of the world, and thrust the true and just Princes out of their rooms.' This he imputes to 'the ignorance of the Scripture of GOD, and to the light of GOD's word being extinct, and GOD's law being clean shut up, depressed, cast aside, and put out of remembrance.' But he adds, that 'by the King's most righteous administration it was now found again; and that His Majesty, like another *Josua*, commanded straitly, that the Law of GOD should be read and taught unto all the people.'

As to the present Translation, *Coverdale* observes here, and in his Epistle to the reader, that 'it was neither his labour nor desire to have this work put into his hand, but that being instantly required to undertake it, and the Holy Ghost moving other men to do the cost therof, he was the more bold to take it in hand. Besides, he considered how great pitie it was, that the *English* should want such a translation so (c) long, and called to his remembrance the adversitie of those who were not only of ripe knowledge, but would also with all their hearts have performed that they begun, if they had not had impediment. According therfore as he was desired, he took the more upon him, he said, to set forth this special translation, not as a checker, reprovor or despiser of other mens translations, but lowly and faithfully following his interpreters, and that under correction. Of these, he said, he made use of five different ones, who had translated the Scriptures not only into *Latin*, but also into *Dutch*.' Accordingly he made this declaration, that he 'had neither wrested nor

'altered

(a) *Sim* Coll. Library. Penes *The Granger* Arm.

(b) See Bishop *Andrews*'s Answer to Cardinal *Bellarmino*'s Apology, p. 55. and Bishop *Burnet*'s Dedication of his *Pastoral* Care to the Queen.

(c) It was now nine Years since the first Publication of the New Testament in *English* by *Tyndal*.

altered so much as one word for the maintenance of any manner of secte, but had with a clear conscience purely and faithfully translated out of the foregoing interpreters, having only the manifest truth of the Scripture before his eyes.' But because such different Translations, he saw, were apt to offend weak Minds, he therefore added, that 'he was sure, that there came more understanding and knowledge of the Scripture by these sundry translations than by all the glosses of our sophistical Doctors. The readers therefore, he said, should not be offended though one call a Scribe that another calleth a Lawyer, or Elders that another calleth Father and Mother, or Repentance that another calleth Penance or Amendment. For if we were not deceived by men's traditions, we should find no more diversitie between these terms than between four-pence and a groan. And this manner, he said, he had used in this his translation, calling it in some place Penance that in another he called Repentance; and that not only because the interpreters had done so before him, but that the adversaries of the truth might see, that we abhor not this word Penance no more than the interpreters of Latin abhor *pœnitere* when they read *resipiscere*. Only he desired, that God's people be not blinded in their understanding, lest they believe Penance to be ought save a very Repentance, Amendment, or Conversion unto God, and to be an unfained New Creature in Christ, and to live according to his Lawe. For else shall they fall into the old blasphemie of Christ's blood, and believe, that they themselves are able to make satisfaction unto God for their own sins.'

He concluded his Dedication to the King with telling His Grace, that 'considering His Imperial Majestie not only to be his natural soveraygne liege Lord and chiefe Head of the Church of England, but also the true defender and maintener of God's Lawes, he thought it his dutie and to belonge unto his Allegiance, when he had translated this Bible, not only to dedicate this translation to His Highness, but wholly to commit it unto Him, to the intent that if any thing therein be translated amiss, it might stand in his Grace's hands to correct it, to amend it, to improve it, yea and clean to (a) rejecte it, if His godly wisdom should think it necessary.' The same humble Opinion of this his Performance, he expresses at the close of his Epistle to the Reader, that 'tho' the Scripture be not worthily ministred unto him in this translation by reason of his rudeness, yet if he was fervent in his prayer, God should not only send it him in a better shape by the ministratation of other that began it afore, but shall also move the hearts of them which as yet medled not with all to take it in hand.'

By what Coverdale here says to the King, it seems plain, that it was now allowed by His authority, that the Holy Scriptures should be had and read in English. The same is as plainly intimated in a little MS. (b) Manual of Devotions, which, according to the tradition of the worthy Family in which it is preserved, was the Present of Queen Anne Boleyn to her Maids of Honour: 'Grante us, most mercytul father, this one of the greatest gyftes that ever thowe gavest to mankynde, the knowledge of thie holy wille and gladd tidinges of oure saluation, this greate while oppressed with the tyrannye of thy adversary of Rome and his fautors, & kepte close undre his Latyne Lettres, and now at length promulgate publyshed and sette at libertie by the grace poured into the harte of thy supreme power our prince, as all Kinges hartes be in thie hande, as in the olde Lawe dydest use lyke mercye to thie people of Israell by thie hie Instrument the good King Josia, whiche restored the temple decayed to his former beawtie, abolyshed all worshippyng of Images and Ydolatrie, and sette abrode the Lawe by the space of many hundred yeres befor cleane oute of remembraunce.'

This Translation Coverdale stiled, a special translation, or distinct and different from the other English Translations that were made before it. To give the Reader some Notion of this, I shall add the following Sample.

Tyndal.

When the LORD sawe, that Lea was despised, he made her frutefull, but Rahel was baren. And Lea conceived and bare a sonne and called his name Ruben, for she sayde: the LORD hath looked upon my tribulation. And now my husbonde will love me. Gen. xxix.

Coverdale.

But when the LORD sawe, that Lea was nothing regarded, he made her frutefull and Rachel barren. And Lea conceived and bare a sonne whom she called Ruben, & sayde: The LORD hath looked upon mine adversitie. Now wyll my husbunde love me. Gen. xxix.

So Matt. iii. is, saynge, Amende youre selves, as it is in Tyndal's first Editions.

It is divided into (c) Six Tomes. The first Tome contains the Pentateuch. The second Joshua — Hester. The third Job — Salomon's Balettes. The fourth All the Prophets. The fifth Apocrypha. The sixth the New Testament. Before every one of these Tomes is a Title Page placed, and the Leaves are numbred distinct. Next to the Epistle to the Reader follow the Names of the bokes of the hole Byble, according to the Division above mentioned. To the Tome of the New Testament is prefixed a Register, or the Names of the Books contained in it; thus:

1. The Gospelles and Actes.
2. The Epistles of S. Paul.
3. { The first and second Epistle of S. Peter.
The three Epistles of S. John.
The Epistle unto the Hebrews.
The Epistle of S. James.
The Epistle of S. Jude.
The Revelation of S. Iohn.

Throughout it is adorned with wooden Cuts, and in the Margin are Scripture-References.

In the last Page, Printed in the yeare of our Lorde M.D.XXXV. and fynished the fourth day of October.

This

(a) This has been reflected on by a late Author as a sort of Flattery to a Prince, not enough reformed, that in a Christian Reformer cannot be reckoned without blame. *Maittaire Annales Typogra Tom III. p. 819.* But thus the Pr later conclude their Preface to the Institution of a Christian Man, 1537. — 'We do most humbly submitte it to the mooste excellent wisdom and exacte judgement of your maiestie to be recognysed, overseene and corrected, yf your grace shall fynde any werde or sentence in it mete to be changed, qualified or further expounded for the playne settinge forth of your highnes most vertuous desire and purpose in that behalfe. Whereunto we shal in that case conforme our selves.'

(b) Penes Francis Wyat, Esq; of Boxley in Kent.

(c) Ston College Library. Publick Library, Cambridge, A. — 4 — 24

This is a plain inconsistency with the Title or Preamble of the Dedication to the King, wherein, as has been before observed, Coverdale mentions the King's dearest just wife JANE, whereas it is certain, that the King was not married to Her till May 20, 1536. more than half a Year after the Date of finishing this Bible. The only way I can think of to reconcile this Difference, is this; That, after this Bible's being finished at the Press in *Oslober*, Coverdale, hearing from his Friends in *England*, that Queen Anne was declining at Court, thought it prudent to defer the Publication of it till he saw what Turn Affairs would take, and after the King's marrying Queen Jane, who was thought to favour the Reformation, then made the fore-mentioned Dedication to the King, or however altered the Title of it as it stands now, and reprinted it. This last is the more probable, in that another * Copy of this Translation, which has this Dedication, the Text, Character, and every thing else like, or the same with, this, it is your dearest just wyse and most vertuous Princeesse Queene ANNE. I have only to add here, that of this Bible there was another Edition in a large Quarto, 1550, which was re-published with a new Title, 1553 (a), which, I think, was all the Editions it ever had.

Before I proceed to give an Account of the next Edition of the *English Bible*, it may not, perhaps, be wholly unacceptable to the Reader to observe to him an Historical Passage in this Preface of Coverdale's to the Bible just now spoken of, relating to the Encrease of the Poor here in *England*; and that the rather, because of the pompous Boasts made by the *Romanists* of their Charity, and the hard Reflections made on us by them for the want of it, as if the great Number of Beggars was owing to the Reformation, and particularly to the Dissolution of the Religious Houses, as the Monasteries were falsely called, at whose Gates, a professed Protestant of more Zeal than Knowledge tells us (b), all the Poor of the Nation were supported. But now Coverdale here appeals to the Senses of his Reader, and bids him lift up his eyes and see how great a multitude of (c) poor People runne thorowe every towne: and this too at a Time when these Religious Houses were at the very Height of their Prosperity. Sir Thomas More speaks (d) of People's going about sick of the French Pox and begging with them: tho' he adds, that 30 yeare ago there were 5 against 1 that begged with them now. In his *Utopia* (e) he proposed, that the beggars should by a Law made on purpose be all placed in the Convents of the *Benedictines*, since it was owing in a great measure to the avarice of these wealthy Abbies, who laid down their arable lands to pasture; that the number of beggars was so much increased. But to return:

Coverdale, in this Edition of the *English Bible*, prefixed to every Book the Contents of the several Chapters, and not to the particular Chapters, as was afterwards done.

(f) Soon after the finishing this Bible were published by Lord Cromwel, Keeper of the Privy Seal, and Vicegerent to the King for and concerning all his Jurisdiction Ecclesiastical within his Realm, 'Injunctions to the Clergy, by the autoritie of the King's Highnesse,' the seventh of which was as follows:

(g) 'That every person or proprietary of any Parish Church within this Realme shall on this side the Feast of St. Peter, ad vincula [August 1.] nexte comming provide a boke of the whole Bible, both in *Latin* and also in *English*, and lay the same in the Quire for everye Man that will to loke and reade thereon: And shall discourage no Man from the reading any parte of the Bible either in *Latin* or *English*, but rather comfort, exhort, and admonish every man to read the same as the very word of GOD and the spiritual foode of manne's soul, whereby they may the better knowe their duties to GOD, to their soueraigne Lord the King and their neighbour: ever gently and charitably exhorting them, that, using a sober and a modest behavioure in the reading and inquisition of the true sense of the same, they doo in no wise stily or eagerlye contend or stryve one with another aboute the same, but referre the declaration of those places that be in controversie to the judgemente of them that be better learned.' This seems a Confirmation of Coverdale's Bible being licensed by the King, since by this Injunction it's ordered to be had in Churches, and there read by any that would, there being no other Bible in *English* at this Time than this.

The same Year, 1536, was printed, as was intimated before, *The Newe Testament yet once agayne corrected by Willyam Tyndale, whereunto is added a necessarye Table, wherein easely and lightly may be found any storye containyd in the IV Evangelists, and in the Actes of the Apostles.*

The Gospel of } S. Mathew.
 } S. Marke.
 } S. Luke.
 } S. Jhon.
 The Actes of the Apostles.

Jesus sayd, Mark xvi. Go ye into all the worlde & preache the glad tidynges to all creatures. He that believeth, &c.

Printed in the yere of oure Lord GOD M. D. & xxxvi, 4to.

After the Title prefixed to the Epistles, is a large Prologue, and at the End of all are added, *The Pistles taken out of the Old Testament which are read in the Church after the use of Salisbury*, and *A Table to find the Epistles and Gospels*. This Copy by the Type seems to have been printed in *England*, and has interspersed throughout the Gospels small wooden Cuts, and through the Apocalyps larger ones.

H

Whether

* Penes Rev. W. Jacomb, Vic. de Morden in Kent.

(b) Dr. Tho. Biff's Sermon to the Sons of the Clergy, p. 16.

(c) The Cause of this is assigned in an Act of Parliament, which passed about this Time, 1534, wherein it's recited, 'That divers covetous persons, (among whom Sir Tho. More, in his *Utopia*, reckons the rich Abbats) 'espying the great profit of sheepe, have gotten into their hands great portions of the grounds of this Realme, converting them to pasture from tillage, and keepe some 10,000, some 20,000, some 24,000 sheep, whereby Churches and Towns be pulled down, rents of lands inhaunced, and the prices of cattell and victuaille greatly raised, and the poore driuen to fall to theft, and other inconveniences, to the utter destruction and desolation of this Realme.' 25 Hen. VIII. c. 13.

The same Account is given by Sir Thomas More in his *Utopia*, Lib. 1. 'Oves vestrae quae tam mites esse tanquam exiguo solent ali nunc, uti ferrur, tam edaces, atque indomita esse ceperunt, ut homines devorent ipsos, agros, domos, oppida vastent ac depopulentur. Nempe quibuscumque regni partibus nascitur lana tenuior atque ideo preciosior, ibi nobiles & generosi atque adeo abbates aliquor sancti viri — arvo nihil relinquunt, omnia claudunt pascuis, demoliuntur domos, diruunt oppida, templo dumtaxat stabulandis ovibus relicto, &c.

(d) *Supplication of Souls*, 1529.

(e) Lib. I.

(f) 1536.

(g) *Fox's Acts, &c.* p. 524. col. 1. ed. 1.

Whether the Archbishop had a mind to have Tyndal's Prologues and Notes reprinted, or the Printers thought such an Edition would sell well, we find the next Year published another Edition of the *English Bible in Folio*, with the following Title :

(a) *The Byble, which is all the Holy Scripture, in which are contayned the Olde and Newe Testament, truely and purely translated into Englysh. By Thomas Matthewe.*

Esaye i.

Hearken to ye Heavens, and thou earth geave care : for the Lorde speaketh.

M. D. XXXVII.

(b) Set forth with the King's most gracious Lycence.

Next to the Title Page follows, *A Dedication to the King*, which is subscribed by *His Grace's faythfull and true Subject, Thomas Matthew* : and then *A Preface to the Reader*. After which are placed in order,

1. *A Calender with an Almanack* : in which are continued the following Popish Holy-days, viz. *St. Nicholas, St. Lawrence, the Invention and Exaltation of Holy Cross.*

2. *An exhortation to the study of the Holy Scripture, gathered out of the Bible.* At the End are placed the initial Letters *J. R.* denoting, I suppose, *John Rogers.*

3. *The Summe and Content of all the holy Scripture both of the Old and Newe Testament.*

4. *A Table of the pryncypal matters conteyned in the Byble.*

5. (c) *A description of the Kings of Juda, and what Prophets were in each reign.*

6. *The Names of all the Bokes of the Byble : and the contents of the chapters of every Boke : with the nombre of the Leaffe wherein the Bokes begynne.*

7. *A brief reberfall of the yeares passed sence the begynnyng of the worlde unto this yeare of our Lorde M. cccc. xxxvii. both after the manner of the reckenyng of the Hebrues, and after the reckenyng of Eusebius and other Chronyclers.*

At the beginning of the Prophets are printed on the top of the Page the initial Letters *R. G.* i. e. *Richard Grafton*, and at the bottom *E. W.* i. e. *Edward Whitchurch*, who were Printers, and at whose Charge and Expence this Impression was made. At the End of the Old Testament are the initial Letters *W. T.* i. e. *William Tyndal*, as if it was translated all by him, tho' this is not true, as will be shewn by and by. Then follows the (d) *Apocrypha*, and after that the *New Testament*, to which is prefixed the following Title :

The Newe Testament of our Sauour Jesu Christ, newly and dyligently translated into Englyshe, with annotations in the margent to helpe the Reader to the understandyng of the Texte.

Printed in the yere of our Lorde GOD,

M. D. XXXVII.

In the last Leaf is printed,

The ende of the Newe Testament and of the whole Byble,

To the honoure and prayse of GOD was this Byble prynced and fynished in the Yere of our Lorde GOD a M. D. XXXVII.

In the *Apocalypse* it has the same wooden Cuts with those in the second Dutch Edition of Tyndal's New Testament.

Mr. Wanly has observed of this Edition, that 'to the End of the Book of *Chronicles* it is Tyndal's Translation; and from thence to the End of the *Apocrypha*, Coverdale's, and, that the whole New Testament is Tyndal's.' He ought, I think, to have excepted the Prophecy of *Jonas*, which seems to be of Tyndal's Translation, having his Prologue before it. Sir (e) *Thomas More* is very expresse, that about 1531 *Jonas* was made out by Tyndal, and yet it's sure, that the Translation of this Prophecy is the very same in both *Coverdale's Bible* and this. However this be, *Coverdale's Method* is not here entirely followed. The Contents of the several Chapters are prefixed to them, and not set all together before the Books, as in *Coverdale's Edition*. The Prefaces to some Books, as to *Isaiab*, for instance, are not here separated from the Books themselves, and placed before the first Chapter, as in the Edition by *Coverdale*. In the *Ballett of Ballets of Solomon*, which by *Coverdale* is called only the *Ballettes of Solomon*, the Speakers are here distinguished, and the Drama according to the several Parts; prefixing to every Part in red Letters, thus. To the first: *The voyce of the Churche*. To the second, *The spouse to her companion*. To the third, *The voice of the Church in persecution*. To the fourth, *The voyce of the sinagoge*, and so on of the rest. The Verses are not distinguished here as afterwards, but instead of them capital Letters are printed in the Margin.

Mr. *Strype* guessed, that this Bible was printed at *Hamburg*. But the late Mr. *Wanly* thought it more probable, that it was printed at *Paris*. However this be, *Cranmer*, who had been promoted to the See of *Canterbury* four Years before, favoured this Edition of the *English Bible*, and by his Interest with Lord *Cromwel* not only procured the Royal Licent for it, but that in the Injunctions, which, as the King's Vicar-General, *Cromwel* published the (f) next Year, 'the Clergy should be ordered to provyde on thys syde the Feaste of *N.* next comyng one Booke of the whole Byble of the largest Volume in *English*, and the same set up in some convenient place within their Churches that they have cure of, whereas their Parishioners might most commodiously resort to the same and read it: and that the charges of this Book should be ratably borne betweene them and the Parishioners afore said; that is to say, thone half by the Parson, and the other half by them,' &c. as in the Injunctions, 1536. before-mentioned.

A Declaration was likewise published by the King, to be read by the Curates of the several Churches, wherein they were to tell the People, that 'it had pleased the King's Majestie to permit and command the Bible, being translated into their Mother-tongue, to be sincerely taught by them, and to be openly layd forth in every Parish Church.' But it was observed, that notwithstanding these *Injunctions*, &c. the Curates were very cold in this Affair; and that therefore they read the King's *Injunctions* and Declaration in such a manner, that scarce any

(a) Earl of *Pembroke's Library*. This Bible is said to have been a second Edition of *Coverdale's Bible*, prepared by *John Rogers*, who translated the *Apocrypha*, and added it to it, with Prefaces and Notes out of *Luther's Translation*. But this last must be a Mistake, since the *Apocrypha* was in *Coverdale's Edition*.

(b) Printed in Red Ink.

(c) *Thoresby Ducat. Leod.*

(d) In this the third Book of the *Machabees* is omitted, because it was never inserted into the *Vulgar Latin Version* of the Bible, nor to be found in any MS. of it. *Prideaux's Connection*, p. 11. Lib. II.

(e) *English Works*, p. 432. col. 1.

(f) 1538.

any body could know or understand what they read. Too many of the People likewise, how fond so ever they appeared to be of the Holy Scriptures, made but an ill use of the Liberty now granted them of reading or hearing them read in the Tongue wherein they were born. Instead of reading this Holy Book to learn their Duty, and to speak and act as Christians, they read it to satisfy their vain Curiosity and indulge their Humours, and accordingly contended and disputed about what they read in Alehouses, and other Places very unfit for such Conferences. This therefore was another Part of the Design of the above-mentioned Declaration, to caution the People against taking such indecent Liberties, and to exhort them to make a better use of this Privilege which the King had now granted them.

Grafton, one of the Undertakers of this Edition, complained to Lord Cromwel, that 'there were some who did not believe, that it had pleased the King's Grace to license it, and therefore desired it might be licensed under the Privy-Seal, which, he said, would be a Defence at this present, and in time to come, for all Enemies and Adversaries of the same.' He likewise intimated to his Lordship, a Design of printing this Bible upon him by the Dutch Printers, in a less Volume and smaller Letter, that so they might underfel him, which might be to his and his Friends Ruine, he having expended on this Edition 500 Pounds. He therefore desired of his Lordship to obtain for him of the King, that 'none should print this Bible but himself for three Years.'

Whether this was granted or not, I don't find. But I have seen a (a) Copy of this Bible in a small thick Folio, where the Text and Notes are the same with this of 1537, and Tyndal's Prologues to the *Pentateuch*, *Jonas*, and the Epistle to the *Romans*, are inserted; but all the other Prologues are omitted: as are the initial Letters of Grafton, Whitchurch, and Tyndal, before-mentioned, and the wooden Cuts in the *Revelation*. It is divided into four Tomes or Volumes, The first contains the *Pentateuch*, &c. to the *Psalms*, and has — 244 fol.

The second has the *Psalms* to the End of *Apocrypha*, and contains ————— 340 fol.

The third consists of the four *Gospels* and the *Acts* of the Apostles. ————— 76 fol.

The fourth contains the *Epistles* and *Revelation*: ————— 61 fol.

In the *Ballet of Ballets* of Solomon, the Speakers are distinguished as in the Edition, 1537.

Before the Prophecy of *Isaiab* is printed,

The Prophetes in Inglisb.

Esay, &c.

Before the Prophecy of *Jonas* is printed this Title:

¶ The prophete Jonas wyth an introduction before, teachinge to understande hym and the ryghte use also of all the scripture, and why it was wrytten and what is therein to be sought: and shewynge wherwyth the scripture is locked up that he which readeth it cannot understande it though he study therein never so muche: and againe with what keyes it is so opened that the reader can be stopp'd out with no subteltie or false doctryne of man from the true sence and understandinge therof.

W. T. unto the Christen reader.

As the envious Philistines

After the End of the Prophets:

¶ The Volume of the Bokes called *Apocrypha*: containd in the commen Translation in Latyne, whych are not founde in the Hebrue nor in the Chalde.

¶ The register therof.

The thyrd boke of Esdras, &c.

¶ To the Reader.

In consideration that the bokes before are found in the hebrew tonge received of all men

A Leaf or more seems to be torn before the *Psalms* and *New Testament*: and at the End of the latter is,

This is the Table wherein ye shall finde the *Epistles* and the *Gospels* after the use of Salysbury.

For to fynde them the soner, so shal ye scke after these Capytal letters by name, A. B. C. D, &c. — This seems to be one of those Bibles which the Dutch Printers published, who therefore left out some of the Prologues printed in the other Edition, that they might sell it the cheaper.

Coverdale, as I observed before, intimated in his Preface to his Translation, that Tyndal's Helpers and Companions would finish what Tyndal had left unfinished, and publish it in a better Form than himself had now done it. But it seems as if they had not time to do this, how good soever their Inclinations might be to such a Work.

The Curators therefore of this Edition, among whom I reckon Archbishop Cramer, paid an equal Respect to the Labours of both these Translators, by printing the Translation of Tyndal so far as he went, and supplying what he left undone with the Translation made by Coverdale.

As to the Name of Thomas Matthews, it seems a fictitious one; since the Translation, according to this Edition, was made by several Hands, therefore seems this Name to have been thought of as being the Name of neither, and under which the Editor chose to appear.

However this be, in a Dedication to the King of a Book now published by the two Archbishops, the Bishops, Prelates, and Archdeacons, of this Realme, entituled, *The Institution of a Christian Man*, they tell his Grace, that

'they rejoyce and give thanks unto almyghtie GOD with all their heartes, that it hath pleased Hym to sende such a Kyng to reygne over them, whiche so earnestly myndeth to sette forth amonge his subiectes the light of holy scripture, which alone sheweth men the ryghte pathe to come to GOD, to se hym, to knowe hym, to love hym, to serue hym, and so to serue hym as he moost desyretb.'

This same Year was printed the (b) *New Testament* in *Latine* and *Englisb* in 4to, with the following Title:

The Newe Testament both in Latine and Englishe eche correspondent to the other after the vulgare Text comunely called St. Jerome's. Faithfully translated by Johan Hollybushe Anno M. ccccc. xxxviii.

Jeremie xxii.

Is not my worde like a fyre, saith the Lord: and lyke an hammer that breketh the harde stone? Prynted in Southwarke by James Nicolson. Set forth wyth the Kynges moost gracious license.

This

(a) Penes R. Goodwin D. D. Rectorem de Tankersly in agro Eboracensi.
(b) Penes J. Evans D. D. & penes me. Pepps Libras Trinity Coll.

This is *Coverdale's* Translation of the New Testament which he now gave leave to *Hollybushe*, &c. to print, with the *Latin* Version set against it. After *An Almanack* for 18 Years, commencing 1538, follows *The Calendar*: and at the End of all is *A Table of Epistles and Gospels for Holydays*, wherein are retained a first, second, and third Mass at *Christmasts*, (a) four Lady-days, viz. *Purification, Annunciation, Assumption, and Nativity, St. George's, and All-Souls*.

This is dedicated to the moost noble, moost gracious & our moost dradde soveraigne Lord Kyng Henry the eyght, Kyng of England and of Fraunce; Defender of Christ's true Fayth, and under God the chiefe and supreme heade of the Church of Englande, Irelande, &c. (b) In the Dedication he tells his Majesty, that oon of the chiefe causes why he did now with moost humble obedience dedicate and offre thys translacion of the New Testament unto His moost royall Majesty, was His Highnesse's so lovingly and favourably taking his Infancy and rudenesse in dedicating the whole Bible in Englysh to His moost noble Grace. Then he takes Notice of the Reflections made on that Translation, as if he intended to pervert the Scripture, and to condemne the commune Translation into *Latyn* which costumably is red in the Church. To obviate these false Suggestions, he tells his Majesty, he has here set forth this common translation in *Latin*, and also the *English* of it: tho' his principal design was to induce and instruct such as (c) can but *english* and are not learned in *latin*, that in comparing these two texts together, they may the better understand the one by the other (d). And he does not doubt, he says, but such ignorant bodies as, having curen and charge of souls, are very unlearned in the *latyn* tunge, shall through thys small labour be occasion'd to atteyn unto more knowlege, and at leest be constraigned to saye well of the thyng which heretofore they have blasphemed. The ignorance of which men, he said, yf it were not so exceedynge great, a man would wonder what should moue them to make such importune cavillations against him. For in as much as in his other translacions he dos not follow thys old *latyn* text word for word, they cried out upon him, he said; as though al were not as nye the truth to translate the scripture out of other languages, as to turne it out of *latyn*: Or as though the holy Goost were not the authoure of his scripture as well in the *Hebrew, Greke, French, Dutche, and in Englysh* as in *Latyn*. Next he observed, that as concerning this present *Latin* text, forasmuch as it has been and was yet so greatly (e) corrupte as he thought none other translation was, it were a godly and gracious dede, yf they that have authorite, knowlege and tyme, wolde, under his grace's correction, examen it better, after the moost ancient interpreters, and moost true textes of other languages. This was what was attempted to be done about this time in *France* by *John Benedikt* a *Paris* Divine, who gives us the following Account: *Huic autem morbo utrunque mederi volentes quos potuimus vetustissimos & scriptos manu & impressos inter se-codices, & illos tandem cum Hebraeis Græcisque contulimus, ut veriorum editionis nostræ sensum integritati suæ restitueremus. Nec tamen tantum vetustati tribuimus, quin ecclesiæ usum & qui passim legitur & cantatur in templis textum pro captu reformaremus.* He observed in his Title Page, that this Translation, partly thro' the Carelesness of Transcribers, and partly thro' the Boldness of Pretenders to Criticism, abounded with innumerable Faults.

In his Epistle to the Reader, *Coverdale* tells him, that this present Text in *Latin*, which he saw here with the *English*, was the same that is costumably read in the Church, and comunly is called *St. Hierome's* translacion. Wherin though in some places he used the honest and just libertye of a Grammarian, as was nedeful for the reader's better understandynge, yet because he was lothe to swerve from the Texte, he so tempred his penne, that if the reader would he might make playn construction of it by the *englyshe* that standeth on the other side. Whereas by the authorite of the text he somtyme made it cleare for the readers better understandynge, there, he said, he should fynd this marke [] and he hoped this his diligence would not seme to the reader more temerarious than was the diligence of *St. Jerome* and *Origene* unto learned men of theyr tyme, who, using sundry markes in their bokes, shewed judgment what were to be abated or added unto the bokes of scripture, that so they might be restored to the pure and very original texte. He added, that though he seemed to be all to scrupulous, callynge it in one place *penaunce* that in another he calls *repentaunce*, and gelded that another calleth *chayst*, this he thought should not offend the reader, who ought to think it no more harme in him for calling it in one place *penaunce* that in another he called *repentaunce*, than be thought harm in him that calls it (f) *chayst* whyche he by the nature of thys worde *eunuchus* called (g) *gelded*.

This Translation was, it seems, as *Coverdale* stiled it, *sinistrally printed and negligently corrected*; he therefore the next Year, 1539, published another (h) Edition of it in 8vo, which he dedicated to the right honourable *Lorde Cromwell* lorde preuye seale, vicegerent to the kyng's hygnesse concernyng all his Jurisdiction ecclesiasticall within the realme of *Englande*. Him he stiles his singular good Lorde, and tells him, that this last *Lent* he dyd with all humbleness directe an epistle unto the kyng's moost noble grace, trustinge, that the boke, wherunto it was prefixed, shoulde afterwarde have ben aswell correcte as other bokes were. And because he could not be present himselfe, by the reason of sondrye notable impedimentes, therefore inasmoch as the new testament which he had set forth in *English* before did so agree with the *latyn*, he was hartely well content, that the *latyn* and it should be set together; provyded alwaye, that the correctour shulde followe the true cople of the *latyn* in anye wyse, and to kepe the true and right *Englyshe* of the same, and so doynge he was content to set his name to it; and that so he did, trusting, that though he was absent and out of the lande, yet all should be well: and he knew none other till that last *Julye* that it was his chance there in those parts at a stranger's house to come by a copie of the layde prynte. But that when he had perused this copie he found, that as it was disagreeable to his former translacion in *English*, so was not the true cople of the *Latyn* texte observed, neither the *English* so correspondent to the same as it ought to be; but in many places both base, insensyble,

(a) In the *Roman* Kalendar is a fifth, viz. *The Conception*.

(d) See *Hampole's* Preface to his Translation of the *Psalter*.

(e) *Biblia sacra juxta vulgatam quam dicunt editionem a mendis quibus innumeris partim scribarum incuria partim scolorum audacia scatebat, summa cura parique fide repurgata, atque ad priscorum probatissimorumque exemplarium normam, adhibita interdum fontium autoritate, Johannis Benedicti parisiensis theologi industria restituta, &c.*

(f) The *Greek* word *canuchos*, *Matt. xix.* is translated by *Wiclif* *geldingis*, by *Tyndal* *chast*, by *Coverdale* *gelded*, and *Acts viii* by the Reviewers of *Tyndal*, *chamberlajn*.

(h) Penes *T. Baker* e Coll. *D. Joannis* apud *Cantab.*

(b) 1535.

(c) know.

(g) a gelded man, *Acts viii.*

‘ sible, and cleane contrary, not onely to the phraſe of our language, but alſo from the underſtanding of the text in *Latyn*. Therefore, he ſaid, he had endeavoured hymſelf to wede out the faultes that were in the *Latyn* and *English* afore, truſtyng that this preſent correction maye be unto them that ſhall prynte it hereafter a Cope ſufficient. But becauſe he might not be his own judge, ner leane to his owne pryuate opynion in this or any lyke worke of the ſcripture, therefore, according to the dutie that he owed unto his Lordſhippe’s Office in the Jurisdiction eccleſiaſtical of the King, he humbly offered it unto the ſame, and beſought His Lordſhip, that, whereas this cople had not bene exactly followed afore, the good heart and will of the doers might be conſidered, and not the negligence of the worke; ſpecially ſeing they were ſuch men, who as they are glad to prynte and ſet forth any good thyng, ſo wyll they be hartely well content to have it truly correſte, that they themſelves of no malyce ner ſet purpoſe have ouerſene; and for his parte, though it hath bene damage to his poore name, he heartily remitted it, as he did alſo the ignorance of thoſe who not long ago reported, that at the prynting of a right famous man’s ſermon he had depraved the ſame, at the doing wherof he was 30 myle from thence, and never did ſet penne to it, though he was deſyred.’ As to this *Latyn* text, he ſaid, ‘ becauſe it was the ſame that is commonly read in the Church, and therefore the more deſired, he did not doubt but that after it was examined of the learned, to whom he moſt heartily referred it, it ſhould inſtruſt the ignoraunt, ſtoppe the mouthes of evil ſpeakers, and induce both the hearers and readers to fayth and good workes. Which thing if it ſo came to paſſe, then he had his hole deſyre, and all the gaynes that he ſought therein:’ which was very agreeable to the Character of this great man, who as he ſpent his Life in going about and doing good, ſo he as much deſpiſed the Profits and Honours of this World as others coveted them.

In his Epistle to the Reader, he tells him, that ‘ thys translation he has ſet forth for his edifying, and that, whereas it had not been ſet forth unto him heretofore ſo exactly and in all poyntes ſo perfectly as might have been, he prayed him to conſter all to the beſt, and blame neither the printer nor hym.’

Next this Epistle follows *A Kalender*, which in this Copy is imperfect. At the End is *A Table of the Epistles and Goſpels after Salisbury uſe*. But in this imperfect Copy is no Date, nor any Note of Printer. But if it be the ſame 8vo Edition which is mention’d in *Maunſel’s Catalogue*, p. 113. it was printed by *R. Graſton* and *E. Whitchurch*, 1539. A Copy of the former Edition of this Teſtament is among the old Bibles preſented by the late Biſhop *Compton* to the Library of *St. Paul’s*. There’s likewise another Edition, unleſs it be the ſame, printed at *Paris* by *Reguidilt*, 8vo, 1538.

In the Year 1538 was likewise published,

(a) *The Newe Teſtament in Englyſhe and Latyn, according to the Tranſlacyon of Doctour Erasmus of Roterodam, Anno Mccccxxxviii. prynted in Fleetſtreete by Robert Redman, 4to.*

Set forthe under the kynge’s moſt gracyous Lycence.

Cum privilegio ad imprimendum ſolum.

At the End thus :

Thus endyth the Newe Teſtament both in Englyſhe and in Laten of Maſter Erasmus Tranſlacyon, with the Pſſes taken out of the olde Teſtament. Set furthe with the kynge’s moſte gracyous Lycence and imprynted by Robert Redman dwellyng in Fleetſtreete at the ſygne of the George nexte unto ſaynte Dunſton’s Church the yere of our Lorde Mccccxxxviii. and the thirty yere of the kynge’s moſt gracyous Keygne. God ſave the kynge.

The *Dutch* Printers, as has been ſaid before, had a Deſign to print upon *Graſton* and *Whitchurch* their late Edition of the *English Bible*, as they had done before *Tyndal’s* of the New Teſtament alone. This would have been a very great Loſs to them, as well as an Injury and Wrong done to the Publick. Of this Deſign therefore *Graſton* complained in a Letter to their great Friend the Lord Privy-Seal. He repreſented to his Lordſhip the great Expence they had been at in procuring this Edition, no leſs than 500 Pounds, a great Part of which they muſt neceſſarily loſe if the *Dutch* went on with their Deſign to print it again, in a leſs Volume and ſmaller Letter, and thereby to underſell them. But that not only they, but the Publick would ſuffer by this Act of Piracy, ſince it was like to prove a very bad Edition both for Paper and Print, and exceedingly erroneous and incorreſt; for that the Printers were *Dutchmen* that could neither ſpeak nor write true *English*, and were generally ſo covetous as not to give ſufficient Encouragement to any learned Man to overſee and correſt the Preſs. An Inſtance of this we had before in *Joye*, who very juſtly complained of the little he had allowed him for his Pains in correſting a very faulty Copy, which had been made ſo thro’ the *Dutchmen’s* Ignorance of the Language, and their Haſte and Careleſneſs in compoſing. Therefore *Graſton* deſired the Favour of Lord *Cromwel* to obtain for him of the King the Privilege of the ſole Printing this Bible for three Years. To which he added another Requeſt, that every Curate might be obliged to have one of theſe Bibles, and every Abby ſix: By which it ſhould ſeem as if he intended another Impreſſion, ſince the Number already printed, viz. 1500, was no wile ſufficient to anſwer ſo large a Demand.

However this be, a Reſolution (b) was certainly taken to revife this Edition of *Matthews’s*, and to print it again without the Prologues or Annotations, at which great Offence was pretended to be taken, as containing Matters heretical, and very ſcandalous and defamatory. For this purpoſe were *Graſton* and *Whitchurch* employed, who, becauſe at that Time there were in *France* better Printers and Paper than could be had here in *England*, procured the King’s Letters to the *French* King for the Liberty of Printing it at *Paris*. Accordingly they had the Royal Licence ſo to do, and had almoſt finiſhed their Deſign, when by an Order of the Inquiſition, dated *Decem. 17. 1538.* the Printers were inhibited under canonical Pains to print the ſaid *English Bible*, and were had before the Inquiſition and charged with Hereſy. The *English* who were there to correſt the Preſs and take care of the Impreſſion, were all forc’d to flee, and the Impreſſion, conſiſting of 2500 Books in Number, was ſeized and confiſcated. But by the Encouragement of Lord *Cromwel*, ſome of the *English* returned to *Paris*, and got the Preſſes, Letters, and Printing-Servants, and brought them over to *London*, where they reſumed the Work, and finiſhed it next Year (c).

I

Mr.

(a) *There, by Ducat. Lead;*

(b) 1538:

(c) 1539.

Mr. Thoresby (a) mentions the New Testament printed at Paris by Bishop Bonner's means in 8vo, in two Columns; English and Latin, the latter of which was smaller than the other: and observes of it, that in it, 1 Peter ii. 13. was rendered unto the Kynge as unto the chefe beade.

In November 1539. (b) the King by his Letters Patent directed to all and singular Printers and Bookfellers within this his Realm, &c. appointed the Lord Cromwel, Keeper of his Privy-Seal, to take special Care and Charge, that no manner of Person or Persons within this his Realm, shall enterprize, attempt or set in hand to print any Bible in the English Tongue, of any manner of Volume during the Space of five Years next ensuing the Date thereof, but only all such as shall be deputed, assigned and admitted by the said Lord Cromwel. Accordingly it appears by the Bibles printed this very Year his Lordship assigned others besides Grafton and Whitchurch, as John Biddel, Thomas Barthlet, &c. to print Bibles in the English Tongue.

The first of these printed this Year (c) a Bible in a large Folio, with the following Title: *The Byble in Englyshe, that is to say the content of all the holy scripture bothe of the olde and newe testament, truly translated after the verite of the Hebrue and Greke textes by the dylygent studye of dyuerse excellent learned men, expert in the forsaide tonges.*

Printed by Richard Grafton and Edward Whitchurch.
Cum privilegio ad imprimendum solum.

1539.

Round this Title, in a Border, is the following Representation finely cut in Wood. On the Top is K. Henry VIII. sitting in his Throne with the Lords Spiritual and Temporal standing on each side of him. On his right Hand stand the Lords Spiritual bare-headed, with their Mitres cast on the Ground before them, in Token, as it should seem, of their Acknowledgment of the King's Supremacy: The Lords Temporal stand on the King's left Hand. The King holds in his right Hand a Bible shut, which he delivers to one of the Bishops, Archbishop Cranmer, who receives it of him kneeling. Out of the King's Mouth comes a Label with these Words, *Hæc præcipe & doce*, and from the Archbishop's these Words, *Verbum tuum lucerna pedibus meis*. In his left Hand the King holds another Bible, which he delivers to one of the temporal Lords, the Lord Cromwel, who likewise receives it of him kneeling, and out of the King's Mouth comes another Label with these Words in it, *Quod iustum est iudicate, ita parvum audietis ut magnum. A me constitutum est & decretum, ut in universo imperio & regno meo homines reverentur & paveant DEUM viventem*. Over the King's Head is a Representation of the Almighty sitting in the Clouds of Heaven, with these words coming out of his Mouth in a Label towards his right Hand, *Verbum quod egreditur de me non revertetur ad me vacuum, sed faciet quaecunque volui*. In another Label towards his left Hand, which points to the King, are these Words, *Ecce servum qui faciet omnes voluntates meas*. Underneath the Bishops stands Archbishop Cranmer, with his Coat of Arms by him, with the Distinction of a Crescent. He has his Mitre on his Head, and is dressed in his Pontificalibus. His Chaplain stands behind him, and one with the Tonsure kneels before him in the Posture of a Candidate for Holy Orders, with his Hands held out to receive the Bible, which the Archbishop is about to give him. The Archbishop holds a Bible in his Hands towards him, with these Words in a Label coming out of his Mouth, *Pascite qui in vobis est gregem Christi*. Underneath the Lords Temporal stands Lord Cromwel with his Coat of Arms, and out of his Mouth a Label with these Words, *Diverte a malo, sequere pacem & persequere*. At the Bottom is represented a Priest in a Pulpit preaching to a great Auditory of Persons of all Ranks, Qualities, Orders, Sexes and Ages, to Men, Women, Children, Nobles, Priests, Soldiers, Tradesmen, and Countrymen. Out of the Mouth of the Preacher goes a Label with these Words, 1 Tim. ii. *Obsecro igitur primum omnium fieri obsecrationes, orationes, postulationes, gratiarum actiones pro omnibus hominibus, pro regibus, &c.* implying the Benefit accruing to Princes by the People's Knowledge of the Scriptures, in that it taught them to pray and give Thanks for them. Out of the Mouth of the Men and Women of all Sorts go Labels with these Words, *Vivat Rex, Vivat Rex*: and out of the Mouth of the Children Labels with these Words, *God save the King*, to express the great and universal Joy which all the King's Subjects, great and little, conceived for the having this Privilege, now granted unto them by the King, of reading the Holy Scriptures in their own Mother-tongue.

After this Frontispiece follow, *The names of all the bookes of the Byble, and the content of the Chapters of every booke, with the nombre of the leaffe where the bookes begynne.*

The Kalender.

An Almanach for xix yeares.

An exhortacion to the studye of the holy scripture, gathered out of the Byble. It is a Collection of pertinent Texts from the New Testament first, and next from the Old.

The summe and content of all the holy scripture, both of the olde and newe testament. It is a summary of the most important Doctrines contained in Scripture.

A Prologue expresseynge what is meant by certayn signes and tokens that we have set in the Byble. This is as follows:

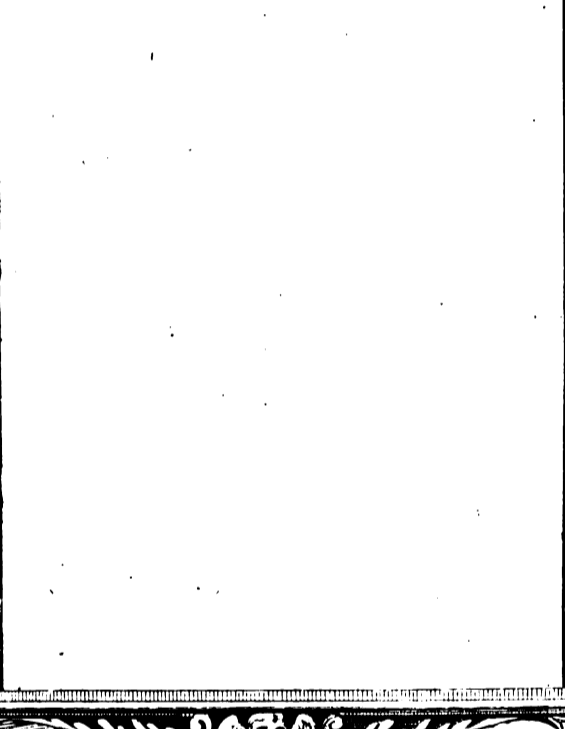
First, whereas often tymes ye shall fynde a small letter in the texte, it sygnyfyeth, that so moche as is in the small lettre doth abounde and is more in the common translacyon in Latin then is founde either in the Hebrue or in the Greke, whych wordes and sentences we have added, not only to manifest the same unto you, but also to satisfye and contente those that here before tyme hath myssed soche sentences in the Bybles and New testaments before set forth. Moreover, whereas ye fynde this signe Ⓐ it betokeneth a dyversyte and difference of readyng between the Hebrues and Caldees in the same place. Which dyversytes of readings we were purposed to have set forth particularly unto you, but forsomoch as they are very long and tedious, and this Volume is very greate and long alreadye, we have therefore at thys tyme left them oute, trustynge herafter to set them forth in some lytle Volume bi themselves.

¶ We

(a) Ducatus Leodiensis.

(b) Nov 13. 1539.

(c) Penes Dominum Oxendam de Brook in Parochia de Wingham in Kent.



‘ We have also, as ye may see, added many handes both in the margent of this Volume and also in the Text, upon the which we purposed to have made in the ende of the Byble (in a Table by themselves) certain godly annotacyons: but for so moch as yet there hath not bene sufficient tyme mynystrid to the Kynges moost honourable councell for the ouersyght and correccyon of the sayde annotacions, we wyll therefore omit them tyll their more convenient leysour. Doyng now no more but beseke the, moost gentle reader, that when thou comest at such a place where a hande doth stand (or any other where in the Byble) and thou canst not attayne to the meanyng and true knowledge of that sentence, then do not rashly presume to make any pryuate interpretacyon therof, but submyt thy selfe to the iudgement of those that are godly learned in Christ Jesu.’

Next to this Prologue, which I thought proper to transcribe, that so the Reader might have a perfect Notion of this Edition, and wherein it differed from the Editions which went before it, followed,

¶ *A descriptyon and successe of the kynges of Juda and Jerusalem, declaryng whan and under what kynges euery prophet lyued. And what notable thynges happened in their tymes, translated oute of the Hebrue.*

¶ *Wyth what iudgement the boke of the Olde Testament are to be red.*

Then follows the first boke of Moses called in the hebrue *Bereschith* and in the latyn *Genesis*, &c. This Edition of the English Bible is divided, as *Mathews's English Bible* was, into five Tomes. The fourth of these contains the Apocryphal Books, and is here entituled, *The Bookes of Hagiographa*. This Name was occasioned by their being so called in St. *Hierome's* Prefaces to *Tobie* and *Judith*, as we now have them. But our learned Dr. *Reinolds* has observed (a), that in both these Places there is a foul Corruption of St. *Jerome's* Text. And indeed, however this Error is crept into almost all the Manuscripts, yet in some ancient ones it is read here *Apocbrypha*, as it ought to be. And thus the Author of the Prologue to the Translation of the Bible, A. D. 1396. intimates it was read in his Time in St. *Jerome's* Prologue on the first Book of *Kings*, alias first of *Samuel*, tho' in the present printed Copies we now read *Hagiographa*. But this Title being favourable to the Papiests Notion of these Books being a Part of the Canon, or of Authority in Matters of Faith, it's no wonder that it's countenanced by them. However, the Editors of this Impression, as well as those who went before them, have plainly distinguished these Books, by placing them in a distinct Tome by themselves, whereas in the *Latin* Bibles they are dispersed among the Canonical Books, without any distinction at all.

The Title of the New Testament runs thus; *The newe Testament in Englyshe, translated after the Greke, conteyning these boke, &c.* But in the fine Edition of this Bible printed on Vellom, a Copy of which is in the Library of St. *John's* College Cambridge, the Titles before both Old and New Testament are shorter, thus: *The Byble in Englyshe. The Newe Testament.* Around it, in a Border, are represented in wooden Cuts, the *Salutation*, the *Birth of our Saviour*, the *History of the Shepherds*, the *Circumcision*, the *Offering of the Magi*, the *Genealogie*, the *Crucifixion*, and the *Ascension*.

After the *New Testament* follows:

¶ *A Table to fynde the Epistles and Gospels usually red in the Church after Salysbury use, wherof the first lyne is the Epistle and the other the Gospell; whose begynning thou shalt fynde in the boke marked with a crosse †, and the ende with half a crosse ‡, conteyned within the letters A. B. C. D, &c.*

¶ *Here followeth the Table of the Epistles and Gospels, whych are to be red on diuers saintes dayes in the yeare.* Among these are the following *Popish Holy-days*, with *Colleets* for some of them, viz. *St. Nicholas Day*, the *Conception of our Lady*, *St. George's Day*, the *Inuencion of the Crosse*, *St. Peter and St. Paul's Day*, the *Commemoracion of St. Paul*, the *Visitacion of our Lady*, *Relique Sondaie*, *St. Margaret's Day*, *St. Anne's Day*, *St. Peter's Day ad vincula*, the *Transfiguracion of our Lord*, the *Feast of the Name of Jesus*, *St. Laurence Day*, the *Assumption of our Lady*, the *Decollacion of St. John*, the *Natiuitie of our Ladie*, the *Exaltacion of the Crosse*, the *Translation of St. Edwardes Day the King and Confessour*, the *11000 Virgins Day*, *All-Soules Day*, *St. Martyn's Day*, *St. Katherine's Day*.

The ende of the new Testament and of the whole Byble, fynished in Apryll, Anno 1539.

A dñi factum est istud. (b)

In this Edition *Mathews's* Bible was revised, and several Alterations made in the Translation, especially in the Book of *Psalms*. The three Verses of *Psalme* xiv. which in our Common-Prayer Books are numbred 5, 6, 7. and which were omitted in *Coverdale's* and *Mathews's* Editions, were now first inserted and printed in a smaller Letter, to shew, that they are not in the *Hebrew*. In the same manner is *1 John* v. 7. and the Words *in earth*, v. 8. printed for the same Reason, to let the Reader know they are not in the original *Greek*. This had been observed by *Tyndal* in his Edition of the *New Testament*, 1526, and in the After-editions of 1535, 1536, and 1537, and was done, it seems, on the Authority of the great *Erasmus*, who in a *Latin* Translation of the *New Testament*, which he published at *Basil*, A. D. 1518. omitted these Words, tho' he restored them in his third Edition of this Book four Years after, *ne cui foret ansa calumniandi*, as he said. According to this Translation were the *Psalms*, *Epistles* and *Gospels*, &c. in our Liturgy, with very little Variation, of which this is one, that whereas in this Edition 1539. *Psalme* lxxviii. 4. is rendred, *Praise him in his Name Jah and rejoyce before him*, by some Mistake or other the Word *Jah* in the After-editions is printed *Tea*. But in this Edition *Tyndal's* Prologues and Notes, with the Notes added by others in the Edition 1537, are all omitted.

A second Edition of this Bible (c) seems to have been printed either this or the next Year by *Edward Whitchurch*, for the Copy is imperfect, and without any Date remaining in any Part of it. The two first Letters of *Whitchurch's* Name, *E. W.* appear in a Corner of the initial Letter of *St. Paul's* Epistle to the *Romans*. That it is different from the Copy just now described, appear by the different Numbers of the Folios of the several Tomes, which stand thus:

First

(a) *Praelectiones*. Dr. *Tho. James's* Corruption of the Fathers, Part II, p. 22

(b) *Psal.* cxviii. 23.

(c) *Lord Malton's* Library.

The HISTORY of the

First Edition.				Second Edition.			
Tome	1.	fol.	84.	Tome	1.	fol.	84.
	2.		123.		2.		123.
	3.		134.		3.		132.
	4.		61.		4.		80.
	5.		102.		5.		103.

The two first Tomes of both these Editions are embellished with wooden Cuts.

This same Year (a) was published another Edition of this *English Bible*, with the following Title :

(b) *The most sacred Bible, whiche is the Holy Scripture, conteyning the Olde and New Testament, translated into English, and newly recognised with great diligence after most saythful exemplars.*

By Richard Taverner.

Harken thou heven, and thou earth gyve care, for the Lord speaketh **Esaie I.**
 Prynsted at London in Fletestrete at the sygne of the sonne by John Byddell for Thomas Barthlett.
Cum privilegio ad imprimendum solum.

M. D. XXXIX. (c)

After this Title follow,

1. *A Dedication to the King, by Taverner.*
2. *An exhortation to the studye of the holy scripture, gathered out of the Bible.*
3. *The summe and content of all the holye scripture bothe of the Olde and New Testament.*
4. *The names of all the Bokes of the Bible, with the contents of the Chapters.*
5. *A briefe reberfall declarynge how long the worlde hath endured from the creation of Adam unto this present yeare of our Lorde M. D. XXXIX.*

6. *A Table to fynde manye of the chyefe and pryncypal matters conteyned in the Bible.*

The Title of the *Apochrypha* is the same as in *Mathews's* 1537, viz.

The Volume of the Bokes called Apocripha, conteyned in the common translacion in Latyn, whiche are not founde in the Hebrue nor in the Chalde.

The Registre therof, &c.

The Newe Testament of our Sauyour Jesu Christ, translated into English: and newly recognised with great diligence after moost saythfull exemplars.

By Rycharde Taverner.

Pray for us, that the worde of GOD may have fre passage and be gloryfied. ii *Tessa.* iii.

Prynsted in the yere of oure Lorde GOD,

M. D. XXXIX.

The ende of the Newe Testament.

Taverner was born at *Brisley* in *Norfolk*, *A. D.* 1505 (d), and being bred to Learning, was admitted one of the junior Canons of *Cardinal College*, now *Christ-Church*, in *Oxford*, where he took the Degree of Bachelor of Arts 1529. From thence he went to *Staire Inn*, otherwise called *Stronde Inn*, to study the Law, and from thence to the *Inner-Temple*, where, it's said, his Way was to quote the Law in *Greek* when he read any thing thereof. In 1534 he went to Court, being taken into the Service of Sir *Thomas Cromwel*, then Principal Secretary of State, and by his Recommendation was in 1537 made one of the Signet in ordinary. In this Post he made the above-said Recognition of the *English Bible*, being, very probably, encouraged so to do by his Master Lord *Cromwel*, on Account of his Knowledge and Expertness in the *Greek Tongue*. (e) After Lord *Cromwel's* Death, *A. D.* 1540, he was for this his Labour in thus publishing the Bible committed Prisoner to the Tower, but he so well acquitted himself, that he was soon released from thence, and restored to his Place at Court, and to the King's Favour.

In his Dedication of this Recognition of the Bible, he tells the King, that 'His Grace never did any thing more acceptable unto GOD, more profitable unto the auancement of true Christianity, more displeasent to the enemies of the same, and also to His Grace's Enemies, than when His Majestie lycensed and wyllled the moost sacred Byble, conteynng the unspotted and lyvely word of GOD, to be in the *English Tonge* set forth to His Hyghnes subiectes: that however it cannot be denied, however to the setting it forth some men have neither undiligently nor yet unlernedly traveled, that some faultes have escaped their hands. But that it is a worke of so great difficultie so absolutely to translate the hole Bible that it be faultlesse, that he feared it could scarce be done of one or two persons, but rather requyred both a deeper conferryng of many learned wittes together, and also a juster tyme and longer leysure: that forasmoch as the prynters herof were very desirous to have the Bible come forth as faultlesse and emendatly as the shortnes of tyme for the recognyng of the same wold require, they desyred hym, for default of a better learned, diligently to overloke and peruse the hole copy, and in case he should fynd any notable default that neded correction, to amende the same according to the true exemplars, which thing according to his talent he had gladly done.'

Bishop *Bale* calls this Recognition *sacrorum Bibliorum recognitio seu potius versio nova*. It is neither a bare Revision, or correct Edition of the *English Bible*, nor yet strictly a new Version, but between both. It's a Correction of what is called *Mathews's Bible* wherever the Editor thought it needful. He takes in a great Part of *Mathews's* marginal Notes, but omits several, and inserts others of his own. For Example:

Gen. 1. The fyrst boke of *Mosis* called *Genesis* or *Generation*. By the worde all thynges be create of GOD; of man's creation, rule and sustenance. Mar. Note, *brethed or stered*, as in *Mathews's*, but under it is added a new Note, *Spirite signifyeth a Breth or stiryrge, and is taken somtyme for the wynde, as in the viii of this boke, a: but in this place the mosle part of lerned men understande it of the holy gost.* He has but one more marginal Note in all this Chapter;

(a) 1539.

(b) Publick Library, Cambridge, A.—4—25.

(c) Another Edition of this Bible was printed this same Year in 4to.

(d) *Wood's Athenæ*, Vol. I. col. 143.

(e) 1543.

Chapter; that is at Verse the 22d, as now distinguished. GOD bleffeth, that is to say, prospereth his creatures. The marginal Scripture-references are the same with those in *Mathews's*. As to the Text, he has corrected it here thus :

v. 2. *The Spirit of GOD was born upon* —

v. 7. *For it was so. And so it was doon.*

v. 11. *For that some seed, he has it, that bereth seed.*

Mat. I. The Gospell after Mathewe. Here the first marginal Note is as in *Mathews's Bible*, the second is omitted, and the third, beginning with *David and*, is continued. At the Word *Jechonias* is this new Note: *This Jechonias is otherwise called Jehoakim, and is the son to Jechonias before mentioned.*

V. 18. *For maryed, Taverner has espoused.*

19. *Mar. Note, ensample, that is to say, as in Mathews's, but Mathews's preceding Note is omitted,*

25. *For till she had brought forth: tyll at last she had brought forth.*

For her fyrst sonne — her fyrst borne sonne.

Pointing Hands are often placed in the Margin throughout both the Old and New Testament, as in *Cranmer's Bible 1539*. And to the whole is prefixed *A Table of the principal Matters conteyned in the Byble* *.

Another Edition of the great Bible printed 1539, was published the next Year (a) with the same curious Frontispiece prefixed to both the Old and New Testament, only with this difference, that Lord *Cromwel's Arms* are here defaced, on account, I suppose, of that great Man's Fall about this Time. It is said to be printed by *Edward Whitchurch*,

Cum privilegio ad imprimendum solum.

M. D. XL.

Next the Title Page is *The Prologue*.

¶ *A prologue or preface made by the mooste reverend father in GOD Thomas Archbysshop of Canterbury, Metropolitane and Prymate of Englande.* At the End of which is,

GOD saue the kynge, and the Letters H. R. in Roman and flourished Text Capitals.

¶ *The names of all the bookes of the Byble and the content of the Chapters of euery booke, with the nombre of the leafe where the bookes begynne.*

	Chapters.	Leafe.
Genesis. <i>The fyrst boke of Moses.</i>	L.	fyrft.
Exodus, &c.		
	<i>The bookes of the seconde part.</i>	
Jofua, &c.		
	<i>The bookes of the thyrde part.</i>	
Pfalterium, &c.		
	<i>The bookes of Hagiographa.</i>	
III. Esdras, &c.		

All the bookes of the newe Testament are contayned in the tytle therof.


The Leaves are number'd as in the second Edition of this Bible just now mentioned, and wooden Cuts, &c. are interspersed throughout the Old Testament. At the Beginning of *Genesis, Exodus, Numeri, Ruth, 1 Samuel, Psalms*, are flourished Text Capitals. The Title of the *New Testament* in red and black Ink is,

¶ *The newe Testament in Englyshe translated after the Greke, contaynyng these bookes.*

The Gospelles.

† Matthew. Luke. †
 † Marke. Jhon. †

The Actes, &c.

At the Beginning of the Gospel of St. *Matthew* and the Epistle to the *Romans* are flourished Text Capitals. The severall Verses in the *Psalms, Proverbs, &c.* which are translated from the *Latin Vulgate*, are printed in a smaller Letter, and marked , as in the Editio of 1539, to shew that they are not in the *Hebrew, &c.*

The same Year, 1540, was printed another Edition of the *English Bible* in Folio, with the following Title :

(b) *The Byble in Englyshe, that is to saye, the content of al the holy scripture both of the Olde and Newe Testament, with a prologe therinto made by the reverende father in GOD Thomas archbysshop of Canterbury.*

¶ *This is the Byble apoynted to the use of the Churches.*

Printed by *Edwarde Whytchurche, Cum privilegio ad imprimendum solum. MDXL.*

Next this Title follows :

A prologue or preface made by Thomas Cranmer, &c. beginning thus: The whole scripture of the Bible is divided into two Testaments, &c. After which follow The contents of the Olde and Newe Testament.

After the Old Testament follows the New, the Apochrypha being omitted, to which this Title is prefixed :

The Newe Testament in Englyshe, translated after the Greke, contaynyng these Bookes.

The Gospelles.

Mathew, &c.

The three Verses, *Psalms xiv.* are here inserted in a Parenthesis and smaller Letters, as is v. 7. of 1 *John* v.

1 *Tim.* iv. 14. *Despyse not the gyste that is in the, whych was geven the thorowe prophecie with the layinge on of handes by the auctoryte of presthode;* whereas in *Tyndal's Translation* it is, *the laienge on of the bandes of an Elder.*

The Leaves are number'd with capital Letters.

Old Testament CXXXII fol.

New Testament CIII.

Another Edition, or rather Copy, of this Bible is in *Bishop More's Library*, now the Royal Library at *Cambridge*, which has printed at the End, *Fynyshe in Apryll Anno MCCCCXL.* and another in *Lord Oxford's*,

K. said

* In November this Year were given out Injunctions, by the third of which it is ordered, 'That no printer within the Realme should printe, &c. any English books of Scripture, unless they were first viewed by the King, or one of his privie Counsell, or one bishop whose name shall therein be expressed.' *Fox's Acts, &c. p. 572. ed. 1563.*

(a) 1540.

(b) *Sion Coll. Library, A. ix. 3.*

said to be *Fynished* in May MCCCCXLI. and *printede* by Rycharde Grafton. There is another there of the same Year, *printede* by Edward (a) Withchurche, *cum privilegio ad imprimendum solum*, 1540. On which Mr. *Wanly* makes this Remark: 'Both these two last mentioned Bibles I take to be of the same Edition, as also some others of different Dates. The Royal Patent, *ad imprimendum solum*, was granted to Grafton and *Whitchurche*, who were Partners, or to one of them. In the printing of the stated Number, so many were to bear Grafton's Name; which done, his Name was to be taken out of the Form, and *Whitchurche's* to be inserted in its Place.'

(b) In the Month of *May* 1540, came forth a Proclamation by the King, by which the Curates and Parishioners of every Parish were required, under the Penalty of 40 s. a Month that they should be without it, to provide themselves of this Bible of the largest Volume before *All-Saints* Day next coming. At the same Time the King set the Price of the Bible to be Ten Shillings unbound, and not above Twelve Shillings well bound and clasped, and charged all Ordinaries to take care for the seeing this his Proclamation obeyed: but giving the People to understand, that this his allowing them the Holy Scriptures in their own Mother-tongue, was not his Duty, but his Goodness and Liberality to them, of which he exhorted them not to make any ill use.

Upon this, *Bonner*, who on the Death of *Stokestie* Bishop of *London*, Sept. 8. 1539, was promoted to that See, and consecrated *April* 4. this Year, set up six Bibles in certain convenient Places of his Cathedral, together with an Admonition to the Readers, fastned on the Pillars to which the Bibles were chained. This Admonition was to this Effect: 'That whosoever came thither to read, should prepare himself to be edified and made the better thereby: That he should join therunto his Readiness to obey the King's Injunctions made in that behalf: That he bring with him Discretion, honest Intent, Charity, Reverence, and quiet Behaviour: That there should no such Number meet together as to make a Multitude: That no Exposition be made thereupon but what is declared in the Book it self: and, That it be not read with Noise in Time of Divine Service, nor that any Disputation or Contention be used at it.'

This Proclamation had likewise its Effect, in causing The Holy Bible, in *English*, to be provided according to the Directions of it, by some of the Curates and Parishioners of the several Parishes. Thus, (c) for instance, it appears by the Accounts of the Churchwardens of the Parish of *Wye* in *Kent*, for the Year 1541, that 12 d. was paid for making a Desk for the Bible. For by the King's Injunctions, before-mentioned, it was ordered to be laid in the Quire or Chancel for every one that would look and read in it: The Priests or Ministers were not, as yet, required to read it to the People. But whether this Proclamation was at all minded in the smaller Parishes may admit of some doubt.

It seems to have been this Edition of the Bible that *Gregory Martin* shews such an Aversion to. (d) Surely, says he, the Bible that we most accuse, not only in this Point, (the translating *Idols*, *Images*) but for sundry other most gross Faults and heretical Translations — is that Bible which was authorized by *Cranmer* their Archbishop of *Canterbury*, and read all King *Edward's* Time in their Churches. He instances in 1 *John* v. (e) *Babes kepe your selves from ymages*. Which sentence, he says, was placed of purpose in the top of every dore within our Churches. But this Translation, it's certain, was not peculiar to this Edition.

Be this as it will, this same Year (f) was printed another Edition of the *English* Bible, with the following Title:

(g) *The Byble in Englyshe, that is to saye, the content of all the holye scrypture bothe of the Olde and Newe Testament, truly translated after the veryte of the Hebrue and Greke Textes by the dylygent studye of dyuers excellent lerned men, experte in the foresayde tongues.*

Printed at London by Thomas Petyt and Roberte Redman, for Thomas Berthelet, Prynter unto the Kynges Grace.

Cum privilegio ad imprimendum solum.

1540.

The Newe Testament in Englyshe, after the last recognicion and settinge forth of Erasmus, conteyning these Bokes, &c.

There is in the King's Library at *Westminster* a very beautiful Copy of this Edition of the Bible printed on Vellum, and finely illuminated, which concludes thus:

The ende of the Newe Testament and of the whole Byble, fynished in Apryll, Anno M. CCCCC. XL.

A dno factum est istud.

It was a Present made, or intended to be made, to the King, as appears by the Words written on the first Leaf of it.

This Booke is presented unto youre most excellent Highbnesse, by your loving, faithful, and obedient subject, and daylie oratour,

Anthonye Marter of London, Haberdesher.

Notwithstanding this, the next Year, 1541, was the Bible printed again in *English*, in a large Folio, with the following Title in black and red Ink alternately:

(h) *The Byble in Englyshe, of the largest and greatest Volume, auctorised and apointed by the commaundement of oure most redoubted Prynce and Soueraygne Lorde Kyng Henrye the viii. supreme Head of this his church and realme of Englande: to be frequented and used in every Church within this his sayd realme, accordyng to the tenoure of his former Injunctions geven in that behalfe.*

Overfene and perused at the commaundement of the Kynges Hyghnes by the Ryght reverende Fathers in God Cuthbert (i) Byshop of Durelme and Nicolas (k) Bisshop of Rochester.

Printed by Rycharde Grafton.

Cum privilegio ad imprimendum solum.

Round

(a) *Whitchurche.*

(b) *Strype's Memorials of Archbishop Cranmer*, p. 84

(c) *Bibliotheca Literaria*, No. 4.

(d) *Fulke's Defence of the English Translations of the Bible*, p. 40.

(e) *ibid.* p. 41.

(f) A. D. 1540.

(g) *Emmanuel Coll. Library.*

(h) *Penes Thomam Baker de Coll. Sancti Johannis, & Gulielmum Newton Capellanum Parochiz de Wingham in agro Cant.*

(i) *Tonstall,*

(k) *Heath.*

Round this Title, as likewise that of the New Testament, is the same wooden Cut as is in the Edition of 1539, only Lord Cromwel's Arms are here defaced, as in that of 1540. After the Title Page follow,


1. *The names of all the Bokes of the Byble.*
2. *The Kalender.*
3. *An Almanach for xviii yeares.*
4. *A prologue or preface made by the moost reverende Father in GOD Thomas Archbysshop of Canterbury, Metropolitan and Prymate of England.*

The Title of the New Testament runs thus :

The Newe Testament in Englyshe, translated after the Greke, contaynyng these Bookes, &c.

At the End of the New Testament is, *A Table to fynde the Epistles and Gospels usually read in the Church after Salsbury use.* And another for the Epistles and Gospels read on the Saints dayes, among which are the daye of the Conception of our Lady, St. George's Day, St. Mary Magdalen's Day, the Assumpcion of our Lady, the Nativite of our Lady, All-souls day. Then follows in the last Page, *The ende of the Newe Testament and of the whole Byble. Fynyshe in November Anno M. CCCCC. XLI.*

A dno factum est istud.

In this Edition are omitted the Hands pointing, and the Mark , but there's no difference in the Text.

Mr. Strype mentions one of these Bibles printed by Richard Grafton; and Mr. Wanly another fynyshe in May 1541.

The King, whose settled Judgment it was, we are told, that (a) 'it was requisite His Subjects should be nursed in Christ by reading the Scriptures,' now, by the Advice of his Council, set forth a * Brief or Decree for the setting up of the Bible in the great Volume in every Parish-Church in England, and by his Letters to Bonner the new Bishop of London, ordered him to publish this Decree, and cause it to be set on every Church Door within his Diocese. These Letters are dated at Westminster, May 7, in the 33d Year of his Reign, A. D. 1541. Injunctions were likewise made to the Clergy to the same purpose. Bonner likewise sent to his Archdeacons the King's Brief before-mentioned, with his Mandate for observing them, dated xi of May this Year.

But how awkwardly, and with what Reluctancy these Decrees and Injunctions were observed, will appear by what the Author of a little Tract called *The Supplication of the poor Commons*, printed a little after (b) this, tells His Majesty, to whom it is addressed.

'When, says this Writer, your Highness gave commandment, that the Bishops should see, that there were in every Parish Church one Bible, at the least, set at liberty, so that every man might freely come to it and read therein such things as should be for his consolation: many — would pluck it either into the Quire, or else into some Pew where poor men durst not presume to come: yea there was no small number of Churches that had no Bible at all. And yet not sufficed with the with-holding it from the Poor of their own Parishes, they never rested till they had a commandment from your Highness, that no man, of what degree soever he were, should read the Bible in the time of God's service. — (c) This, says this Writer, was their diligence in setting forth the Bible at His Highness's commandment. But when the King had devised a Proclamation for the burning of certain Translations of the New Testament, they were so bold as to burn the whole Bible because it was of those Mens translation.' He proceeds to tell the King, 'That the poor commons heard say, that the Bishops proffered His Highness, that if He would please to call in the Bible again, forasmuch as it was not faithfully translated in all parts, they would oversee it, and within seven years set it forth again, but that if they might have gotten in the Bible for seven years, they could have trusted, that by that time either the King would have been dead, or the Bible forgotten, or they themselves out of His Highness's reach, so that He should not have had like power over them as He had now. Lastly, When His Majesty, says this Writer, appointed two of the Bishops [Tunstal Bp. of Durham and Herbe Bp. of Rochester] to overlook the Translation of the Bible, they said they had done His Highness's commandment therein, yea they set their names thereunto. But when they saw the World somewhat like to wring on the other side they denied it, and said they never meddled therewith, and caused the Printer to take out their names which were (d) erst set before the Bible to certify all Men, that they had diligently perused it according as the King had commanded.' Nay, he adds, 'That it was reported, that (e) Thomas Cromwel late Earl of Essex was the chief doer, or the principal actor in authorising the English Bible, and not the King but as led by him: and that therefore it was a common reflection made on it, that this Bible was of a Traytor's setting forth, and not of the King's.'

For now Things were taking another Turn. The Translating the Bible into English was certainly the greatest Eyesore of the Popish Party; and that which they knew would most effectually beat down all their Projects. But there was no opposing it directly, for the King was fully resolved to have it. Therefore the Way they took was this; They loaded the Translation with as many Faults as they could, and complained of it as very Erroneous and Hæretical: They likewise represented to the King, that the allowing the People the free Use of it, was a Means of encreasing Faction and Parties, and destroying the Peace of His Kingdom; that the common People disputed of the Scriptures, and quarrelled about them in Taverns and Alehouses, calling one another Papist and Heretic; and that others read them in the Churches in time of Divine Service so loud as to disturb the Congregation then assembled. In the Convocation therefore which met Feb. 16, 1542, the Archbishop in the King's Name required the Bishops and Clergy to revise the Translation of the New Testament. Accordingly in their third Session a Proposition was made for the manner of doing it, and (f) each Bishop had his Part assigned him; St. Matthew's Gospel was the Archbishop's Lot; St. Mark's the Bishop of Lincoln's, Longland; St. Luke, Worcester's, Gardiner; St. John, Good-icks, Bp of Ely; the Acts of the Apostles were committed to Heath Bp. of Rochester; the Epistle to the Romans to (g) Sampson Bp. of Chichester; the two Epistles to the Corinthians to Capon Bp. of Sarum; the Epistles to the Galatians, Ephesians, Philippians and Colossians, to Barlow Bp. of St. David's; the

(a) Nich. Udal, Canon of Windsor.

* Fox's Acts, &c.

(b) A. D. 1546. Fox's Acts, &c.

(c) See Bonner's Admonition.

(d) before, some time ago.

(e) To this the Translators of the Bible, 1611, seem to refer in their Preface.

(f) Aliquamdiu quibus Biblia transferenda committerentur ambigebant. Parker Antiquit. Fuller's Eccl. Hist. Lib. v. p. 237.

(g) In 1546 he published in Latin a very brief Explanation of the Epistles to the Romans and Corinthians.

the two Epistles to the *Thessalonians* to Bell Bp. of Worcester; those to Timothy, Titus and Philemon, to Parfew Bp. of St. *Asaph*; the two Epistles to Peter, to Holgate Bp. of Llandaff; that to the *Hebrews*, to Skip Bp. of Hereford; the Epistle of James, John and Jude, to Thyrby Bp. of Westminster; and the Book of the *Revelations*, to Wakeman and Chambers Bishops of Gloucester and Peterborough.

But this was not what they designed, but only to get rid of the Translation already made. They therefore insisted much upon Trifles, and solemnly debated whether in their Translation † *the Lord* or *our Lord* should be the constant Form, whether *Ecclesia* should be translated *the Congregation* or *the Church*, and whether *charitas* should be render'd *charitie* or *love*. Gardiner and his Party propos'd to have added at the End of the Second Commandment, *Thou shalt not make to thy self any graven image*, and these Words, *with a design to perform divine worship to it*, because they were afraid of having the Images cast out of the Churches. Gardiner, in the sixth Session, read a Catalogue of *Latin Words* which he had collect'd out of the New Testament, and which he propos'd, that for their genuine and native Meaning, and the Majesty of the Matter signified by them, they might either be left untranslated, or however english'd with as little Alteration as possible. (a) These were in Number 99, and are as follows:

<i>Ecclesia.</i>	<i>Constitutiones.</i>	<i>Humilis.</i>	<i>Prudentia.</i>	<i>Conversari.</i>
<i>Pœnitentia.</i>	<i>Ceremonia.</i>	<i>Humilitas.</i>	<i>Prudenter.</i>	<i>Proficor.</i>
<i>Pontifex.</i>	<i>Mysterium.</i>	<i>Scientia.</i>	<i>Parabola.</i>	<i>Impositio manuum.</i>
<i>Ancilla.</i>	<i>Religio.</i>	<i>Gentilis.</i>	<i>Magnifico.</i>	<i>Idololatria.</i>
<i>Contritus.</i>	<i>Spiritus Sanctus.</i>	<i>Synagoga.</i>	<i>Oriens.</i>	<i>Dominus.</i>
<i>Olocausta.</i>	<i>Spiritus.</i>	<i>Ejicere.</i>	<i>Subditus.</i>	<i>Sanctus.</i>
<i>Justitia.</i>	<i>Merces.</i>	<i>Misericordia.</i>	<i>Hospitalitas.</i>	<i>Confessio.</i>
<i>Justificare.</i>	<i>Confiteor tibi pater.</i>	<i>Complacui.</i>	<i>Episcopus.</i>	<i>Imitator.</i>
<i>Idiota.</i>	<i>Panis propositionis.</i>	<i>Increpare.</i>	<i>Gratia.</i>	<i>Pascha.</i>
<i>Elementa.</i>	<i>Communio.</i>	<i>Distribueretur orbis.</i>	<i>Charitas.</i>	<i>Innumerabilis.</i>
<i>Baptizare.</i>	<i>Perseverare.</i>	<i>Inculpatus.</i>	<i>Tyrannus.</i>	<i>Inenarrabilis.</i>
<i>Martyr.</i>	<i>Dilectus.</i>	<i>Senior.</i>	<i>Concupiscentia.</i>	<i>Paganus.</i>
<i>Adorare.</i>	<i>Sapientia.</i>	<i>Constitutiones.</i>	<i>Cisera.</i>	<i>Infidelis.</i>
<i>Dignus.</i>	<i>Pietas.</i>	<i>Apocalypsis.</i>	<i>Apostolus.</i>	<i>Commilito.</i>
<i>Sandalium.</i>	<i>Presbyter.</i>	<i>Satisfactio.</i>	<i>Apostolatus.</i>	<i>Virtutes.</i>
<i>Simplex.</i>	<i>Lites.</i>	<i>Contentio.</i>	<i>Egenus.</i>	<i>Dominationes.</i>
<i>Tetrarcha.</i>	<i>Servus.</i>	<i>Conscientia.</i>	<i>Stater.</i>	<i>Throni.</i>
<i>Sacramentum.</i>	<i>Opera.</i>	<i>Peccatum.</i>	<i>Societas.</i>	<i>Potestates.</i>
<i>Simulacrum.</i>	<i>Sacrificium.</i>	<i>Peccator.</i>	<i>Zizania,</i>	<i>Hostia.</i>
<i>Gloria.</i>	<i>Benedictio.</i>	<i>Idolum.</i>	<i>Christus.</i>	

Some of these, Use and Custom have made *English*, but it was very plain, that if all these Words must be retained as often as they occurred, the Translation would be such, that the *English* Readers would not be at all the better for it. By this Cranmer found, that the Bishops were resolv'd, that this Motion of translating the Bible, or correcting the old Translation, should come to nothing. With this therefore he seems to have made the King acquainted, and to have propos'd to him, that the Matter might be taken out of the Hands of the Convocation, and referred to the two Universities. Accordingly he acquainted the Upper House of this Resolution of the King's, with which they were very much surpriz'd, insomuch that all the Bishops, except Goodrick and Barlow, protest'd against it, and that not without reflecting on the State of the Universities at that Time, viz. that they were much gone to decay of late; that all things in them were carried by young men, the Regent Masters, whose judgments were not to be relied on; and, that the learning of the Land was chiefly in the Convocation. But the Archbishop told them, he would abide by the King's Pleasure, and that the Universities should examine the Translation. Which looks as if the Bishops were content to make a Translation so modified as above, but would have what they did to be absolute and decisive.

But all this signified little: In the Parliament that met by Prorogation the 22d Day of *January*, this Year, the Popish Party was the most prevailing, and therefore pass'd an (b) Act, in the Preamble of which they recited the Complaints before-mentioned, of the People's abusing the Liberty which the King had indulg'd them, of reading the holy Scriptures; and then condemn'd Tyndal's Translation as *crafty, false, and untrue*, and enact'd, 'That all manner of bokes of the olde and newe Testament in *English*, of this Translation, should be by authoritie of this Act cleerly and utterly abolish'd, extinguish'd, and forbidden to be kept and used in this realme or els where in anie the King's dominions.' But it was provided, 'That the Bibles and New Testament in *English*, not being of Tyndal's translations, should stand in force, and not be compris'd in this Abolition or Act. Neverthelesse, if there should be found in anie such Bibles or New Testaments any annotations or preambles, that then the owners of them should cut or blot the same in such wise as they cannot be perceived or read, on pain of losing or forfeiting for every bible, &c. 40 s. Provided, that this article should not extend to the blotting, &c. any quotations or summaries of chapters in any Bibles.' It was likewise enact'd, 'That no manner of person or persons, after the firste day of *October* then next ensuing, should take upon him or them to read, &c. openly to other in any Church or open assembly, within any the King's Dominions, the Bible or any part of Scripture in *English*, unlesse he was so appointed thereunto by the King, or by any ordinarie, &c. on pain of suffering a month's imprisonment. Provided, that the Chauncellor of *England*, Capitaines of the Warres, the King's Justices, the Recorders of any Citie, Borough, or Town, the Speaker of

† *M. Parkeri* Antiquitat. v. *Thomas Cranmer*.

(a) Father Simon, the *French* Critick on the New Testament, observ'd of some of these Words, that they were generally call'd *Sacros*, because received many Ages since in the Western Church, and that therefore they ought to be retained in a *French* Translation of the Scripture.

(b) An Act for the Advancement of True Religion, &c. Anno xxxiv Hen. viii.

‘ the Parliament, &c. which heretofore have been accustomed to declare or teache any good, vertuous or godly exhortations in anie assemblies, may use any part of the Bible or Holie Scripture as they have been wont; and that every Nobleman and Gentleman being a Housholder, may read or cause to be read by any of his familie servants in his House, Orchardes, or Garden, and to his owne familie, anie text of the Bible or New Testament: and also every merchant-man being a Housholder, and any other persons other then women, prentices, &c. might read to themselves privately the Bible, &c. But no women, except noblewomen and gentlewomen, who might read to themselves alone and not to others any texts of the Bible, &c. nor artificers, prentises, iourneymen, serving-men of the degrees of (a) yomen or under, husband-men, nor labourers, were to read the bible or new testament in *Englishe* to himself or to any other privately or openly, upon paine of one month's imprisonment.’ This Act, like *Arundel's* Constitution, seems to have been a Net contrived by the Opposers of the *English* Translation of the Bible for the catching or letting go whomsoever they pleased. Since it only mentions Books of the Old and New Testament of *Tindal's* Translation, without specifying what those Books were, tho' it was well known he never translated all of them. On the other hand it was evident, that the *Pentateuch*, the Prophecy of *Jonas* and the *New Testament* were Books of his Translation, because they were published by him separately. And this Translation was retained in all the *English* Bibles printed at this time with very little Variation.

(b) Soon after the passing of this Act, was set furth by the *Kynge's* Majestie of England, &c. as it is said in the Title Page, *A necessary doctrine and erudition for any cristen man*, in the Preface to which, by way of Justification of the Restraints and Limitations enacted by this Act, the King thus speaks to his Subjects: ‘ We, says he, by the helpe of God and his worde, have trauallyed to purge and cleanse our realme from the apparant enormities of superstition, wherin by openyng of goddes trueth with setting furth and publishyng of the scriptures; our labours, thanks be to GOD, have not ben void & frustrate: — but considerynge, that GOD hath ordered some sorte of men to teache other, and some to be taught, and, that for the one part which should teache other is necessary knowlege — by true exposition of the scriptures accordyng to the apostolicall doctrine receyued & mainteyned from the beginning, and the hauing, reading & studyng of holy scripture, bothe of the olde and newe testament, is not only convenient but also necessary: but for the other parte of the church, ordeined to be taught, it ought to be demed certainly, that the readinge of the Olde and Newe Testament is not so necessary for all those folkes that of duty they ought & be bound to reade it, but as (c) the prince & the policy of the realme shall think convenient so to be tollerated or taken from it. Consonant wherunto the politike lawe of our realme hath now restrained it from a greate meyny, estemyng it sufficient for those so restreyned to here and truely beare away the doctrine of scripture taught by the preachers, and so imprint the lessones of the same, that they may observe and kepe them inwardly in their harte, and as occasion serueth expresse them in their deedes outwardly.’

Thus Matters seem to have stood with relation to the *English* Bible, during this Reign, of which, so far as I can find, there were no more Editions published till after the King's Decease, when, as we shall see presently, this Act was repealed. (d) For, not content with this severe Act, *Grafton*, the King's Printer, was now by the Popish Party called to an Account for printing *Mathew's* Bible 1537. He was likewise examined about the *Great Bible*, and what Notes he intended to set to it; to which he replied, that ‘ he added none to the Bible he printed, when he perceived the King and the Clergy not willing to have any.’ Yet was he sent to the *Fleet*, where he remained a Prisoner six Weeks, and then was released, on his being bound in a Bond of 300 Pounds neither to imprint nor sell any more *English* Bibles till the King and the Clergy should agree upon a Translation, which, as we have seen, they never did.

In 1544 I find printed in 12mo the *Pentateuch*, with the following Title:

(e) *The first part of the Byble which is called the five books of Moses, namely, Genesis, Exodus, Leviticus, Numeri, and Deuteronomium, after the copy that the Kyng's Majesty bath set forth.*

1544.

Imprinted at London by Jhon Day dwelling at Aldergate, and William Seres dwelling in Peter Colledge. These booke are to be sold at the newe shop by the little Conduite in Chepeseide at the signe of the Resurreccion.

Whether the other Parts were thus printed I don't find: But the (f) King being often teased with the repeated Complaints of the ill use which the People made of their having and reading the Scriptures, in disputing and quarrelling about what they read, and taking no manner of care to practise it, he in the (g) last Year, of his Reign issued out his Proclamation, whereby he prohibited the having and reading *Tyndal's* and *Coverdale's* *English* Translation of the Bible, and forbad the use of any other than what was allowed or permitted by Parliament. In this Proclamation it was observed, that ‘ under pretence of expounding and declaring the truth of God's Scriptures, divers lewd and evil disposed persons had taken occasion to sow abroad by books imprinted in the *English* tongue sondry pernicious and detestable errors and heresies, to which some truths were annexed, to induce and deceive the simple people; so as now the purginge of that which is noysome and hurtful, could not without taking awaye some part of that which is tolerable be put in execution. That therefore the King's Majestie was enforced to use his generall prohibition, commaundement and proclamation as followeth; first, that from henceforth no man, woman, or other person, of what estate, condicion or degree soever he or they be, shal after the last day of *August* next ensuing, receive, have, take or kepe in his or their possession

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(a) In the Statute 33 Hen. VIII. chap. 10. entituled, *An Act concerning the Execution of certain Statutes*, is this Word explained: by any servants commonly called yongmen or groomes. *Cowel* says, *Tomen* were Officers in the King's Family, in the middle Place betwixt *Serjants* and *Groomes*. See Statute 33 Hen. VIII. c. 12.

(b) May 29. 1543.

(c) By the 26th and 27th of the Questions proposed to *John Lambert*, 1538, for him to answer, it appears, that it was now made a Note of Heresy to assert, that ‘ the Heads or Rulers, by necessity of salvation, are bound to give unto the people holy scripture in their mother-tongue,’ and, that ‘ it is not lawful for the Rulers for any cause, upon their reasonable aduisement, to ordeyne, that the scripture should not be deliuered unto the people in the vulgare language. *Fox's Acts*, &c. p. 535. ed. 1563.

(d) Memorials of Archbishop *Cramer*, p. 85.

(e) Penes *John Evans*, D. D.

(f) Memorials of Archbishop *Cramer*, p. 138.

(g) July 8. 1546. *Fox's Acts*, p. 680. ed. 1563.

possession the text of the New Testament of *Tindall's* or *Coverdale's* translation in *English*, nor any other then is permitted by the Act of Parliament made in the Session of the Parliament holden at *Westminster* in the 34 or 35 yere of his Majesty's most noble reign, on the penalty of imprisonment and corporal punishment, at the King's pleasure, and being fined by his Majesty or four of his counsel.' This was making the Prohibition of Reading the Scripture yet stricter, since now was *Coverdale's* Translation forbidden as well as *Tindal's*, and People were still as much to seek as ever what the Translation was which was permitted by the Act, &c.

However, he then published in *English*, and in *Latin* and *English*, a Book of Prayers, with the following Title :

The Primer set furth by the King's Majesty and his Clergie, to be taught, lerned and red : and none oiber to be used thorowout all his Dominions.

(a) *Imprinted at London within the precinct of the late dissolved house of the graye Friers by Richard Grafton, Printer to the Prince's grace, the xvii day of August the yere of our Lorde*

M. D. XLVI.

Cum privilegio ad imprimendum solum.

In a Preface made by the King's most excellent Majesty into this his Primer Booke, it is observed, that Praier is used or made with right and perfecte understanding, if we sing with our spirite and sing with our mynde or understanding : and that in consideration hereof His Majesty had sette out and given to His Subjects a determinate fourme of praying in their owne mother-tounge, to thentente that suche as are ignoraunt of any straung or foren speche may have what to praye in their owne acquainted and familiar language with fruit and understanding.' Among the other things contained in this little Book, are the *seven* penitential *Psalms*, those in the *Dirige* and *Commendations*, and the *Psalms* of the *Passion*, as likewise other *Psalms* in the *Mattins* and *Even-Song*, with some *Lessons* and *Anthems* taken out of the Old and New Testament : But they are none of them according to either the Translation of *Mathews*, or that of the Great Bible, but are a verbal Translation of the *Vulgar Latin*.

C H A P. III.

Of the severall Editions of the English Bible, &c. during the Reigns of King Edward VI. and Queen Mary.

KING Henry VIII. dying on Jan. 28. 1546. was succeeded by his Son *Edward*, who soon after issued out a Summons for a Parliament to meet at *Westminster* the fourth Day of *November* following. In this Parliament was the fore-mentioned Statute concerning the Books of the *Old* and *New Testament* in *English*, and the printing, selling and reading them, repealed, and declared to be utterly void and of none effect. The King likewise ordered a Royal Visitation, in which were (b) Injunctions given by him as the supreme Head of the Church of *England*, to all and singular his loving Subjects, as well of the Clergy as of the Laity. By these the Parsons, Vicars and Curates were required to provide within three moneths next after this Visitation one book of the whole Bible of the largest Volumm in *English* ; and within one (c) twelve monethe next after the said Visitation the paraphrasis of *Erasmus* also in *English* upon the Gospels, and the same set up in some convenient place within the said Church that they have cure of, wheras their Parishioners may most commodiously resort unto and read the same, the charges of which books it was ordered should be ratably born between the Parson or Proprietary and Parishioners, that is to say, the one half by the Parson or Proprietary and the other half by the Parishioners.' The Parsons, &c. were likewise required to discourage no man, authorized and licensed thereto, from the reading of any part of the Bible, so set up in Churches, either in *Latin* or *English*, but rather to comfort and exhort every person to read the same as the very lively word of *GOD*, and the special food of man's soul that all Christian persons are bound to embrace, believe and follow, if they look to be saved ; wherby they may the better know their duties to *GOD*, to their sovereign Lord the King, and to their neighbour. Lastly, they were required ever gently and charitably to exhort the people, and in his Majesty's name straitly to charge and command them, that in the reading of the Scriptures no man should reason or contend, but quietly hear the reader.' It seems likewise as if at this time Sentences or Texts of Scripture were written on the Walls of the Churches in *English*. This was no new thing, since so long ago as *St. Ambrose's* Time some profitable Texts of Scripture were written there, particularly *1 Cor. vii. 34.* which he tells the Maid, to whom he writes, she ought to have remembred, because it was written before her Eyes upon the (d) Walls of

(a) At the End of the Copy in *Latin* and *English* is. 'Imprinted at London, in *Fleetstreet*, at the signe of the *Sunne* over against the conduit by *Edward Whitburche* the ix day of *Januari*, M. D. XLVI.

Cum privilegio ad imprimendum solum.

(b) Imprinted at London by *Richard Grafton*, 1547.

(c) The reason, I suppose, of this was, that these Paraphrases were now not quite finished at the Press.

(d) This Custom seems to have taken its Rise from that Precept to the Jews, *Deut. vi. 9.* See *Bingham's Orig. Eccl. Vol. III.*

of the Church to which she resorted. (a) Bishop Bonner represented these Texts as designed to uphold the Liberty of the Flesh and Marriage of Priests, to destroy the reverend Sacrament of the Altar, and to extinguish and enervate Holy-days, Fasting-days, and other laudable Discipline of the Church. Gregory Martin tells us, that at the Top of every Door within the Churches was set this Text, 1 John v. Babes, keep your selves from Images. The late Popish Merry Andrew Tho. Ward said, He had seen this writ upon our Church Walls to scare the People with Images even from their Cradles. But this must be a Lie, since the Sentences there written have been according to the present Translation, *Little children, keep your selves from Idols*, long before he was born. However, from hence one may, I think collect, that Choice was made of such Texts of Scripture, on this Occasion, as were most opposite to the profane and superstitious Tenets of the Roman Church.

By the aforesaid Injunctions it was likewise ordered, That every Parson, Vicar, Curate, Chauntry, Priest and Stipendiary, being under the Degree of a Bachelor of Divinity, should have of his own the New Testament both in *Latin* and *English*, with the Paraphrase of *Erasmus* upon it; and that the Bishops, &c. in their Synods or Visitations, should examine them how they had profited in the Study of holy Scripture. It was likewise enjoined, that in the Time of High Mass the Epistle and Gospel of that Mass should be read in *English*; and that on every Sunday and Holy-day the Parsons, &c. should plainly and distinctly read one Chapter of the New Testament in *English* at *Mattins*, and one Chapter of the Old Testament at *Even-Song*; and that when the Priest reads the Scripture to the Parishioners, no manner of Persons, without a just and urgent Cause, should depart out of the Church: which intimates, that some, out of a blind Zeal against this Translation, used to go out of the Church whenever it was read there. This same Year therefore was printed in *English* and *Latin* the New Testament in 4to. The *English* was of the Translation of the Great Bible, and the *Latin* of *Erasmus's*, which was first published by him with the Original *Greek*, A. D. 1516. of which F. Simon gives the following Character; *Hoc illi merito debetur quod recentiorum omnium Interpretum NOVI TESTAMENTI accuratissimus babeatur.*

The same learned Man, as is intimated in the Injunctions, had likewise made a Paraphrase in *Latin* on the New Testament, viz. the four Gospels, the Acts of the Apostles, and the Apostolical Epistles. This he begun to write A. D. 1517. and in 1523 he seems to have finished and published it. He afterwards reviewed it, and Froben his Printer published it at *Basil* in two Tomes, the first of which bears Date 1535, the other 1538. The four Gospels seem at first to have been printed separately, or each Gospel by it self, and were dedicated to the Emperor, the French King, the King of (b) *England*, and to Prince Ferdinand the Archduke of *Austria*. These, it seems, the new Queen, *Catherine Parr*, who was married to the King in July 1543, and favoured the Reformed, had a mind should be translated into *English*. For this purpose she employed *Nicholas Udall* (c) Master of *Eaton School*, and whom *Bale* styles the most elegant Master of all good Letters, and the most happy Interpreter or Translator of them. He began with the Gospel of *St. Luke*, which the Author, as we have seen, dedicated in *Latin* to the King. This, as it was a Complement to his Majesty, so it was judged 'twould be what would conduce to render him favourable to this Design, of publishing the whole Bible in *English*. In 1545 (d) *Udall*, it seems, had finished his Translation of this Gospel, which he dedicated to the Queen: and, as it appears by these Injunctions, the Paraphrases of the other three Gospels were finished and ordered to be printed some time before September this Year 1547, when the Orders for the Royal Visitation were first issued out. But however this be, *Udall* dedicated his Translation of this Gospel To the moste vertuous ladie, and most gracious Quene *Katherine*, wife unto the most victorious and most noble Prince *Henry the eight*, King of *Englande*, &c. In this Dedication *Udall* observes how 'at her exceeding great costs and charges she hired workmen to labour in the Vineyard of *Christ's* gospel, and procured the whole paraphrase of *Erasmus* upon all the New Testament to be diligently translated into *English* by several men whom she employed in this Work. This, he said, he did not doubt was a thing so acceptable to her Royal Spouse the King, that he would not suffer it to lye buried in silence, but would one day, when his godly wisdom should so think expedient, cause the same paraphrase to be published and set abroad in print to the same use that her Highness meant it, that is to say, to the publick commoditie and benefit of good *English* people, now a long time sore thirsting and hungering after the sincere and plain knowledge of *God's* word: since His Highness had already provided that the holy Bible should be set forth in our own *Vulgar language*. For if in so little a time, having no more help but the mere text of the Bible, the people, through the goodness of *God* and the instinct of his holy Spirit, have had the eyes of their heart and soul so opened, that they have not only espied the abuses in which the Romish *Babilon* hath some hundred of Years holden all *Christendom* captive and thrall, but also with most studious diligence do embrace the Truth; how is it likely, that they would profit in godly knowledge if they had some godly exposition of some good sincere writer upon the New Testament for their further edifying. Of this sort, he said, there could not any one man be picked out more mete than *Erasmus*, especially in this his paraphrase, which Her Highness had thus procured to be turned into *English*. As to this Paraphrase of his on *St. Luke's* Gospel, which Her Highness had committed to him to be translated, he was glad, he said, that Her commandment so justly concurred with his own mind and purpose. For that he had a long time before appointed with himself to translate this Paraphrase as soon as any such liberty might be, and to make it unto Her Grace a testimony of his dutie and thankful remembrance of Her manyfold benefits afore done to him of Her mere bounty. Two things, he said, there were that had moved him to take this province most specially in hand. The one, because as *Luke* is the longest of all the Evangelists, so is he of all men noted to have written his Gospel most exactly, as well by the relations of the Apostles as by the instructions of *Paul*. The second was, that *Erasmus*, who in this paraphrase had bestowed more diligence then in most of the others, specially dedicated it unto the King. He thought therefore he could not devise any apter gift to present his most dear beloved wife withall than this paraphrase translated into *English*, which he certainly knew His Majestie singularly well allowed and most graciously accepted in *Latin*, and was exceedingly delighted in daily perusing it.' As touching the Translation it self, he confessed 'he was many degrees inferior in knowledge and facultie to all the others whom

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(a) Fox's Acts, &c. Vol. III.

(b) This was printed Aug. 3. 1535.

(c) Wood Achenas. He was afterwards Canon of *Windsor*, *Le Neve* *Falti*, &c.

(d) Sept. 30.

he heard Her Highness had appointed to the translating the other parts, but he trusted, that though he had not been able in all points requisite fully to discharge the office of a good translator, yet he had expressed the sense and meaning of the author.

The four Gospels and the Acts being all finished by those whom the Queen had nominated to translate them, they were by Her Order committed to the Care of Udall to publish. This was what he wished for. Accordingly they were printed with the following Title :

The first Tome or Volume of the Paraphrase of Erasmus upon the New Testament.

Emprinted at London in Fleetstreete at the signe of the Sunne, by Edward Whitchurche, the last day of Januarie, Anno Domini 1548.

It was dedicated by Udall to King Edward VI. who tells his Majesty, that 'this paraphrase, like as the moste vertuous Ladye Quene Katerin Dowager, late wyfe of his moste noble Father, and nowe of his ryght dere beloved Uncle Sir Thomas Seimour knyght, Lorde Seymour of Sudley, and hygh Admiral of His Seaes, did ryght graciously procure to be translated into our Vulgare Tongue: So His mooste godly Injunctions willed it to be read, used, and studied by every Curate and Pryeste, to the undoubted edyfyng as well of them as of all other that with a desyre to knowe GOD shal eyther reade or heare the same.' He adds, as to his own Share of this Work, that 'he himself had in a small porcion of it filled one rume of some other man that might have ben hable to do it better than he had dooen: and that nothing it was that he did, or justely might, take unto him as hys acte, saving the translacion of the paraphrase upon Luke, and the digesting and placing of the Texte throughout all the Ghospelles and the Actes (excepte the Ghospell of Marke) to thentent the unlearned readers may perceyue where and how the proceffe and circumstance of the Paraphrase aunswereth to the Texte, and how it joineth therewith.' For whereas in the Latin Paraphrase, of which this was a Translation, there was no Text placed, nor was the Paraphrase divided into Paragraphs, Udall, to render this Work more useful to common Readers, for whom it was designed, divided the Paraphrase into distinct Parts, and over every Part placed the Text belonging to it, according to the allowed Translation of the Great Bible.

The same Nicholas Udall added *A Preface to the ientill Christian Reader*, in which he first gives the following Character of the Paraphrase of Erasmus on the Gospels, viz. That it is a treasure, and in a manner a full Librarie of all good divinite books. Then he exhorts the Reader 'to accept it willingly, and to render thanks first to GOD who hath in these our daies sent such a number of good writers, and among them Erasmus as one of the chief and principal: and then to King Edward, who dos so soon and so effectually begin first with the promoting of GOD's word and glorie: and thirdly to Quene Katherine, by whose good meanes and procurement this present work hath been by sundrie mens labours turned into our Vulgar Tongue.'

Before the Paraphrase on St. Mark is *The Preface of the Translator*, as it is called, inscribed to Quene Catherine wife to Henry VIII. by Thomas Key, who therein observes, that 'Her Grace much desired to have these Paraphrases toured into Englishe, and for the exploiture and speedy accomplishment of this Her most godly desire had commaunded certayne well learned persons to translate the said work, the Paraphrase upon St. Marke excepted, which the right worshipful Master Owen (a man of much learning and no less honestie, and therefore worthyly Physycian to the Kyng's moost royal person) moved him, Her Graces pleasure first known, to go in hand withal, affirming, that he should do a thing right acceptable to Her Highness.'

Before the Paraphrase on St. John is another Preface by the aforesaid Nicholas Udall; To the moste vertuous Lady and moste gracious Quene Katharine dowagier late wife to the moste noble kyng Henry the eight of moste famous memorie deceased. In it he observes to Her Majestie 'the great number of Noble (a) women at that time in England, not only given to the studie of human sciences and of strange tongues, but also so thoroughly experte in holy scriptures that they were hable to compare with the best writers aswell in endictyng and penning of godly and fruiteful tractises to the enstruction and edifying of wholle realmes in the knowelage of GOD, as also in translatyng good bookes out of Latine or Greke into Englishe, for the use and commoditee of such as are rude and ignoraunt of the said toungues. It was now, he said, no news in Englande to see young damysels in Nobles houses and in the Courts of Princes, instede of cardes and other instruments of idle trifleyng, to have continually in their hands either Psalmes, Omelies and other deuout meditacions, or els Paule's epistles or some boke of holy scripture matiers, and as familiarly both to reade or reason therof in Greke, Latine, Frenche or Italian, as in Englishe. It was now a common thyng to see young Virgins so nouzled and trained in the studie of letters, that thei willyngly set all other vain pastymes at naught for learnynges sake. It was now no news at all to see Quenes and Ladies of most high estate and progenie, instede of Courtely daliaunce to embrace vertuous exereises of readyng and writyng, and with moste earnest studie both erlye and late to apply themselves to the acquiryng of knowledge as well in all other liberal artes and disciplines, as also most specially of GOD and his most holy worde. And in this behalfe, sais he, lyke as to your Highness, aswell for composyng and settyng forth many godly (b) Psalmes and diverse other contemplative meditacions, as also for causyng these Paraphrases — to be translated into our Vulgare language, England can never be able to render thanks sufficient: so maie it never be able, as Her desertes require, enough to praise and magnifie the most noble, the most vertuous, the most wittie and the most studious Ladie Marie's Grace, daughter of the late most puissaunte and most victorious Kyng Henry the eight of most famous memorie, and moost derely beloved sistir to the Kyng — It maie never bee halfe enough to praise and magnifie hir Grace for takyng suche great studie, peine and travaill in translatyng this Paraphrase of Erasmus upon the Ghospell of Jhon, at your Highness speciall contemplacion, as a noubre of right well learned men woulde bothe have made courtesie at, and also would have brought to wurse frame in the dooyng. — What coulde be a more playne declaracion of Her moste constaunte purpose to promote GOD's worde and the free grace of His Ghospell, then so effectually to prosecute the worke of translating which she had begoonne, that whan she had with ouerpeynfull studie and labour of writyng cast her weake body in a grievous and long sickencsse, yet, to the intent the

(a) See Mr. Rooper's Life of Sir Thomas More, printed 1728, p. 183. Roger Ascham's Epistles, Lib. I. ep. 4 — II. ep. 31. — III. ep. 22. Ep. Commend. No. viii p. 303. ed Oxonia 1703. Erasmi Epist.

(b) Printed A. D. 1545.

' diligent *Englyshe* people should not be defrauded of the benefite entended and ment unto them, she commytted the same Worke to Mayster (a) *Frauncisfe Malet*, Doctour in the Facultee of Divinitee, with all celeritee and expedition to be finished and made complete; that in case the Kynge's maiestee's moſte royal commaundemente, by His moſte godly Injunctiōs expreſſed, declared and published, that the ſayed Paraphraſes ſhoulde within certayne monethes be ſette forth to the Curates and People of this Realme of *England*, hadde not ſo prevented Her Grace, but that ſhe might eſtſones have put herſyle to the poliſhing thereof, where it is nowe alreadye veraye abſolute and perfect, it would then, emong the rude and homelye dooynges of Myſelf, and ſuch as I am, none otherwiſe have glittered then clothe of gold empowdred emong patches of canveſſe, or perles and diamonds emong pebble-ſtones.

To the *Actes of the Apoſtles* is prefixed another Preface of the ſame *Nicholas Udall*, inſcribed, as before, to *Queene Katerine*; in which he tells Her Maieſtie, that ' next unto the King and the Lord Proteſtor, Her Grace deſerved no leſſe than to be eſteemed and called the chiefe *Patroneſſe*, not only for divers moſte godly *Plaimes* and *Meditations* of her owne penning and ſetting forth, but alſo for procuring this preſent worke of *Erasmus's* Paraphraſes to be translated to the uſe of the unlearned multitude, which can go no further then the underſtanding or reading of *Englyſh*.' Then he obſerves to her Highneſs, that ' the *Actes* were no leſs neceſſary to be translated then the reſt of the Paraphraſes; which *Actes*, he ſaid, he had by occaſion of addyng, digeſtyng and ſortyng the *Texte* with the *Paraphraſe*, throughly peruſed; and that, conferryng the ſame with the *Latyne*, he had here & there dooen his good will and diligence to make the *Englyſh* aunſwerable to the *Latine* boke, at leaſt wyſe in ſenſe; as by the ſame occaſion he did alſo with *Matthewe*. But that in *Jhon* he had in a manner dooen nothyng at al, ſaving only placed the *Texte* and divided the *Paraphraſe*, becauſe he knew the (b) *Tranſlatours* thereof, with whoſe exquisite dooynges he might not, he ſaid, without the crime of great arrogancie and preſumpcion be buiſie to entremedle.'

By this it ſhould ſeem as if *Udall* did not know the *Tranſlators* of *St. Matthewe's* Goſpel and the *Actes*: and that they had a mind themſelves to be unknown.

This *firſt* Tome is thus ended:

The ende of the firſt Tome of the Paraphraſis. Printed at London by Edwarde Whitchurche.

Cum privilegio regali ad imprimendum ſolum.

The next Year, 1549, was printed the ſecond Tome of this Paraphraſe in *Englyſh*, with the following Title:

The ſecond Tome or Volume of the Paraphraſe of Erasmus upon the New Teſtament: Conteyning the Epistles of St. Paul and other the Apoſtles; wherunto is added a Paraphraſe upon the Revelation of S. John.

Imprinted at London in Fleteſtrete, at the ſigne of the Sunne. By Edwarde Whitchurche the xvi daye of Auguſt.

Cum privilegio ad imprimendum ſolum.

Anno Do. 1549.

The Translation of this Tome, or however of Part of it, was procured by the Printer, *Whitchurche*, to compleat the New Teſtament, and was not by either the King's Injunctiōs now or *Queen Elizabeth's* afterwards required to be had and ſet up in Churches, but only to be had by ſuch of the Clergy as were not Bachelors of Divinity.

It was dedicated to King *Edward VI.* by *Myles Coverdale*, who prefixed to the *Epistle to the Romans* the Prologue made to it by *William Tyndal*. At the End of the *Epistle to the Galathians* is *Finis* printed, to intimate, I ſuppoſe, that ſo far was of *Coverdale's* Translation. Seven more of the *Epistles*, viz. to the *Ephesians*, *Philippians*, *Theſſalonians*, *Tymothy* and *Philemon*, were translated by *John Olde*, whoſe Preface to the *Chriſtian Reader* is before the *Epistle to the Ephesians*, in which he gives the following Account of this Work of his:

' Forasmuche as every Pryeſt under a certain degree in ſcholes is bounden by the Kynge's Maieſtie's moſt gracious Injunctiōs to have provided, by a daye lymited, for his owne ſtudy and erudicion (c) the whole *Paraphraſe* of *D. Erasmus upon the Newe Teſtament*, both in *Latine* and *Englyſh*: And where I heard nevertheles in the begynnyng of this laſt Somer by the Pryntour, my very hertie good frend, *Edwarde Whitchurche*, that the Paraphraſes upon ſeven of *Paul's* *Epistles*, that is to ſaye, to the *Ephesians*, *Philippians*, both thepiſtles to the *Theſſalonians*, both to *Tymothie*, and thepiſtle to *Philemon*, were neyther translated ready to the prynte, ne yet appoynted certaynly to be translated of any man, ſo as the fore-mencioned Injunctiō ſhould be lyke in this caſe to be fruſtrate of his due execution—I toke in hande to translate them at ſuch ſeldome leaſurès as I poſſibly could from mine other prophane travailes, incident to my (d) drudginge vocation, ſpare, and now at laſt have finiſhed them.'

The ſame Perſon translated the Paraphraſe on the ſeven canonical *Epistles*, as appears by the Preface prefixed to them by him inſcribed to the right excellent and moſt vertuous Lady *Anne Ducheffe of Somerſet*, in which he tells her Grace, that ' in the latter ende of thys laſte yeare he toke in hand, at the requeſt of his ſpecial good frende *Edwarde Whitchurche*, Printour, to translate the Paraphraſes of *Erasmus* upon certain of *Paule's* *Epistles*, which were left untranslated for lacke of payne-takers in that matter, forſomuche as the lerned menne appoynted to thys purpoſe of tranſlacyon had finiſhed their limited Tasks before: and that now at the like requeſt, he had made the lyke enterpryſe to translate the canonical *Epistles*, &c.' He added, that ' he offered this his translation to Her Grace, as a monument and reknowlaginge of his moſte bounden duetic of humble Thankſgevinge unto Her Grace for cauſinge him to be called of late to a competent Vicarage called (e) *Cobington*

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(a) Chaplain to the King, Confeſſor to the Lady *Mary*, Canon of *Windſor* A. D. 1543, and Dean of *Lincoln* A. D. 1554, of which he died poſſeſſed A. D. 1570.

(b) Lady *Mary* and Dr. *Mallet*.

(c) The Injunctiō here referred to is this; That every Parſon, Vicar, Curate, Chauntry, Prieſt and Stipendiary, being under the Degree of a Bachelor of Divinity, ſhall provide and have of his own within three Months after this Viſitation, the New Teſtament, both in *Latine* and in *Englyſh*, with the Paraphraſe upon the ſame of *Erasmus*, and diligently ſtudy the ſame, conferring the one with the other.

(d) By this it ſeems as if he was a Correſtor of *Whitchurche's* Preſs.

(e) *Cubington* V. clear yearly Value 44 l. 7 s. 6 d. *ESm.*

‘ in Warwickshire, at the humble sute of the reverend Ministre of GODDE’S worde his singular frende Doctour Hugh Latymer.’ This is dated July 15. 1549.

The same John Olde is said by Bale to have translated the Paraphrase on the Epistles to Titus and the Hebrews. But the former is a Mistake, since (a) Leoard Cox, whose Preface is prefixed to it, inscribed to the right worshipful Master John Hales, tells him, that ‘ Master John Olde, a man of right good learning, and his very frende, broughte unto him the Paraphrase of Erasmus of Roterdame upon St. Paule’s Epistle to Titus, the whiche he had certayne yeares gone translated into English, requiringe that he should peruse it againe, and amende such faultes as were therein, eyther by the Prynter’s negligence or his overtyght.’

As Erasmus’s Paraphrase concluded with the Epistle to the Hebrews, the Printer procured Leo Jude’s Paraphrase on the Revelation to be translated out of the High-Dutch, and added to Erasmus’s, that so the New Testament might be compleat. At the End of the seven canonical Epistles is therefore added,

A paraphrase or commentarie upon the Revelacion of S. John, saythfully translated by Edmond Allen.

And at the End of this Paraphrase,

The ende of the Revelacion of St. John, thus brefely expounded by the servaunt of Christ, Leo Jude, a minister in the Church of (b) Tigury, and translated of the High Duche by Edmonde Alen.

Of these Paraphrases of Erasmus’s and their English Translation, the following Character is given by a late (c) learned and judicious Critick: ‘ Erasmus’s Performance of this kind, says he, is very eloquent and judicious: but his Explications are large, having frequent Digressions, and in many Places he indulges allegorical Interpretations; and moreover the Beauty of his Work is lost in our Translation.’

Concerning the Injunctions relating to these Paraphrases, Gardiner wrote to the Lord Protector, that (d) ‘ he thought it very weighty to have these Books recommended to the Realm in the King’s Name by his, the Protector’s, direction; since the King himself knew nothing of them, and therefore nothing could be ascribed to him: And his, the Protector’s, Grace had been so occupied, as all men knew he had no leisure to peruse them.’ His Lordship particularly objected to these Words in the Paraphrase on St. Matthew xxii. *Render therefore unto Cæsar, if any thing appertain unto Cæsar; but first of all, render unto GOD the things that appertain unto GOD. Meaning that is no hurt unto Godliness, if a man being dedicate unto GOD do give tribute unto a (e) profane Prince, altho’ he (f) ought it not.* ‘ Here, his Lordship said, Erasmus doth corrupt Christ’s words, with a condition which Christ spake not, and bringing in doubt the duty when GOD putteth no doubt at all.’ He added, that ‘ whatsoever might be spoken to defame Princes government is not left unspoken in these Paraphrases, and that Bishops are more gently handled. Erasmus, he saith, makes them very Kings of the Gospel, and calleth the true Kings of the world *profane Kings.*’ He has also, he said, a (g) commendation of (h) Thomas Becket of Canterbury in excommunicating the King of the Realm that then was, by implication, for the Mannor of Otteford in Kent, which the King, as he rehearseth, then withheld. So light and wanton was Erasmus’s Pen, his Lordship said, in (i) those days.

Erasmus does indeed mention the Death of this Traitor Becket with commendation. He observed, that *est efficax piorum hominum occubitus.* The death of pious or devout men is of great Efficacy. It’s as true, that he misreports the Cause of the Quarrel betwixt the King and him, which was not the poor Seat at Otteford, but Becket’s refusing to be governed by the Statutes of Clarendon, which he pretended were injurious to the Rights of the Church, or contrary to the Ecclesiastical Liberty, according to which the Bishops and Clergy were to be independent on the King’s Government. On these Accounts therefore, and for that the Name of Thomas Becket was by Authority forbid to be mentioned with Respect, the Translator of this Dedication has quite omitted this Passage. Which, perhaps, occasioned this sly Reflection of the Bishop’s; *It may be the Translator would have left this out.*

To shew His Grace what Author Erasmus is, the Bishop added, If he, Erasmus, be to be believed, the Doctrine of *Only Faith* justifieth is a very Poyson.

He calleth this another Poyson, to deny Punishment in Purgatory after this Life. And

Another Poyson to deny the Invocation of Saints and worshipping of them.

And this he calls a Poyson, to say, *We need no satisfactory Works,* for that were to mistrust Christ.

In another Place, His Lordship says, Erasmus concludes, that if St. Paul was alive at this Day he would not improve the present State of the Church, but cry out of Mens Faults. This, the Bishop said, was Erasmus’s Judgment in his latter Days, who by Name and special Commandment was had in Credit in this Realm.

The Bishop added, that Erasmus taught, that between Christian Men is no (l) Debt or Right but mutual Charity. This, he said, was a marvellous Matter towards the Dissolution of Laws and Duties, and therein doth Erasmus violate Scripture, and saith not true. Thus far, the Bishop said, was Erasmus’s Doctrine pernicious for common Policy.

As

(a) At the last he, John Frith, desired that the Schoolmaster of the Town might be brought unto him, which at that Time, 1526, was one Leonard Cox, a Man very well learned. Fox’s Life of John Frith. He afterwards taught School at Carlton, his own native Town, 1547.

(b) Zurich.

(c) Dr. Samuel Clark.

(d) Memorials of Archbishop Cranmer, App. No. 36.

(e) A Heathen Prince.

(f) owe.

(g) Dedication to Francis King of France. See Lambard’s Perambulation of Kent, p. 517. ed. 1596.

(h) Erasmus, speaking of the Differences among Christian Princes, observes, that on Account of their being Christians they are more tractable and sooner reconciled if any Bishop, &c. applied himself to them with sound Reasons. But, says he, if any such happens on a Prince that is not to be persuaded, but is for proceeding to Violence, the worst that even the most cruel Prince can do is putting his Monitor to Death, and oftentimes that has obtained for them what they could never effect in their Lives. He instances in Thomas Becket, who, he says, on a very small Occasion, not the reconciling the Differences of Princes, but on a Dispute betwixt the King and him about a Seat or Place of Retirement at Otteford, fitter for a Recluse than a King [*Liberatam Evangelicam exercuit*] exercised or put in ure the Evangelical Liberty. But his Death in this Quarrel so raised the Authority of the Clergy in England, and their Revenues were so much augmented by it, that, even at that Time, they were the Envy of almost every body.

(i) Twenty-six Years before.

(k) disapprove.

(l) Cæterum inter vos nullum sit jus aut debitum nisi mutæ charitatis. Ea non moratur exactionem officii, sed ultro prævenit monitorem. Illis si penderis quod exigunt, definis debere: charitas enim se satisfaciat aliis, sibi ipsa nunquam satisfacit, semper officia cumulans officii. Erasmi paraphra. in Rom. xiii.

As touching Religion in this Work of *Paraphras* it is, His Lordship observed, so wantonly and therewith untruly handled, as if we should use to read it, there should ensue a marvellous Confusion. Some Specialties, he said, he would note, but not all.

1. The Sacrament of the Altar is wantonly talked of by him, and called *Holy Bread* and a *Symbol*.
2. By the Doctrine of the *Paraphras*, whosoever had done away his Wife for (a) advotrie might marry again.
3. By the *Paraphras* all Men may marry, Bishops and Priests.
4. By the *Paraphras*, the keeping of a Concubine is called but a light Fault: And that, the Bishop said, were good for *Lancashire*.
5. By the Doctrine of the *Paraphras*, every Man must come to the high prick of Vertue, or to be extremely naught.

6. *Erasmus* teacheth further than he hath warrant from Scripture, that *more glorious it is to die for the Gospel's sake; which death, tho' it shall be violent and sore, yet it shall not come before the day: whensoever it cometh, it shall not come without the Providence of GOD.*

7. The *Paraphras* in another place doth clearly violate the Text, and untruly handle it in a matter of Tiths.

These, the Bishop said, were some of the *special* or particular *Faults* which he found with this Paraphrase, to which He added, that 'it contradicted the Homilies lately set forth, and that the *English* Translator of it had 'offended, sometimes by ignorance and sometimes of purpose by putting in, leaving out, and changing as he 'thought best.' But it is very visible, that all this heavy Load of Censure and Condemnation laid on these Paraphrases, was only, under the Name and Colour of *Erasmus*, to utter their Stomach and Hatred against the *English New Testament* printed with it, as *Udall*, one of the Translators, expressed himself.

In 1548 was published in 8vo. an (b) Edition of *Tyndal's New Testament*, with the following Title; *The New Testament of our Saviour Christ newly set forth after the best copie of William Tindale's translation, wherunto are added the Notes of Thomas Mathewe wyth other bealpyng Verie much to the understandynge of the Text. Imprinted at London by John Daye and William Seres dwelling in Sepulchre's Parish at the Sign of the Resurrection a little above Holbourn Conduit. Anno M.D.XLVIII. the xxvii of October. Cum gratia & privilegio ad imprimendum solum.*

In the next Leaf is a short Preface of the Printers to the Reader. Then an Almanack for 29 Years: A Table for finding *Easter*; then the *Kalendar*; next *Tyndal's* Preface to the New Testament: after which follows his Prologue to *St. Matthew's Gospel*, &c. At the end of the New Testament are the Epistles taken out of the *Old Testament* which are read in the Church after the use of *Salisbury* upon certeyne dayes of the yere.

The beginning of the next Year 1549, in *March*, was finished by *Grafton* the King's Printer *The booke of the common prayer and administracion of the sacramentes, &c.* By this it was ordered, that after the reading the Psalms in ordre as they are appointed at Morning and Evening Prayer *shal be read two lessons distinctly with a loud voyce that the people may heare. The firste of the old testament, the seconde of the newe, lyke as they be appoynted by the Kalendar, excepte there be proper Lessons assigned for that day, the minister that readeth the Lesson standyng and turnyng him so as he maye best be heard of all such as be presente. And before every Lesson the minister shall saye thus: The firste, second, third, fourth chapter of Genesis or Exodus, Matthew, Marke, or other lyke as is contayned in the Kalendar. And in the ende of every Chapter he shall say,*

¶ Here endeth suche a Chapter of suche a booke.

And, to the ende the people may the better beare, in suche places where they do syng there shall the Lessons be song in a playne tune after the manner of distyncte readyng: and likewise the Epistle and Gospel.

It is not here said out of what Translation these Lessons are to be read; but in *The Table and Kalendar* expressing the order of the Psalms and Lessons to be sayd at Mattyns and Evenfong is a Rubric as follows. *And here is also to be noted, that in this Table and in all other parts of the service where any Psalms are appointed, the number is expressed after the Great English Bible, whiche from the 9th Psalme unto the 148th Psalme, following the division of the Hebrews, doth vary in nombres from the common Latin Translation.*

By this it should seem, that the Bible now read and used in Churches was that which was revised by Archbishop *Cranmer*, which commonly went by the Name of *The Great Bible* on account of the largeness of its size. I only add, that in the Preface to this Book of Common Prayer, &c. it is observed, that by this Order the Curates *shall need none other Books for their publick Service but this booke and the Bible, by the meanes wherof the people shall not bee at so great charges for bookes as in times past they have been:* and that by the Act of Uniformity 2. 3. *Edw. VI.* it was enacted, *that the books concerning the said Services shall be attained and gotten at the cost and charges of the parishioners of every parish, &c.* So that now the Bible in English was by Law required to be had in every Parish Church at the Costs and Expence of the Parishioners, whereas before the Parson or Impropiator was to be at half the Charge.

In the Time of Popery's being established here, as the Books used in Divine Service were many in number, as the *Missal*, *Portuise* or *Breviary*, *Manual*, &c. so, by Reason of their being all written, they were very expensive. The finding these, originally belonged to the Rectors or Parsons of the several Churches. This seems plain from the Ordinations of the Vicarages, in which they are expressly said to be (c) Things concerning the Rectors. But when the Religious, as they were called, invented that fatal Distinction of Rectors and Vicars, and accordingly usurped the Rectors Rights, or took to themselves the Corn, and left the Chaff to those who ministred in Holy Things, they made as good a Bargain as they could for their own worldly Advantage with the Vicar, by allowing him as little as possible of the Profits, and laying on him all they could of the Burden. Thus the Vicars were usually obliged to find the Bread and Wine, and the Lights, for the Celebration of Divine Service, and the washing of the Church Linnen. And tho' the Religious took to themselves the finding of the Books so far as pertained to the Rectors by Law or Custom, yet they often obliged the poor Vicars to be at the

(a) Adultery.

(b) *Windsor College Library.*

(c) ——— *posicionem seu invencionem librorum seu vestimentorum & ornamentorum quorum onus ad Rectores locorum pertinent de consuetudine vel de jure in solidum. Ordinatio Vicaria de Kenynton in Kent.*

the Expence of (a) Binding them, and the Care of Preserving them. As to the finding the Books it appears, that the Rectors or they who usurped their Rights, were frequently engaged in Disputes with the Parishioners, whether they or themselves should be at the Charge of them. For thus Archbishop *Winchelsey* represented it as a doubtful Point, and made this the Ground of His Constitution 1305, to determine what the Things were which the Parishioners were obliged to find. Accordingly he ordered, that of the Books used in Divine Service the Parishioners should find at their Charge the following ones, viz. the *Legend*, the *Antiphoner*, the *Gradual*, the *Psalter*, the *Tropery*, the *Ordinal* or *Pye*, the *Missal* and *Manual*: And yet it should seem by the Vicars being ordered, no less than sixty two Years after this, to (a) provide the *Surplices*, which by this Constitution the Parishioners were to find, it was of very little Use or Authority. To judge of the Expence of these Books I need only observe from Sir (b) *Henry Spelman*, that two *Antiphoners*, A. D. 1424, cost the Monastery of *Crabbuse* in *Norfolk* 26 Marks, or 17 l. 06 s. 08 d. that is, according to the present Value of Money, as 1 to 7, above 121 Pounds, or about 60 Pounds apiece of our present Money. But then besides these, there was the (c) *Breviary* or *Portuise* in two Volumes, one for the Winter half Year, the other for the Summer; but this commonly fell to the Vicar's Lot to find: There were likewise other Books to be provided; so that the People as well as the Clergy were by the Reformation no small Gainers as to this World as well as with respect to the next.

But to proceed: In August this same Year, 1549, was finished at the Press a new Edition of *Taverner's English Bible*, with the following Title:

(d) *The Byble; that is to say, all the Holy Scripture: in which are containned the Olde and New Testament truly and purely translated into English, and nowe lately with greate industry and diligence recognifed.*

Esaye I.

Hearken to ye Heavens, and thou Earthe give eare: For the Lorde speaketh.

Imprinted at London by Jhon Daye dwelling at Aldersgate, and William Seres dwelling in Peter College.

Cum gratia & privilegio ad imprimendum solum.

xvii day of August, M. D. XLIX.

After the Title Page follows:

1. *An Almanacke for xxix Yeares.*
2. *The Kalendar.*
3. *An exhortacion to the study of the holy Scriptures, gathered oute of the Byble.*
4. *The summe and content of all the holy Scripture, both of the old and new Testament.*
5. *A dedication to the King.* — — — Subscribed,
Your Grace's faythful and
humble Subject,
(e) *Edmunde Becke.*
6. *A description of the successe of the Kings of Juda and Hierusalem, &c.*
7. *To the Christen Readers.*
8. *A Table of the principal matters conteyned in the Byble, &c.*
9. *A perfectt supputation of the yeares and time from Adam unto Christe, proved by the Scriptures after the collection of dyvers authors, by (e) Edmunde becke.*
10. (f) *A Prologe shewing the use of the Scripture.*
11. *The names of all the Bokes of the Byble, and the contente of the chapters of every Boke.*
12. *A Regyster or a bryefe rebersfall of the names of the moost famous and notable persons mencyned in the olde and newe Testament.*

The Title of the New Testament runs thus:

The newe testament of our Savyoure Jesu Christe, newly and dylygently translated into Englyshe, wyth annotations in the margent to helpe the reader to the understandynge of the Texte.

Printed in the yeare of our Lorde GOD,

M. D. XLIX.

Next follows *Tyndal's* Preface to his second or correct Edition of his *English New Testament*, which begins thus: 'Here hast thou, most dere reader, the new Testament or Couenant made with us of GOD in Christe's bloud, whiche I have looked ouer agayne, now at the last, with all diligence,' &c.

At the End of the New Testament is printed:

*To the honoure and prayse of GOD was this Byble printed and fynished in the yeare of our Lorde GOD,
Anno M. D. XLIX.*

Imprinted at London by Jhon Daye dwelling at Aldersgate, and William Seres dwelling in Peter Colledge towarde Ludgate.

These Bookes are to be solde by the lyttle Conduyte in Chepseide.

Cum privilegio ad imprimendum solum.

The same Year was published a third Edition of the New Testament in *English*, with the *Latin* of *Erasmus*.

About *Midsummer* this Year arrived here that learned Man *Martin Bucer*, who was kindly invited over by Archbishop *Cranmer*, and by him desired to review our *English* Liturgy, which had been printed the beginning of this Year. By a Hint given by *Castellio* in his Dedication of the Bible, translated by him into *Latin*, to King *Edward VI.* it seems as if that Prince had likewise resolved to have the *English* Translation of the Bible reviewed and corrected, and had (g) actually appointed learned Men for that purpose; but that *Bucer's* Death, 1551, quite put a Stop to that Design. But however this be,

In

(a) See *History, &c. of the Isle of Tenet. Collec. No. VI.*

(b) *Glossarium, v. Antiphonarius.*

(c) The Price of this Book is said to have been about five or six Marks

(d) *Publick Library, Camb. A—4—10. Penes J. Ames.*

(e) Ordained Deacon by Bishop *Ridley* A. D. 1551. *Strype's Memorials, Vol. II. p. 201.*

(f) This in the Edition 1537 is *W. T.'s* Preface to the Reader.

(g) *Quod tu nuper hanc eandem transferendi libros sacros provinciam hominibus doctis mandavisses, sed unius obitu impeditus fuisses, 1551.* See *Memorials of Archbishop Cranmer, p. 197.*

In October this same Year was finished at the Press a new Edition of Mathews's Bible, with this Title :

(a) *The Byble; whych is all the holy Scripture: in whych are contayned the olde and newe Testament, truelye and purely translated into Englyshe, by*

Thomas Matthewe, 1537.

And now imprinted in the yeere of oure Lorde

M. D. XLIX.

Esaye I.

Hearken, ye Heavens, &c.

Imprinted at London by Thomas Raynolde and William Hyll dwelling in Paule's Church-yard.

At the End :

The ende of the new Testament and the whole Bible.

¶ *To the honoure and prayse of GOD was this Byble prynted and fynished in the yeare of our Lord GOD*

M. D. XXXVII.

And nowe agayne accordyngly imprinted and fynished the last daye of Octobre in the yeare of our Lord GOD

M. D. XLIX. at London.

By Wylliam Hill and Thomas Reynoldes, Typographers.

GOD save the Kyng.

Cum privilegio.

In this Edition the former was revised and corrected, and the Notes altered, as may be seen by the following Collation of one of the Notes, as it stands in the two Editions.

Ed. 1537.

Ed. 1549.

Mat. xvi. Origen writing upon Matthew in his first Homily affirmeth, that these words, I will give the Keyes of the Kingdom of Heaven, were as well spoken to all the rest of the Apostles as to Peter: and proves it, in that Christ, Jobn xx. saith, Receive the Holy Ghost, whose sins soever ye remit, &c. not thou remittest.

Luke in the Letter G of his xi chap. calleth these Keyes the Keyes of Science, that is to saye of the knowledge of GOD by the Scriptures, whiche keyes Christ gave to his Apostles, that they might open unto the worlde the treasures of the kyngdome, that is to saye communion of the faithful, remission of synnes, and lyfe everlasting thorow Christ, and for Christe's sake onelye.

In December following was published another Edition of the Great Bible as corrected 1541, with the following Title, by the King's Printers :

The Byble in Englyshe: that is, the Olde and Newe Testament after the Translation appoynted to be read in Churches.

Imprynted at London in Fletestrete at the signe of the Sunne over agaynste the conduyte by Edwarde Whitchurche the xxix day of December the yere of our Lord MDXLIX.

Cum privilegio ad imprimendum solum.

Then follows :

1. *Archbishop Cranmer's Prologue, &c.*

2. *The summe and content of al the holy Scripture.*—The rest torn out.

After the *Apocrypha*, not *Hagiographa*, follows the New Testament, with this Title :

The Newe Testament in Englyshe, translated after the Greke, conteyning these bookes, &c.

Some Time the same Year, 1549, was printed another (b) Edition of Mathews's Bible. After the Title Page follows :

1. *The contentes of the Scripture.*

2. *A description and successe of the Kings of Juda and Jerusalem, declarynge when and under what Kynges every Prophete lyved, and what notable thynges happened in their tymes: translated out of the Hebrew.*

The Title before the *Apocrypha* runs thus :

The Volume of the Bokes called Apocrypha: contayned in the common Translation in Latyne, whych are not founde in the Hebrue nor in the Chalde.

The registre therof.

The thyrd boke of Esdras, &c.

The Title of the New Testament is thus :

The New Testament of our Saviour Jesu Christ newly and diligently translated into English, with Annotacions in the Margent to helpe the reader to the understandinge of the Texte.

Printed in the yeare of oure Lorde GOD M. D. XLIX.

Next Year, 1550, was published another Edition of Coverdale's Translation of the Bible 1535, Folio. This is in 4to, with this Title :

(c) *The whole Byble, that is, the holy Scripture of the Old and New Testament saythfully translated into Englyshe by Myles Coverdale, and newly oversene and correcte.*

M. D. L.

Praye for us, that the worde of GOD may have free passage and be glorified, 1 Tess. iii.

Prynted for Andrew Hester dwellynge in Paule's Church-yard at the sygne of the white horse, and are there to be sold.

Set forth with the kynges most gracious Lycence.

After the Title Page follows :

1. *The Bookes of the hole Bible.*

2. *A Dedication to the King; in which the Author tells his Majesty, that (d) sixteen yeres agoe he dedicated this his poore traslation to his Grace's moost noble Father.*

N

3. A

(a) Royal Library at Cambridge, John Ward Professor of Rhetoric at Gresham College.

(b) Stem Coll. Lib. A. ix. 2.

(c) Publick Library at Cambridge, A. 5.—5.

(d) 1534.

3. A Prologue to the Reader; in which he observes to him, that whatsoever he could perceive by himself, or by the information of others, that he had failed (as it was no wonder) he should overlooke it better and amende it, he had now by the helpe of GOD overlooked it and amended it.

4. The Table and Kalendar, expressyng the Ordre of the Psalms and Lessons, &c.

5. An Almanack for xiv yeares, beginning 1550, ending 1563.

6. A Kalendar and Table of Epistles and Gospels.

In this Edition are the three Verses in Psalm xiv. printed in the same Letter with the others, but a marginal Note is added, intimating that they are not in the Hebrew.

Another Edition of this Bible was printed by Edward Whitchurch in 4to this Year, and dedicated to Archbishop Cranmer.

The same Year was printed in 8vo a Book, of which (a) Maunsell gives the following Account: 'Myles Coverdale conferred with the Translation of Will. Tindal.' Printed by R. Wolf, 1550, 8vo. But this I have not seen.

This same Year was likewise printed in a large 8vo a fourth Edition of the New Testament in English and Latin, the common Version in the outer Column, and Erasmus's Latin in the inner one. It bore this Title:

The New Testament in Englishe after the Greeke Translation annexed with the Translation of Erasmus in Latin.

Whereunto is added a Kalendar and an Exhortation to the readyng of the holy Scriptures made by the same Erasmus, myth the Epistles taken out of the olde testament both in Latyn and English, a (b) Table necessary to find the Epistles and Gospels for every soday and holy-day throughout the yere, after the use of the Churche of Englande nowe.

Excusum Londini in Officina

Thomæ (c) Gualtier pro J. C.

Pridie Kalendas Decembris, Anno Domini 1550.

On the other Page is an Almanack for xxii Yeares, beginning 1550, and ending 1571.

Then follows in the next Page,

J. C. unto the Christen reader.

'For as muche as it is knowen thorow out all Europe, to the great comforte of al them that love the pure and true religion of Christe, that our most noble and christian kynge Edwarde entendeth earnestly to reforme religion in al his Grace's Dominions by the holy worde of GOD, and wolde that his Grace's Subjectes, as in diligent readyng of the holy Scripture, so in lyving and practise of the same, should be exercised in good workes, also doying theyr deuty to GOD and his majesty and to theyr neyghbours, To the intent that his Majesti's purpose myght the more spedely and easely be brought to passe, I have caused to be set oute the newe Testament in Englishe, translated out of the Greeke, with the translation in Latin of Erasmus ryght over againste it; for that ende, that al men that are learned both in the Englishe and Latin Tonge may compare whether the Englishe Texte be faythfully taken out of the Greeke or no, by comparng it with the Translation of Erasmus, whiche was done accordyng unto the truth of the Greeke Texte: and that if there be any faute committed, eyther by the translatour or by the printer, it may be perceived and amended by the Translation of the moste noble and famouse Clerke Erasmus. They that are learned in the Greeke Tonge, I graunt, nede none of this labour: but when as there is a very great numbre in this realme which understande wel the Latin tonge and understand not the Greeke (which is the tonge wherin the Newe Testament was written) it were pytie, feing the Latin Translation is next in goodnes unto the Greke Tonge for the examinyng of all vulgare and comon translations of the Newe Testament, that the lerned in Latin should be withoute the Latin Texte set over agaynste the Englishe. For if they were not set together one against another, it wolde be very tedious and werisum to compare them togyther out of two diverse bookes. Therefore to encourage all English men, that are sene in the Latin tonge, to the trial of the Englishe Translation, as wel for the profyt of their neyghbours as for their own learnynge, I have partely taken this present labor in hand. I reken also, that this booke shall be very profytable for yonge scolers of this Realme which are desyrous to learne the Latin tonge. It will be also profytable, as I judge, for all straungers that are learned in the Latin tonge, and wold attayne to the knowledge of our English tonge. Besyde all these commodites, whatsoever profyt can ensue by the redyng of both the English and Latin translation severally, all the same commodites maye be had in this Booke alone by it selfe. And these my labours I dedicate unto you, most christian readers, desyryng you to take them in good worthe: whiche yf I shall perceyve, it shall more incorage me to take more suche lyke labour hereafter. Almyghty GOD gyve you as well grace to lyve after your knowledge as to come unto the same. Amen.'

Who J. C. was I can't find. Sir John Cheek did about this Time translate a Part, if not all, of the New Testament. In the MS. (d) Library of Bennet College, Cambridge, is the Gospell of St. Matthew in English, of his Translation imperfect, the ten last Verses of the last Chapter being wanting, and the twenty first Verses of the first Chapter of St. Marke: which seems to look as if he went no further. Sir John, who was a great Master of the Greek Language, seems to have compared the Greek with the Latin. The Translation is divided into Chapters but not into Verses, and the Whole seems to have been divided into about forty-nine Sections. The second Chapter of Matthew begins thus; *When Jesus was boorn in Bethleem a citi of Juri in King Herood's dais, lo then the Wisards cam fro thest parties.* He has many other such Peculiarities, as Toller for Publicane, &c. By this it's plain, that the English in the above-mentioned Edition was not of Sir John's translating. But notwithstanding that, this Edition might, possibly, be of Sir John's ordering, for the Reasons given in the Preface just now recited.

About this Time seems to have been finished the Book which was afterwards (e) printed with the Title of *Reformatio Legum Ecclesiasticarum*, in which, under the Title *De Ecclesia & Ministris ejus, illorumque officiis*, and Cap. 1. de

(a) Catalogue, p. 113.

(b) In this Table the Saints Days are reformed, and (except St. Mary Magdalen) reduced to the present Number and Order. The Epistles and Gospels are strictly the same as now used, and upon Christmas-day the first and second Communions are plac'd instead of the three Masses.

(c) Gualtier Thoresby.

(d) Dean Stanly's Catalogue, p. 79.

(e) Londini ex officina Johannis Day Anno salutis humanae 1571, Mense Aprilis.

de *Adituis*, it is provided, to be a Part of the Business of these Officers, one of which is order'd to be in every Parish with a certain Stipend, diligently to take care that the Holy Bible and Paraphrase, and the other Books of the Church, be neither torn nor spoiled.

The next Year, 1551, was published in a small thick Folio another Edition of *Tbo. Mathews's Bible*: The Title is wanting.

After the Title Page follows:

(a) ¶ These things ensuyge are joined with this present Volume of the Byble.

A Kalendar with an Almanacke.

A descrypcion and sucresse of the Kynges of Juda and Jerusalem, declaring when and under what Kynges every prophet lyved, and what notable thynges happened in theyr tymes.

An exhortacion to the studye of the holy Scripture gathered out of the Byble.

The summe and content of all the holy Scripture bothe of the Olde and Newe Testament.

A Table for to synde many of the chief and principall matters conteyned in the Byble.

The names of the bokes of the Byble, with the contente of the chapters.

A brief reberfall, declarynge how longe the worlde hath endured from the creacion of Adam unto this presente yeare of oure LORDE.

At the End of the Book is printed:

Here endeth the whole Byble after the translacion of Thomas Mathew with all his prologues, that is to say upon the 5 bookes of Moses, the Prophet Jonas, and to every of the iv Evangelistes, and before every Epistle of the Newe Testament. And after every chapter of the booke are there added many playne annotations and expositions of suche places as unto the symple unlearned seeme hard to understand, with other divers notable matters as ye shall find noted next unto the Calender. Diligently perused and corrected.

Imprynted at London by Nicolas Hyl for Roberte Foye dwellynge in Paule's church-yard at the signe of the Bell, in the yere of our Lorde GOD,

1551.

Cum privilegio ad imprimendum solum.

This Edition was printed by different Printers at the Cost of several Booksellers, whose Names were accordingly set to their respective Parts of the Impression. For instance:

By } Nicholas Hyl for John Wyghte.
Richard Kale.
Thomas Petite.
John Day for Thomas Petite.

In this Edition after *A Prologue unto the thyrde booke of Moses called Leviticus* stand the initial Leters *W. T.* So after *The Prologe of the Propete Jonas* is added, *W. T.* unto the Christian reader.

The same Year 1551, was printed in Folio (b) the Bible in *English*, as appears from the *perfect Supputation of the Years and Time from Adam to Christ, &c.* which is brought down to this Year, and from the Title Page of the New Testament which in this imperfect Copy is preserved intire. At the bottom of one of the Pages is the following Device, viz. The Rising Sun and a Cupid waking a Person that lies asleep upon the Ground, with these Words by the sides, *Arise for it is day*, which was *John Day's* rebus.

In it is, 1. *A Table of the principal matters conteyned in the Bible in whiche the readers may fynde and practise many commune places*: with Tyndal's epistle to the Reader. 2. *A gatherynge of certeyne hard wordes in the Newe Testament with their expofcion*, which is thus introduced: *There being in the New Testament some words not well understood of every body because not used in common speech they are here gathered and expounded, but not treated at large, but only to let the rude and ignorant knowe what they signifie, that be not troubled in the reading.* 3. *An exhortacion to the studye of the holy Scriptures gathered out of the Bible.* 4. *The summe and content of all the holy Scripture both of the Old and New Testament.* 5. *A perfect supputation of the yeares and tyme from Adam unto Christe, proved by the Scriptures after the collection of dyvers authours by Edmund Becke.* 6. *The Names of all the Bookes of the Bible, and the Contents of the Chapters of every Booke.* 7. *A Registry or a bryefe reberfall of names of the most famous and notable Persons mencioned in the Old and New Testament.* 8. *A description and sucresse of the Kynges of Juda and Hierusalem, declarynge when and under what Kynges every Propbet lyved, and what notable thynges happened in their tymes translated out of the Hebrew.* 9. *A Prologue shewing the use of the Scripture.*

All Tyndal's Prologues are here inserted, but the Notes at the end of the Chapters in *Mathews's Bible* till we come to *Job* are omitted, only some are placed in the Margin: and the Notes afterwards with the Contents of the Chapters are altered in abundance of places.

The Old Testament is divided into three Parts. The first ends with *Deuteronomy*: The second with *Job*: and the third with *Malachy*. Hands pointing, as in the great Bible 1539, are in a great many places, sometimes where there are Notes, sometimes where there are none, and often before the Contents of the Chapters.

The *Macchabees* in the *Apocrypha* is divided into Three Books, the third of which begins at the History of *Philopater's* Victory over *Antiochus*, and ends with his writing to the Rulers in *Egypt* to suffer the *Jews* to return home.

Before the IV Gospels are placed wooden Cuts of the IV Evangelists. That of *St. Matthew* has a very particular Inscription about it, thus:

*A Prince of the Publicans, a taker of tolles
Is become a preacher, a fader of soules.* Mat. ix.

The next Year 1552, was published an Edition of the New Testament, in 4to. of which the Title is as follows.

(c) The Newe Testament of our Saviour *Jesu Christe* faythfully translated out of the *Greke*.

Wyth the notes and expositions of the darke places therein.

Then

(a) Library of Christ-Church, *Canterbury*, to which it was given by the present Dean.

(b) Penes Rev. *William Jacomb* Vic. de *Marden* apud *Canteras*.

(c) *Sim Coll. Libr. A. x. 7. 410.*

Then follows a Picture of King Edward within an Oval. On his right side is REX, and over-against it on the left VIVAT. And round the border of the Oval, EDVARDVS SEXTVS DEI GRATIA ANGLIE, FRANCIE, ET HIBERNIE REX ET. C. ÆTATIS SVÆ. (a) XV.

Underneath,
Matt. xiii. f.

Unio quem precepit emi servator Jesus
Hic situs est; debet non aliunde peti.
*The pearle which Christ commaunded to be bought
Is here to be founde, not elles to be sought.*

After this Title Page follows;

1. A Dedication to the King by *Richard Jugge*; in which he tells his Majestie, that 'to the providing, that the word of GOD be truly and sincerely set forth and taught, are required not only true and faithfull Ministers, but especialllye, that the Bokes of the holye Scripture be well and truly translated and printed also: and that forasmuche as there semede to lacke no more to the absolute perfectnesse of that Heavenly doctrine, nowe so plentifully set forth thorowe His Grace's moste prudent and godlye carefulnesse, but that one undoubted true impressiō mighte be had whereunto in all worde-debates men might have recourse and be resolved; accordyng to the streyght charge and commaundement that he received of His Highnesse in that behalfe, he had endeavoured himselfe, according to his duetye and power to put in print the Newe Testament, using thadvise and help of godly learned men, both in reducing the same to the truth of the Greke Text (appoynting out also the diversitie where it happeneth) and also in the keypyng of the true Ortographie of wordes as it shall manifestlye appeare unto them that will diligentllye and without affection conferre this with the other that went forth before.
2. A Kalendar, in which the Festivals of the Conversion of *St. Paul* and of *St. Barnabas* are omitted.
3. An Almanacke for xxiii Years, beginning 1552, ending 1575.
4. A Table of the principall Matters contained in this Testament.
5. A perfect supputation of the Yeres and Time from *Adam* unto *Christ* proved by the Scriptures after the Collection of divers Auctours.
6. An exhortation to the diligent studye of the holy Scripture, gathered out of the Byble.

Then follow the Four Gospels, before every of which is prefixed the Life of the Evangelist, as written by *St. Hierome*, &c.

At the End are *The Epistles of the old Testament according as they be now read.*

A Table to fynde the Epistles and Gospels read in the Church of England, &c.

At the End of all:

Imprynted at London by Richarde Jugge dwellynge in Paule's Church-yard at the signe of the Byble.

With the Kynge his mooste gracious Lycence and Privilege, forbiddynge all other men to print or cause to be printed this or any other Testament in English.

Another Edition of this Testament was printed the next Year by the same Person, dwellynge at the North dore of Paule's, with an Almanacke for xviii Years beginning 1553 and ending 1570, and in the Kalendar the Conversion of *St. Paul* is in the Black Letter, and the Festival of *Barnabas* omitted; and a third without any Date in *Queen Elizabeth's* Reign, as will be seen there.

The same Year, 1553, was the Quarto Edition of *Coverdale's Bible*, printed at *Zurich* 1550, re-published, with an Addition of a new Title Page. They are exactly alike, and both of a foreign Print, tho' it's pretended by *Hester* and *Jugge* that it was printed at *London*. Thus runs the Title of these Books or Copies:

The whole Byble, that is the holye Scripture of the Olde and Newe Testament faithfulllye translated into Englyshe by Myles Coverdale, and newly oversene and correcte.

M. D. LIII.

ii Tessā. III.

Praye for us, that the worde of GOD may have free passage and be glorified.

Prynted at London by Rycharde Jugge dwellynge at the North dore of Powles at the signe of the Byble.

Set forth with the Kinge's moost gracious Licensce.

The same Year was there another Edition of the Great Bible by the King's Printer *Edward Whitchurche* in Folio; which, so far as I can find, was the last that was printed in this short Reign.

The King dying July 6. this Year, was succeeded by his Half-Sister *Mary*. No sooner was she settled on the Throne, but she got the Acts passed in her Brother's Reign for the Reformation of Religion repealed, and the Popish Service and Sacraments restored: It being enacted in her first Parliament, which met the fifth Day of *October*, that 'all such divine service and administration of sacraments as were most commonly used in the realme of *England* in the last yeere of the Reign of King *Henry VIII.* shall be from and after the 20th Day of *December* in this present yeare of our Lord GOD 1554 used and frequented, and no other, through the whole Realm of *England*, &c. A special Office of Thanksgiving was order'd for the Reconciliation of the Kingdom to the See of *Rome*. Bishop (*b*) *Bonner* went so far in his Christian Zeal, as he called his angry and irregular Passion, as by his Mandate, dated *October* 25, 1554, to require all Parsons, &c. to warn their Church-wardens to abolish and extinguish the Texts of Scripture painted on the Church-walls, which, he said, were wrongly applied, and opened a Window to all Vices, and utterly closed up the Way to Virtue.

In *May* 1556 the Lord Cardinal *Pool* begun his Visitation of his Diocese of *Canterbury*, and exhibited Articles of Enquiry to the Church-wardens; some of which were, Whether they had a (c) Rood in their Churches of decent Stature with *Mary* and *John*, and the (d) Image of the (d) Patron of the Church? The Design of this Visitation

(a) King *Edward* was born *October* 12, 1537.

(b) *Fox's Acts*, &c. Vol. III.

(c) A Crucifix which stood in a Loft betwixt the Body of the Church and the Chancel.

(d) This *Lynwood* calls *The principal Image in the Chancel*, viz. of the Saint to whom the Church was dedicated.

Station will appear from the following Extracts of the Accounts of the Church-wardens of *Crundall*, a small and obscure Parish near *Wye* in the Diocese of *Canterbury*, for this Year.

	s.	d.
(a) Item, Paid a Joiner in <i>Canterbury</i> for making the Rood <i>Mary</i> and <i>John</i> and painting the same	40	00
For setting up the Rood <i>Mary</i> and <i>John</i> and for paper and thread to trusse the same	01	06
For a Book of Articles of Injunctions at the Visitation at <i>Canterbury</i>	00	02
Making a Coffin for the Sepulchre	03	09
Making a Desk and little Cupboard for the Chrismatory	00	10
For a Lock and Key to the Font	00	05
Making two Childres Rochets, mending of the Albs, Reveffes, Vestments, and Crosse-cloths, and for new Cloth put in	02	06
Supplication to my Lord Cardinal for the Church-Houfe	02	00
Paid at the Lord Cardinal's Visitation at <i>Easter</i>	01	03

There seems likewise to have been at this Time a Parochial Visitation made by the Suffragan of the Cardinal and Archdeacon. For thus it's entred in the same Accounts:

	s.	d.
Paid the Somner and Register when the Archdeacon was at <i>Crundal</i>	00	10
A Reward given to my Lord Suffragan's Servants when the Challice and Corpus-cloth was hallowed	00	04

But in how awkward a manner the People submitted to the Restoration of these superstitious Usages, appears from the *Injunctions* given in the foresaid Visitation by *James* Bishop of *Gloucestre*, who is so humble as to stile himself the *Lord Cardinal's* Subdelegate. There it is intimated, that instead of seeing and worshipping the (b) Breaden God, they lurked behind the Pillars of the Churches where they could not see it, or held down their Heads, &c.

Those of the Clergy who were married were obliged to leave their Wives: their lawful Marriage to them was condemned as null, and they now enjoined not privily to resort to their pretended Wives, or suffer their Wives to come to them. Others who were ordained in the late Reign by the reformed Ordinal had their Orders annulled and their Benefices taken from them: and others prosecuted for Heresy and burnt. At this Visitation likewise, it seems as if the *English* Bibles and Common-Prayer Books were all ordered to be taken out of the Churches, and the Texts of Scripture on the Walls defaced. Since at the Visitation of the Diocese of *Canterbury*, 1565, I find the following Presentment made by the Churchwardens of *Wemingswold* in *Kent*, viz. that they have had no Bible since their Church was defaced ten Years before. I don't indeed find any express Law now made anew to prohibit the *English* Bible or Testament, but there was no occasion for any such so long as Archbishop *Arundel's* Constitution was in force, whereby any one was to be punished as a Fautor of Heresy who read any of the Scriptures of *Wiclif's* Translation, or of the Translation of any Body else after his Time. However, so far had the Reformation prevailed, or so much good had it effected, that now all Parsons, Vicars and Curates were enjoined every Holiday, when there was a Sermon, at the Sermon-time plainly to recite and diligently to teach the *Pater-Noster*, the *Ave-Marie*, the *Crede*, and the *Tenne Commandments* in *English*, and to exhorte their Parishioners to teach the same likewise to their young Children at home. Also, they were enjoined earnestly to employ themselves in studying the holy Scripture in such sort and wise as they might be able to make Account to their Ordinary yearly.

Things being thus, many of the Gentry and Clergy left their native Country and went abroad, where they found a very kind and christian Reception in those Places where the Inhabitants had shook off the intolerable Yoke of Popery. Among the latter were these that follow:

1. *Myles Coverdale*, who in the late Reign had returned home from *Zurich* or *Strasburgh*, where he had lived for some Time, and was for his great Learning, especially in the Scriptures, promoted to the Bishopric of *Exeter*, void by the Deprivation of *Voisey* the former Bishop. But now *Voisey* was restored and *Coverdale* was in great Hazard of his Life, which was saved by the powerful Intercession of the King of *Denmark* with the Queen in his behalf. So he went abroad again, where he staid till the next Reign.

2. (c) *Bartholomew Traheron*, who was born somewhere in *Cornwall*, and educated in *Exeter* College in *Oxford*. After which he travelled abroad, and returning home entred into Holy Orders, and was by King *Edward VI.* made Keeper of his Royal Library, and soon after, 1551, as it's said, Dean of *Chichester*. But these Preferments he now quitted and went beyond Sea, where he read Lectures in one of the Congregations of the *English* Refugees. Ten of these on Part of *St. John's* Gospel against the *Arrians* he published with the following Title in 12mo.

(d) *An Exposition of Part of St. Johannes Gospel made in sondrie readings in the English Congregation.* By *Bartho. Traheron*, and now published against the wicked Enterprises of a new starte-up *Arrians* in *Englande*. Imprinted Anno 1557.

In his Reading or Exposition on the first Chapter of *St. John*, he has these Words: 'Some thincke the word here is taken for a thinge after the *Hebrue* maner of speakinge; for the *Hebrues* use *dabar*, which signifieth a worde for a thinge — So than after this understandinge *S. Johanne's* meaninge is, that in the beginninge there was a divine and heavenlie thinge with *God*.' This I mention to observe, that if *Ben. Farly* had such an *English* Bible as is before-mentioned, it is plain, that there were those who corrupted it for other Ends than only to gratify their Curiosity and get a Penny.

3. (e) *Christopher Goodman*. He was born in *Cheeshire*, and educated in *Brafenose* College in *Oxford*, and afterwards, 1547, was chosen one of the senior Students of *Christ-Church*, and *Margaret* Professor of Divinity. But

(a) Coll. Rev. *Ricardi Forster* Rectoris de *Crundale*.
 (c) *Wood's* Athenæ Oxon.
 (e) *Wood's* Athenæ Oxon:

(b) See Dr. *Whitby's* *Irrisio De panacei*.
 (d) Royal Library *Caml.* No. 311.

on Queen *Mary's* coming to the Crown, &c. he quitted his Preferment and (a) went abroad, residing first at *Strasburg*, where we find him joining with *James Haddon, Edwin Sands, Edmond Grindall, &c.* in a Letter to the *English Refugees at Frankfort*, wherein they represented to them what occasion it would give to their Adversaries to accuse their Doctrine of Imperfection, and them of Mutability, if they should much alter or vary from that godly Order set forth and received in *England*; but he afterwards removed to *Geneva*. He seems to have been a Man of great Warmth and Violence, and too much irritated by his Sufferings. This he himself acknowledged in the Retraction that he made of his Book which he printed at *Geneva*, 1558, against Queen *Mary* and her Government.

4. *Anthony Gilby* was another of these Refugees, and pretty much of the Temper and Principles of *Goodman*. I find him subscribing with *Goodman, Whittingham, &c.* to a Declaration deliver'd to the *English Church at Strasburgh*, that they had obtained a Church in another Place, and would undertake to defend their Departure to be lawful, and no Schism.

5. (b) *William Whittingham*. He was born in the City of *Chester*, and educated in *Brafenose College in Oxford*, where he was admitted about 1540, and made great Proficiency in Learning. In 1545 he was elected Fellow of *All-Souls*, and two Years after made one of the senior Students of *Christ-Church*. After King *Edward's* Death he fled out of *England* and went to *Frankfort*, where he was of the Number of those who were against admitting the *English Liturgy*, and therefore went to *Geneva*, there to set up a Church more agreeable to their own Humours and Platform. Returning to *England* on the Accession of Queen *Elizabeth* to the Throne, he was made Dean of *Dunholme*, July 19, 1563. He was one of those who translated the *Psalms* into Metre, those of his Translation being distinguished by the initial Letters of his Name *W. W.* being prefixed to them.

6. *Thomas Sampson* was educated in *Oxford*, and afterwards at one of the Inns of Court, where being convinced of the Errors of Popery, he resolved to take Orders, and accordingly was ordained by *Ridley Bishop of London*, and became one of the most noted Preachers at that Time. In 1551, he was collated by the Archbishop of *Canterbury* to the Rectory of *Alballows Breadstreet*, in *London*, which he resigned 1553, when it's said he was promoted to the Deanry of *Chichester*; but this seems to be as uncertain as *Traberow's* having this Dignity, since, according to the Register, *Giles Eyre* was installed October 10, 1549, and *William Pye*, December 21, 1553. However this be, *Sampson*, on the Accession of Queen *Mary* to the Crown, fled abroad and went with *Mr. Chambers*, an *English Gentleman*, to *Strasburg*, where he became very intimate with the famous *Tremelius*. But on the Differences which arose there among the *English Refugees* about admitting the *English Liturgy*, *Sampson*, joining with those who opposed it, retired with them to *Geneva*. After Queen *Elizabeth's* coming to the Crown he returned to *England*, and was by her promoted to the Deanry of *Christ-Church in Oxford*, 1561, of which Dignity he was deprived 1564, for not wearing the Habits then enjoined, viz. the square Cap, &c. Tho' we are (c) told, that soon after his Promotion to the Deanry, he supplicated the Congregation of Regents, that he might preach within the Limits of the University in the doctoral Habit.

7. (d) *Thomas Cole*, whose Name occurs among the *English Refugees* who separated from those at *Frankfort* and went to *Geneva*. He was Brother to *William Cole*, President of *Corpus-Christi College in Oxford* in the next Reign, and Dean of *Lincoln*, and is said to have been Dean of *Salisbury* on the Resignation of *Peter Vannes* in the Beginning of King *Edward's* Reign. But if *Vannes* did resign it, he was afterwards repossessed of it, being Dean 1557, and resigning it by Death 1563. However this be, *Cole*, it's certain, was a Refugee during the Reign of Queen *Mary*, and lived at *Geneva*. After the Accession of Queen *Elizabeth* to the Crown, he returned into *England*, and was by *Grindall Bishop of London*, his Fellow-Exile, collated to the Archdeaconry of *Essex*, Jan. 3, 1559, and had the Rectory of *Higb-Onger in Essex* given him.

Of these I have given this particular Account, because I find it said, that Six of them, viz. *Bishop Coverdale, Goodman, Gilby, Whittingham, Sampson, and Cole*, undertook to make a new Translation of the Holy Bible into *English*, to whom some add *John Knox, John Bodleigh, and John Pullain*. It was *Bishop Coverdale's* Judgment, as I have shewn, that a Variety of Translations was of great Use, and that the Translation himself had made might be rendred yet more compleat and perfect. It's no wonder therefore, that he should very readily join in a Design to make a new Translation. This they seem to have set about soon after their being settled at *Geneva* (e) 1555, since two Years after, 1557, was there printed in a small 12mo,

(f) *The Newe Testament of our Lorde Jesus Christ, conferred diligently with the Greke and best approved Translations.*

With the arguments, as wel before the chapters as for every Boke and Epistle, also diversities of readings and most profitable annotations of all hard places: Whereunto is added a copious Table.

Printed by *Conrad Badius, M. D. LVII.*

After the Title Page follows,

1. *The Epistle, declaring, that Christ is the end of the Lawe, by John Calvin.*
2. *To the Reader, Mercie and Pease through Christ our Saviour.*

At

(a) *Troubles of Frankfort, &c.* p. 17.

(c) *Wood's Athenæ Oxon.*

(e) *Ratio & Forma Publice orandi DEUM, atque administrandi Sacramenta, et cæc.*

In ANGLORUM ECCLESIAM, quæ Genevæ colligitur, recepta: cum iudicio & comprobatione D. *Johannis Calvini.*

1 Cor. III. 11.

Fundamentum aliud præter id quod lætæ est nemo potest ponere quod est Jesus Christus.

GENEVÆ:

Apud Joannem Crispinam.

M. D. LVI.

(f) Penes D. *Theo. Baker* e Coll. S. Joani

At the End is,

The Table of the New Testament. Being an Alphabetical Index.

A perfecte supputation of the Yeres and Time from Adam unto Christ, proved from the Scriptures after the Collection of divers Authors.

Printed by Conrad Badius, M. D. LVII. this xth of June.

It is printed in a small but very beautiful Character, and is the first New Testament in *English* with the Distinction of Verses by numeral Figures. (a) The most ancient Copies of the New Testament in *Greek* are written without any Distinction of Chapters and Verses; but these Distinctions were invented afterwards for the more easy and ready finding the several Quotations made from the Divine Authors. Accordingly there occur in these Copies the Distinctions of *Titles, Chapters, and Stichi*, which some say were long Lines, at the End of which the Writing was ended, leaving the rest of the Line void in the same manner as a Line is left at a Break. But the Division of the Holy Scriptures into Chapters and Verses, as we now have them is of a much later Date. By some is the Invention of the present Chapters ascribed to *Hugo de Sancto Claro*, a Dominican Monk, but commonly known by the Name of *Cardinal Hugo*, who flourished about the Year 1240 and died 1262. Others attributed it to the Schoolmen. Others again say, that it was the Invention of *Stephen Langton* Archbishop of *Canterbury*, 1220; and *Heidegger* assigns it to one *Arlott* an *Hetruscian* General of the Order of *Minims*, who flourished about 1290. But our learned Dean *Pridemux* is positive, that the true Author of this Invention was *Cardinal Hugo*, who made the first Concordance that ever was of the *Vulgar Latin Bible*. In composing this, *Hugo* found it necessary in the first Place to divide the Books into Sections, and the Sections into Under-divisions, that by these he might the better make the References, and the more exactly point out in the *Index* where every Word or Passage might be found in the *Text*, which, till then, in the *Vulgar Latin Bibles* was without any Division at all. And these Sections are the Chapters which the Bible hath ever since been divided into. But as to the Under-divisions of these Sections or Chapters, *Hugo's* way of making them was, by the Letters *A, B, C, D, E, F, G*, placed in the Margin at an equal distance from each other, according as the Chapters were longer or shorter: which Method was imitated by our first *English* Translators of the Bible. *Robert Stephens*, the learned and famous *French* Printer, taking an Hint from *Hugo's* thus marking the Sub-divisions of his Chapters by Capital Letters of the Alphabet, subdivided those Under-divisions, and, instead of Letters, placed numeral Figures in the Margin of a *Greek Testament* which he printed *A. D. 1551*, and afterwards in an Edition of the *Vulgar Latin Bible* which *Conrad Badius* printed for him four Years after, which ends thus:

Excudebat Roberto Stephano, Conradus Badius, Anno M. D. LV. viii. Idus Aprilis.

This *Stephens* did, as *Hugo* had done before him, for the sake of a Concordance which he was then composing for the *Greek Testament*, and which was after his Death printed by his Son *Henry*, who gives the following Account of this Invention of his Father's, in subdividing the old Sections or Sub-divisions, and marking them with Figures instead of Letters, *viz.* (b) 'That he made this Division, so far as the New Testament was concerned, as he was going from *Paris* to *Lions*, and a great Part of it on Horse-back; That this Project of his was condemned at first as an insipid and useless one, and therefore so far from being to his Honour, that he would be censured as spending his Time and Pains to make himself ridiculous: but that, contrary to this Opinion which thus condemned his Father's Design, this Invention of his no sooner saw the Light than it was liked by or took with every body, and was of such Authority, that the Editions of the New Testament in which this Invention was not followed, were cashiered as in a manner useless.' But now whereas *Stephens* had only put numeral Figures in the Margin, the Editors of this *English* New Testament printed the several little Sub-divisions with Breaks, and placed the Number at the beginning of every one of them.

A second Edition of this Testament, printed at *Geneva* with short marginal Notes, in the same Volume, was published three Years after, 1560, with the following Title:

(c) *The New Testament of our Lord Jesus Christ, conferred diligently with the Greke and best approved translations in divers languages.*

EXOD. XIII. VER. XIII.

(d) *Fears ye not, stand still and behold the salvation of the Lord which he will shew to you this day. Great are the troubles of the righteous, but the Lord delivereth them out of all. Psal. xxxiv. 19. The Lord shall fight for you, therefore hold you your peace. Exod. xiv. ver. 14.*

PRINTED AT GENEVA.

M. D. LX.

Next this Title follows,

The Holy Gospel of Jesus Christ according to Matthewe.

The Argument. But no Notes, only Scripture-references in the Margin.

After the Book of the *Revelation* is,

A brief Table of the Interpretation of the proper names which are chiefly founde in the Olde Testament, &c.

Whereas the wickednes of tyme

The order of the yeres from Paule's Conversion, shewynge the tyme of his Peregrination, and of his Epistles written to the Churches.

The end.

Joshua, chap. I. vers. 8.

Let not the booke of the Law depart out of thy mouth, but meditate therein daye and night.

Mr.

(a) *Præti Introductio in Lectiōem Novi Testamenti. Dean Pridemux's Connection, &c. Part I. Book 5.*

(b) *Præfat. ad Concordant. Græcas N. Testamenti. Fabricii Bibliothecæ Græcæ, Lib. IV. c. 5.*

(c) *Penes John Evans D. D.*

(d) Alluding, I suppose, to their Deliverance from Exile by the Accession of Queen *Elizabeth* to the Crown.

Mr. (a) *Strype* intimates, that this was only the *English Translation* revised and corrected; and that as they had finished the *New Testament*, they proceeded to revise the *Old*, which they not having made an end of at *Queen Elizabeth's* Accession to the Crown, some of the Undertakers staid at *Geneva* to finish it, and that accordingly the whole Bible was there printed 1560, 4to, with an Epistle to the Queen and another to the Reader, which, says he, by Mistake, are left out in the After-editions of this Bible. Father (b) *Simon* assures us, that this Edition of the Bible was only an *English Translation* of the *French* made at *Geneva* some Time before: Which seems to be said only to lessen and disparage it. But of this Translation more anon.

C H A P. IV.

Of the several Editions of the English Bible and Testament in Queen Elizabeth's Reign.

QUEEN *Mary* dying *November 17, 1558*, was succeeded by her Half-Sister *Elizabeth*, who, resolving to tread in the Steps of her Brother *Edward*, and to suppress Superstition thorough all her Highness's Realms and Dominions, summoned her Parliament to meet at *Westminster* the 23d of *January* following. In this Parliament an Act passed for restoring to the Crown the ancient Jurisdiction over the State Ecclesiastical and Spiritual, &c. and another for the Uniformity of Common Prayer and Service in the Church, &c. whereby the Statute of Repeal which had passed in the former Reign was declared void and of none effect. Her Majesty likewise (c) next Year appointed a Royal Visitation, and gave her Injunctions, as well to the Clergy as to the Laity of this Realm, by which it was ordered, as in King *Edward's* Reign, that they should provide within three monethes next after this Visitation, at the charges of the Parish, one Booke of the whole Bible of the largest Volume in *English*; and within one xii monethes next after the said Visitation the Paraphrases of *Erasmus* also in *English* upon the Gospel, and the same set up in some convenient place within the sayde Church that they have the cure of, whereas the Parishioners may most commodiously resort unto the same, and read the same, out of the time of common service.

Together with these *Injunctions* were exhibited Articles to be enquired of in this Visitation, one of which was, 'Whether the Parsons, Vicars and Curates did discourage any person from reading of any part of the Byble either in *Latine* or *English*, and did not rather comfort and exhort every person to read the same at convenient times, as the very lively worde of *God*, and the speciall food of man's soul.'

Notwithstanding this, I do not find any new Edition of the *English Bible* or *Testament* till three Years after, viz. 1562. which seems to intimate, that whatever Discouragement the *English Bible* might meet with in the late Reign, the printed Copies of it were not burnt or destroyed as they had been in King *Henry VIII's* Reign. However this be, there was this Year another Edition in Folio of the Great Bible, with the following Title: (d) *The Bible in Englishe, that is to say, the contentes of all the holy Scriptures both of the olde and newe testament, according to the translation that is appointed to be read in Churches. Imprinted at London in white Crosse street, by Richard Harryson, An. Dom. 1562.*

After the Kalendar follows Archbishop *Cranmer's* Prologue.

After *Malachi*, the Volume of the Bokes called *Hagiographa*, with a Preface to the Reader, as in *Mathew's* Bible.

The Title of the *New Testament* runs thus:

The newe Testament in Englyshe after the last recognicion and settyng forth of Erasmus, conteynynge these Bokes, &c.

After the *New Testament* is a Table of the Epistles and Gospels.

At the End of all:

Imprinted at London in White-crosse-Strete by Richard Harryson the yeare of oure Lorde a thousande fyve hundred threscore and two.

Cum privilegio ad imprimendum solum.

Four Years after, 1566, was another very fine and pompous Edition of this Bible, in a large Black Letter, and on a Royal Paper, with the following Title:

(e) *The Bible in Englyshe of the largest and greatest Volume: that is to saye, The Contentes of all the holyc Scripture booth of the oulde and newe Testament.*

According to the Translation apoynted by the Queene's Majestie's Injunctions to be read in all Churches within her Majestie's Realme.

At Rouen.

At the cost and charges of Richard Carmarden.

Cum privilegio. 1566.

Then

(a) *Annals of the Reformation*, Vol. I. c. 19.

(b) *Ille vero Genevensium quam omnium pessimam Rex Jacobus appellat, eadem est atque Genevensis. Gallica que in sermonem Anglicum conversa fuerat, legebaturque in Anglia a nonnullis protestantibus qui ritus Genevensium profitebantur. Disquisit. Criticæ, &c.*

(c) A. D. 1559.

(d) *Thoresby Ducat. Leod.* p. 506.

(e) *Penes D. Tho. Baker, D. Dan. Waterland, & J. Lewis.*

Then follows,

1. The order howe the rest of holy Scripture (beside the Psalter) is appointed to be read.
2. Proper Lessons to be read for the first Lessons, both at Morning and Evning Prayer, on the Sundayes throughout the Yeere, and for some also the second Lessons.
3. Lessons proper for Holy-days, among which are the Conversion of St. Paul and St. Barnabe, both in red Letters.
4. Proper Psalmes on certayne dayes, viz. Christmaſs-day, Easter-day, Assention-day, Whitson-day.
5. A brief declaration when every Terme begynneth and endeth.
6. An Almanacke for xxx Yeares, beginning at 1561 and ending 1590.
7. To fynde Baster for ever.
8. These to be observed for Holy-daies, and none other. They are printed in red and black Letters alternately, but I don't observe either the Conversion of St. Paul, or St. Barnabe among them.
9. A Table for the order of the Psalmes to be saide at Mornynge and Evenyng Prayer.
10. A Kalendar, in which *Conversio Pauli and Barnab. Apo.* are in black Letters.
11. The Order of Mornynge and Evenynge Prayer; The Collectes, Epistles and Gospels to be used at the Celebration of the Lord's Supper (among which are Collects for the Conversion of Sainct Paule and Saynt Barnabie Apostle) and Some of the Prayers used at receiving the Communion, printed as they used to be at that Time in the Book called The (a) Psalter.
12. The Names of all the bookes of the Bible, and the content of the Chapters of every booke.

The bookes of the old Testament.

Genesis or the fyrst of Moyses. — — I. chapters.
 Exodus, &c.
 The Prophetes.
 Esay or Isaiab. — — — — lxxv. chapters.
 Jeremy or Jeremiah, &c.
 The Apocripha.
 The thyrd of Esdras. — — — ix. chapters.
 The fourth, &c.

The Newe Testament.

The Gospel of St. Mattew. — — xxviii. chapters.
 The Gospel, &c.
 The Epistles.
 S. Paule to the Romaynes. — — xvi. chapters.
 The fyrst, &c. after the thyrd of S. Jhon is placed,
 To the Hebrues. — — — — xiii. chapters.

At the End is this Text of the Apocripha:

All these thynges are the booke of lyfe, the couenaunt of the byest, and the knowledge of the truth. Ecclesiasticus xxiii. c.

13. The Prologe, shewing the use of the Scripture. Which begins thus: Thoughe a man hadde a precyous Jewell and a ryche, yet yf he wist not the value therof, nor wherfore it served, he were neyther the better nor rycher of a strawe. — And ends: To whome be honoure and prayse for ever, and unto GOD our father thorowe hym. As before Tyndal's Edition of the New Testament.

At (b) R. by C. Hamillon:

The fyrst parte of the Byble, contaynyng these bookes.

Genesis, &c.

Round this Title, as likewise round the Titles of the other four Parts, is a large Border, in which are represented in wooden Cuts the principal historical Facts, beginning with the Angel's driving Adam and Eve out of Paradise. At the End of the second Part, which concludes with the Book of Job, is printed, ¶ At the cost and charges of Rycharde Carmarden. — As if these two Parts of the Bible were printed at his Expence. Carmarden, it's said, was an Officer of the Customs, and a Person of good Repute.

After The Title of the bookes called Apocripha is A prologe to the Reader, which begins thus: ' In consideration that the books before are founde in the Hebrue tonge receyued of all men; &c.' as in Mathews's Edition.

The Title of the New Testament is,

The Newe Testament in Englyshe, translated after the Greke, contaynyng these Bookes, &c.

At the End is printed,

The ende of the newe Testament.

M. D. LXVI.

A Table to find the Epistles and Gospels usually red in the Church according to the Booke of Common Prayer: wherof the fyrst line is the Epistle, and the other the Gospell, whose begynnyng ye shall fynd in this boke marked with a crosse †, and the ende with half a crosse ‡, or els the wordes expressed in this Table wherwyth any suche Gospell or Epistle doth ende conteyned in these Letters A, B, C, D, E, F, &c.

The Epistles and Gospels for Sayntes dayes.

To every Chapter are the Contents prefixed, the same with those in Mathews's Bible, and the same Scripture-References in the Margin, with some Additions. What is not in the Hebrew or Greek is printed in a smaller Letter than the Text.

P Two

(a) See The Psalter or Psalmes of David, corrected and pointed as they shall be song in Churches after the translation of the great Bible: with certain additions of collectes and other the ordinari seruice gathered out of the booke of Common Prayer: confirmed by act of Parliament in the first yeare of the raigne of our soueraigne Lady Queene Elizabeth.

Londini in officina Gulielmi Seres Typographi.

Cum privilegio Regie Majestatis.

1569.

(b) Room in Normandy, because, I suppose, both Paper and Printing were cheaper there than in England.

Two Years after was another Edition of this Bible, printed in Quarto by the Queen's Printers, with this Title:

(a) *The Bible in Englyshe, that is to saye, The content of all the holy Scripture both of the olde and newe Testament. According to the Translation that is appointed to be read in the Churches.*
Anno 1568.

Then follow,

1. An Almanack for 14 Years, beginning 1567 and ending 1580.
2. A Kalender.
3. A Table for the order of the Psalms.
4. The Order how the rest of the holy Scripture, beside the Psalter, is appointed to be read.

[A Leaf or more torn out.]

The Common Prayer at large; and at the End thereof, facing the first of *Genesis*, Imprinted at London in Paule's Church-yard by Richard Jugge and John Cawood, Printers to the Queene's Majesty.

Cum privilegio Regia Majestatis.

After the Old Testament follows,
The Volume of the Bokes called Hagiographa.

Then, *The New Testament in English, translated after the Greke, containyng these bokes, &c.*

At the End the Copy is imperfect.

I have the *New Testament* alone, which seems to have been printed about this Time. It is in Quarto, the Title wanting; after which follows,

1. A Table of the principall matters conteyned in this Testament.
2. A true and perfect reckoning of the yeres and tyme from *Adam* unto *Christe* gathered out of the holy Scripture. — Over this is a little wooden Cut, in which is represented *Adam* in *Paradise* lying asleep, and the ancient of Days lifting a Woman out of his Side.
3. An exhortacion to the diligent studie of the holie Scriptures gathered out of the Byble.
4. The description of the lande of promyse, called *Palesina*, *Canaan* or the holy lande, where *Christe* was borne, wrought his miracles, and suffred death. — This is a little Map cut in Wood.

Then follow the *four* Gospels, to which are prefixed the Lives of the Evangelists written and set forth by the most holy doctour Saint *Hierome*; over which are placed their Pictures cut in Wood.

To the Acts, &c. is prefixed, The Argument of the *second* booke of *S. Luke*, called, The Actes of the Apostles.

Then follows, The Cart Cosmographie of the Peregrination or iourney of *S. Paule*, with the distaunce of the myles.

Next, The order of times; at the end of which is placed FINIS.

Then follow, The Epistles of Saint *Paule*, among which is put that to the *Hebrews* next to the Epistle to *Philemon*.

Then, The Canonical Epistles. To every one of them is prefixed An Argument of the Epistle, excepting the five short ones, to *Philemon*, of *St. John*, and *St. Jude*; and at the End of every Chapter both in the Gospels and Epistles are added short Notes different from those which are in *Mathews's* Bible. Then follows, The Revelation of Saint *John* the Divine, which has the Contents of the severall Chapters, and Notes at the End of them, as in the Gospels and Epistles.

After the *Revelation* are, *The Epistles of the olde Testament as they be now read*: and, *A Table to fynde the Epistles and Gospels read in the Church of Englande, &c.* Among those for the Holy-days no Notice is taken of either the Conversion of *St. Paul* or *St. Barnabe*.

At the Bottom is FINIS again placed; and,

Imprinted at London in Powles Church-yard by *Richard Jugge*, Printer to the Queene's Majesty, forbidying all other men to print or cause to be printed this or any other Testament in *Englishe*.

Cum privilegio Regia Majestatis.

Throughout the Gospels and the Revelation are interspersed large wooden Cuts, as in the Editions 1551, 1553.

In both these two last mentioned Editions the Text 1 *John* v. *For there are three which beare record in heaven, &c.* is printed in the same Letter with the other Texts.

In Mr. (b) *Thoresby's Museum* is a Fragment of the *New Testament in English* in 4to of this Translation. After the *Acts* is, *A compendious and briefe rehearsall of all the contents of the bokes of the New Testament in Metre.*

In the same (c) *Museum* is, *The New Testament in English*, in 8vo. The Tables, Maps, Notes as in *Jugge's* 4to Edition. The Almanack for 34 Years commenceth 1561.

Besides these Editions, there was printed in a small *English* Letter in 4to an (d) Edition of the Great Bible, as it was printed in 1541, without any Notes or Contents of Chapters, only in the Margin are some parallel Texts, and the Capital Letters of the Alphabet A, B, C; but the Copy which I saw is so imperfect, as that there is no Name of the Printer, or any thing to be found of the Place or Date of the Printing: Only by the oblique Strokes which are here used instead of Commas, one would guess it to be some foreign Edition, and from its being said at the End, that the *Table is to fynde the epistles and gospels usually read in the Church* according unto the Book of Common Prayer, it's plain, that it was printed some Time in King *Edward VI.* or Queen *Elizabeth's* Reigns.

The

(a) Trinity Coll. Cambridge.
(d) Penes J. Jarvis at Mergate.

(b) Ducat. Lond. p. 504.

(c) Ibid. p. 38.

The Leaves, not the Pages, are numbred; the last Leaf of the Book of *Job* is fol. cciii. On the fore-side of the next Leaf is this Title within a Border cut in Wood:

The third Part of the Byble, contaynyng these booke;

*The Psalter, The Proverbs,
Ecclesiastes, Cantica Canticorum,
The Prophetes.*

In either Part of the Border is a Cypher within a Shield cut in Wood, which, I suppose, is the Printer's Name.

The last Leaf of this third Part, which ends with *Malachi*, is numbred cxxxiv. after which follows the New Testament, the Apochrypha being omitted. The Title of this is,

The New Testament in Englishe, translated after the Grecke, contaynyng these booke;

*Mathewe, Luke, The Acts of the Apostles,
Marke, John, The Epistles of Saynte Paule.
To the Romaynes, &c.*

Round this Title is a Border cut in Wood, at the Top of which is represented *Christ's* eating his last Supper with his twelve Disciples, and at the Bottom his being betrayed by *Judas*. The last Leaf save one is numbred fol. c. and in the outer Column of the next Leaf is, *A Table to fynde the Epistles, &c.* as hinted before.

The (a) New Testament alone of this Translation was printed in 8vo some Time after 1537, when the Bible called *Thomas Mathewe's* was published, for this Copy has no Date, only at the End it's said to be

Imprinted at London by William Seres, dwelling at the West end of Paule's Church, at the signe of the Hedge-hogge.

Cum privilegio ad imprimendum solum.

To it the Printer has prefixed the following Advertisement to the Reader:

Thou shalt understande, gentle reader, that whereas the Testamente which goeth under the Name of *Thomas Mathewe* hath certayne learned and godlye annotacyons in the margine for the better understanding of the Texte; I have for thy commoditie caused the same with manie moe boeth godly and catholyke to be set after the Chapters wherein the thinges be noted. And that thou mayest the better fynde the thinges noted, I have set these Letters, a, b, c, &c. before the beginninge of every note, and in the texte also at the beginninge of everye sentence that is noted. In the *Revelations* also thou shalt find certaine notes, not so large as the matter requireth (for the volume would not bere it) but sufficient to leade the diligent reader to the understandyng of the whole *Revelations*. In the beginning also thou hast a Kalendar, wherein is noted the Epistle and Gospel of every Holy-day, or Feast of the Saints, immediately after the same Feast, first the Epistle and then the Gospel. And continually with the same Kalendar renneth the Table of the Epistles and Gospels of the *Sundays, Wensdayes, Fridayes*, and other Feast-dayes which tary not upon one Letter, beginning at New-year's day and so holdinge on to Christmas daye folowynge, after the order of the accustomed Tables. The Spirit of GOD be thy leader in the reading of thys GODD's holy testament. Farewell.

Before the *Kalendar* here mentioned is an *Almanack* for xxxix Years, which contains the Leap-Year, the Sunday Letter, the Golden Number, Easter, and the Year of our Lord, in distinct Columns. It begins with the Year 1549 and ends 1577, which looks as if this Testament was printed 1549. After the *Kalendar* is printed *Tyndal's* Preface to the second Edition of his New Testament, and at the End are *The Epistles taken out of the Olde Testament which are read in the Church after the use of Salisbury upon certaine dayes of the Yeare*, beginning with the first Fridaye in *Advente*. Then follow *The Epistles of the Saintes, which are also taken out of the Olde Testament, viz. Saynte Nicholas daye, On the Conception of our Lady, On Candlemas daye, On the Annunciation of our Ladye, On St. Philip and Jacob's day, On the Nativite of St. John Baptist's day, On the Visitation of our Ladye, On Mary Magdalen's day, On the Nativite of our Ladye, On St. Matthew's day, and On St. Luke's day.*

These are all the most remarkable Editions of the Bible and New Testament alone of this Translation and Revision that I have either seen or heard of.

It commonly passeth for current that the Old and New Testament were translated by *Tyndal* and *Coverdale*, and the Apochrypha by *John Rogers*. But, as has been already observed, it is plain, that the Apochrypha in *Mathewe's* Bible is of the same Translation with that in *Coverdale's*, and that *Coverdale* gives not the least Hint of any one's assisting him in his Translation, but always speaks of it as entirely his own.

(b) *John Rogers* was educated at *Cambridge*, where he took the Degree of Bachelor of Arts, 1525: From thence he was chosen the same Year to the Cardinal's College at *Oxford*, of which he was made a junior Canon. But soon after going into Holy Orders, and being appointed Chaplain to the *English Factory* at *Antwerp*, he there became acquainted with *William Tyndal*, and by him, it's said, was convinced of the Errors of Popery. After which he married, and removed to *Wittenberg* in *Germany*, where he became Pastor of a Congregation, and, as some say, was made a Superintendent. Now it's not improbable, that when, after *Tyndal's* Death, a new Edition of the *English Bible*, with his Prologues and Notes, was intended, and which was accordingly finished, as we have seen, in 1537, Application might be made to *Rogers* to prepare it for the Press and correct it.

Bishop *Bale* tells us, that *Rogers*, having followed *Tyndal*, very faithfully translated into the vulgar Tongue the great Work of the Bible from the Beginning to the End, from the first of *Genesis* to the last of the *Revelations*, having recourse to the *Hebrew, Greek, Latin, German* and *English* Copies: and that this laborious Work, with

(a) E. Coll. Rev. W. Jacomb.

(b) E. Coll. T. Baskin, S. T. B.

with the Addition of very useful Prefaces and Annotations from *Martin Luther*, he dedicated to King *Henry the eighth*, in an Epistle prefixed written in the Name of *Thomas Mathew*. But it's plain, that in this Account there are the following Mistakes. 1. The Bible called *Mathew's* is not a new Translation, but made up of *Tyndal's* and *Coverdale's*, as has been said already, improved with some Amendments. 2. The Prefaces and Notes are not *Luther's* but *Tyndal's*. Bishop *Bale* adds, that '*Rogers composed Indexes to the Bible;*' by which he means, I suppose, *The Tables of principal matters contained in the Bible*, which are found in an (a) Edition of the *English Bible in Folio*, printed somewhere abroad, as appears by the Letter, and *thank* being printed for *thank*, 1549. In Queen *Mary's* Reign, after several Hearings, he was condemned to be burnt by the Name of *Rogers* alias *Mathews*, on Account of his printing this Bible under that Name.

It has been likewise affirmed, that 'the *English Psalter* in our Liturgy was first published, together with the rest of the Bible, in the Year of *Christ* 1535, and dedicated to *Henry VIII.* by Dr. *Coverdale*; that *William Tyndal* was one of the three concerned in translating it; and, that in the Year 1539 there was another Edition of it.' But, besides that it is said in the Title of this *Psalter* first printed with the Liturgy, 1552, that it is *after the translation of the Great Bible*, not *Mathew's*, the Title of the *Great Bible* informs us, that it was *truly translated after the veryte of the Hebrue and Greke textes, by the dylygent studye of dyuerse excellent learned men expert in the forsayde tonges*. It does not appear who these learned men were, they might be *Tyndal*, *Coverdale* and *Rogers*; but it seems not improbable, that they were such as Archbishop *Cranmer* employed in revising *Mathew's* Bible, and making such little Alterations in it as they found necessary. That this was done in this Edition called the *Great Bible*, is very plain to any one who compares it with *Mathew's*. For instance, *Gen. xxiv. a.*

Mathews, 1537.

And there fell a derthe in the lande passing the first derth that fel in the dayes of *Abraham*.

Great Bible, 1539.

And there came a derthe in the lande passing the first derth that was in the dayes of *Abraham*.

The Chapter ends with Verse 33, as the Chapters are divided in our Translation, whereas in the *Great Bible* it ends as it does in our present Bibles. In the *Psalter* the Variation is still greater. For instance, *Psalms lxxi. 22, 23.* is in *Mathew's* thus:

Therefore wyl I prayse thee and thy faythfulnesse, O GOD, playinge upon the Lute, unto the wyl I syng upon the Harpe, O thou holye one of Israel.

My lypes woulde fayne syng prayses unto thee: and so woulde my soule whom thou hast deliuered.

But now by the Translators or Revisors of the *Great Bible* is the *Lute* altered into an instrument of musick, and my lypes would (b) fayne syng to my lips will be fain when I sing.

These Revisors likewise inserted in the Text in a smaller Letter 'what abounds and is more in the common translation in *Latyn* than is founde either in the *Hebrue* or in the *Greeke*' Thus *Exod. xxxvii. 6.* And he made the mercy-seat: (c) that is to saye, GOD's answering place. So *Numeri. xx. 6.* And *Moses* and *Aaron* went from the congregation unto the dore of the tabernacle of witness and fell upon theyr faces. (c) And they cryede unto the Lorde and sayde, O LORDE GOD, heare the crye of thys people, and open them thy treasure, euen a fountayne of luyng water: that they may be satisfied, and that their murmuringe may cease. And, to name no more of almost numberless Instances of this Nature, to *Psal. xiv.* are added the three Verses 5, 6, 7.

By others it has been affirmed, That 'when the *English Liturgy* was compiled in the second Year of King *Edward VI.* and again revised and altered in the 5th year of that reign, the Epistles, Gospels, Psalms and Hymns put into those Liturgies were all according to the Translation of the *Great Bible*, or the *Bible in the largest Volume*.' But this is partly true and partly false. The *Psalms*, *Gospels* and *Epistles* were indeed according to that Translation or Edition, and so continued to be till the Revision 1661, when the Epistles and Gospels were ordered to be according to the last Translation: but then the Sentences at the beginning of Morning and Evening Service in the 5 Ed. VI. and the Hymns *Benedictus*, *Magnificat*, and *Nunc dimittis*, and the Places of Scripture at the End of the Office of *Matrimony* are plainly another Translation. From whence the Sentences were taken I know not, but imagine they were translated by the Compilers themselves from the *Latin Vulgate*. For thus *Psalms L. 3.*

Lat. Vulg.

— iniquitatem meam cognosco, & peccatum meum contra me est semper.

Liturgy 5 Edw. VI.

(d) I doe knowe mine owne wickednesse, and my sinne is alway against me.

The three Hymns are transcribed from King *Henry VIII's* Primer, 1546, the Authors of which translated them from the *Latin*.

The Places of Scripture at the End of the Matrimonial Office are according to no *English* Translation of the Bible or New Testament that I have seen. Neither *Tyndal's*, *Coverdale's*, *Mathew's* Bibles, nor the *Great Bible*, are so translated, as any one will be convinced who will take the same Pleasure that I have taken in comparing them. I guess therefore, that these, as well as the Sentences before-mentioned, were likewise translated from the *Latin* by some of those who compiled this Liturgy.

The Observation that follows is no more accurate, viz. That (e) to Mr. *Tyndal's* Labour we chiefly owe the Translation of the *Psalms* in the *English* Liturgy; since it appears, that when he was apprehended he was not got so far.

Of

(a) *Thoresby's Ducatus Leodiens.*

(b) glad, cheerfully. *As foul is fayne when that the Sun upriseth* Chaucer. It is used adverbially by *Coverdale*, would fain, i. e. would gladly. So we still speak.

(c) See the *Latin Vulgat.*

(d) In King *Henry's* Primer is this Verse translated thus, *For I knowledge mine iniquitie, and my sinne is ever before myne eyes.*

(e) Holy *David* and his old *English* Translators clear'd, &c. 1706.

Of this Translation of the Bible by Tyndale and Coverdale, and its Revisions by Archbishop Cramer, &c. many Complaints, we are told, were made by even those who favoured the English Bible as well as by those who opposed it. Bishop Sandys, then of Worcester and afterwards Archbishop of York, wrote to Archbishop Parker, that (a) 'the Setters forth of this our common translation followed Munster too much, who doubtless was a very negligent man in his doings, and often swerved very much from the Hebrew.' But this is a Character of Munster that is very different from what other learned Men give of him.

Sebastian Munster was a learned Protestant, and particularly skilled in the Hebrew Language and the Rabbin. So that he translated the Hebrew Bible into Latin, and printed both the Hebrew and Latin with Annotations in 2 Vol. in Fol. at Basil 1534-5. The learned (b) Huertius gave this Character of it, that he 'alwaies adapts his stile to the Hebrew, and at the same time is not neglectful of the Latin, tho' he be not over attentive to the elegancies of it.' (c) F. Simon said of him, that 'of the modern translators, especially of the Protestants, no one seems better to have expressed the words and sense of the Hebrew context than Munster, who, in his opinion, is only faulty in this, that, neglecting the ancient interpreters of the Holy Scripture, he with too much anxiety follows the more modern Jewish Rabbin.' And indeed in so high Esteem was this Translation of Munster's had here in Queen Elizabeth's Reign, that it was used in our (d) Latin Common-Prayer Book where the Psalms were of this Version with that great Supplement Psalm xiv. from the Vulgar Latin, which is wanting in Munster's Edition, inserted in distinct Characters.

Dr. Gre. Adartin, among other things, objected to this Translation some Years after, that it was done in haste, of which he gives the following Proofs from the Edition 1562, that faith, *Mat. xxii. With Herod's servants,* and translates *Idiotas Lay-men*, *Mat. xxiv. Kiboton a Shippe*, *Mar. v. thorubon wondring*, *Mat. xxv. sbennuta are gone out*, *Eph. iii. exousian his substance*, and to know the excellent love of the knowledge of Christ for the love of Christ that excelleth knowledge; and of men that turne away the truth for that shun the truth and turn away from it; and *Mount Sina is Agar in Arabia* for *Agar is Mount Sina*, &c.

The first of these Dr. Field imputed to the Translator's not knowing of what Sect the Herodians should be, *Eph. iii.* he owns is corrected in the latter Editions, tho' the Words, he said, may bear that other Translation also. And in *Gal. iv.* the Transposition *Sina* before *Agar* seemeth, he said, to be the Fault of the Printer rather than of the Translator. But it was either pure Ignorance or perfect Cavilling that let Martin find fault with its being translated *Mat. xxv. their lamps were gone out*, &c.

(e) Laurence, a noted Grecian at this Time, observed to Archbishop Parker, that in the New Testament of this Translation of the Great Bible, there were some Words not aptly translated; Words and Pieces of Sentences omitted; Words superfluous, and Sentences changed, and Errors in Doctrine. The Encouragers of the (f) Geneva Translation represented this Bible as ill translated and falsely printed, and gave it the general Name of a corrupted Bible.

Laurence instanced particularly in the following Texts; tho' it's to be observed, his Quotations don't always exactly agree with the Translation of either Mathews's or the Great Bible.

Mat. xvii. 25. Of whom doe the Kynpes of the earth take tribute or (g) tolle, of their children or of strangers. Here Laurence observed, it was otherwise in the Greek, and should have been rendred, *of their own children or of the strangers.*

— 27. *Is in the Great Bible, goo thou to the sea and (h) cast [an] angle;* but Laurence noted, that it should have been *cast an hook.* Whereas the word *angel* in the English-Saxon signifies an *hook.* Thus is this place rendred in that Translation of the Gospels; *γὰρ τὸ πᾶνε γὰρ, and þupp þinne angel up.*

— xxi. 33. *Ther was a certain man an housholder which made a Vineyard.* The word *made*, Laurence said, was too general; to *plant*, he observed, is as special a Word in our Tongue as *phuteuon* in the Greek. And so it is rendred in the Copies which I have seen of Mathews's and the Great Bible, *viz. which planted a Vineyard.*

— 38. *Come let us kyll hym, and let (i) us enjoye his inheritance.* It should have been, Laurence said, *Let us take possession or seisin upon his inheritance.* The Great Bible ed. 1566 rendred it, *take his inheritance to our selves.*

— xxii. 7. *He was wroth and sent forth his men of war.* Laurence would have it, *when he had sent his armies.*

— xxv. 20. *I have gayned with them fyve talents moo.* Here Laurence noted, that *epi* signifies *over* and *besides.*

— xxvi. 38. *My soule is bevy even into the death.* Here Laurence observed, that the Greek Word here rendred *bevy* is *perilupos*, which signifies *exceeding beavie* or *very beavie.*

— 42. *He went away (k) once agayn and prayed.* This Laurence said should have been rendred as it is in the Geneva Translation, *He went away the second time.*

— xxviii. 14. *We wyll — save you harmeles.* It should, Laurence said, have been translated, *save you careles.*

Mark i. 24. — be cryed sayyng; (l) Alas: legont ea, that is, said Laurence, *saying; Let be, or Let us alone.*

— 45. *He — began to tell many thinges; cerxato kecruffein polla; he began openlie to declare or preache.* This, Laurence added, was not consider'd in the Geneva Bible.

— x. 19. *Thou shalt not commit adulterie, thou shalt not kyll, thou shalt not steale.* Laurence said, it ought to have been thus translated, *Do not commit adulterie, doe not kill, do not steale.* The self-same Error is, he said, in *Luke xviii. 20.* and that in both these Places the Bible printed at Geneva hath the same Fault. But in the Copies that I have of Mathews's and the Great Bible, *Mark x. 19.* is read thus, *Breake not matrimonic, kyll not, steale not;* and *Luke xviii. 20.* *Thou shalt not commit advourtie, &c.*

Q

Mark

(a) Strype's Life of Archbishop Parker, p. 208.

(c) Disquisit. critica de variis Biblio editi, p. 187, 188.

(e) Life of Archbishop Parker,

(g) Polle money, Gr. Bib.

(k) once more.

(b) De claris interpretibus, &c. Lib. II. §. 74.

(d) Edit. 1572, 1574, 8vo.

(f) Troubles of Frankfurt, p. 166,

(i) Great Bible, 25 35;

(h) cast in thine angel, Gr. Bib.

(l) let be.

Mark xii. 15. *But he feynge their hypocryse, seide unto them; that is, said Laurence, knowing their hypocryse. And so it is in the Great Bible, which renders this Place, he understood their (a) dissimulation.*

Luke i. 3, 4. *I determyned also (assone as I had searched out diligently all thinges from the begynning) that then I woulde wryte unto thee. This, Laurence says, should have been translated thus: It seemed good to me, having perfect understandinge of all thinges from the beginning, to write to thee in order.*

— vi. 44. — *nor of bushes gather they grapes, ek betou, that is, of a bramble.*

As to Words, &c. omitted in this Translation, Laurence gave the following Instances.

Matthew xv. 16. *Are ye also [yet] without understanding?* Here, Laurence observed, *akmcen* is omitted; and that it should have been translated, *are ye also yet without understanding?* And so it is in the Great Bible 1539: but Mathews's Edition omits also.

— xxii. 13. *Bynde him hand and foot and cast him into utter darknes.* Here, Laurence observed, *take him up* is omitted. But both Mathews's and the Great Bible have it, *take and bynd him, &c.*

— xxvi. 13. *Preached in the world.* Here, Laurence said, is the word *all* or *whole* omitted. But Tyndal's Translation runs thus: *shal be preached thorowe out all the worlde* — *in all the world*, Great Bible 1539.

Mark xv. 3. The words *but he answered nothing* are omitted both here and in the Geneva Bible.

Luke viii. 23. *There came down a storm; the word *anemou*, wind, is omitted. But both Mathews's and the Great Bible render it, there arose a storm of wind.*

— x. 23. Are omitted these words, *and he turnynge to his Disciples, saide.* But Mathews's and the Great Bible have it, *and he turned to his Disciples and said secretly.*

— xxii. 12. *He shal shewe you an upper chambre.* Here, Laurence says, is the word *great* omitted. But the Translation of Mathews's and the Great Bible is, *he shall shew you a great parlour paved.*

— xxiv. 27. *He interpreted unto them in all Scriptures which wer written of him.* Here are omitted the words *those things.*

As to the Words superfluous in this Translation, Laurence gave the two following Instances.

Mark xiii. 16. *Let hym that is in the felde not turne backe agayn unto the thynges which he left behynde hym.* Here the *thynges*, Laurence said, are words superfluous, *ta opiso* signifieth no more than *back*, and is so rendred John vi. 66.

Luke xii. 24. *Howe muche are ye better then fettered fowles?* Here *fettered* is superfluous. Mathews's Edition runs thus, *How much are ye better then the fowles?*

Of the Sentences changed and Errors in Doctrine, Laurence gave the two following Proofs.

Luke ix. 45. *It was bid from them that they understode it not.* The manner of Expression, Laurence said, intimates as if it was bid from them of purpose, to the End that they should not understand it. He would therefore have the words translated, *that they should not understand it.*

Colossians ii. 13. *And ye being deade to synne, and to the uncircumcision of your fleshe hath he quyckened with him.* This Translation, Laurence observed, hath Error in Doctrine: for it is not true, that he quickened us being dead to Sin; but being dead in Sin. This Fault, he said, is amended in the Geneva Bible, where this Place is translated thus: *and you which were dead in sins.* In Mathews's Bible they are rendred, *and ye whiche were dead in sin thorowe the uncircumcision of your fleshe.* In the Great Bible thus: *And ye when ye were dead thorowe synne and thorowe the uncircumcision of your fleshe.*

This may serve to shew what sort of Faults were found with this Translation, of which, however, one may, I think, venture to say, there never was one more entirely English. As to the typographical Errors, they have been accounted for before, by its having so many Editions abroad, printed by Foreigners who understood not a Word of English. But to return:

It was before just hinted, that the Bible, translated into English by some Refugees who fled to Geneva in the late Reign was finished in 1560, and there printed in Quarto by Rowland Harle. This Edition I have never seen, but it seems, some way or other it was so ordered, that it was not presently reprinted here in England. By what the Author of the Discourse of the Troubles of Frankfort, which was printed 1575, (b) says, one would imagine, that it was not again printed before that Discourse was written. 'If, says he, that Bible be such as no enemy of God could justly find fault with, then may men marvell, that such a worke, being so profitable, should finde so small favour as not to be printed againe.' But why this Complaint should be made when this Bible was printed again 1570, I can't see, unless this Discourse was written before that Year. However this be, the former Impression being sold off, the Proprietors of it (who were English Refugees at Geneva, among whom was one John Bodleigh) had it carefully reviewed and corrected in order for another Edition. This Review they had finished about the beginning of March 1565, when Bodleigh applied himself to Mr. Secretary Cecyl for the Queen's Privilege for the new printing of this Bible. This Mr. Strype calls the renewing of his Privilege with longer term of Years than was at first granted to Bodleigh and his Associates; which seems to intimate, that the former was printed with the Royal License or Privilege. Or perhaps the Queen might grant her Letters to prohibit any other of Her Subjects printing or selling this Bible for such a Term of Years. Be that as it will, the Secretary, it seems, referred Bodleigh to the Archbishop of Canterbury and the Bishop of London, being unwilling to give any Encouragement to this new Edition without their Advice, because of their intending themselves speedily to publish an English Translation of their own providing. Upon this, the Archbishop wrote to the Secretary, That 'He and the Bishop of London thought so (c) well of the first Impression of this Bible, and the Review of those who had since travelled therein, that they wish'd it would please Him to be a means, that Twelve Years longer Term might be by special Privilege granted to Bodleigh, in consideration of the charges sustained by Him and his Associates in the first Impression and the Review since: that tho' another special Bible for the Churches was intended by them to be set forth as convenient time and leisure should hereafter permit, yet it should nothing hinder, but rather do much good to have diversitie of Translations and Readings: And that if the License hereafter to be made went simply forth without any Proviso of their oversight, they would take

(a) dissimulation, *Mat.* and Tyndal and Great Bible 1539.

(b) P. 164.

(c) Life of Archbishop Parker, p. 207. Had Dr. Dupin known this, he would not, perhaps, have said, that the Episcopal Party did what in them lay to have this Translation suppressed. *Histo. of the Canon*, Vol. I. p. 221.

' take such order with the party in writing, that no Impression should pass but by their Direction, Consent and Advice.' How long after this it was before this Bible was reprinted, I can't say. Mr. *Strype* names an Edition of 1576, and a learned Friend of mine one of 1570, and 1575. The first I have seen printed is in a large 4to, (a) 1576, of which I shall hereafter give an Account.

Archbishop *Parker*, as was just now intimated, designing a new (b) Translation or Edition of the Bible into English for the Use of the Churches, resolved on the same Method for accomplishing it which some Years before his most Reverend Predecessor Archbishop *Cranmer* had attempted on the same Occasion: He divided the whole Bible into several Parts, which He distributed to divers of his learned Fellow Bishops, and to some other learned Men of his Acquaintance.

The Reason given by the (c) Archbishop for this Proceeding of his were, that (b) the 'Copies of the former Translation were so wasted that very many Churches wanted Bibles, and that they were very faultily printed. This, he said, gave occasion to some well disposed Men to review it, to add some more light in the Translation and order of the Text, and to print it more correctly: in doing which, he added, they had followed the former Translation more than any other, and varied as little as possible from it, unless where they observed it was not so agreeable to the Original Text.'

The learned Men employed by the Archbishop in doing this were these that follow, who had the several Tasks allotted to them annexed to their Names.

Dr. <i>William Alley</i> Bishop of <i>Exeter</i>	— — —	The Pentateuch.
Dr. <i>Richard Davis</i> Bishop of <i>St. David's</i>	— — —	<i>Joshua.</i>
		<i>Judges.</i>
		<i>Ruth.</i>
Dr. <i>Edwin Sandys</i> Bishop of <i>Worcester</i>	— — —	1. 2. Book of <i>Samuel.</i>
		1. 2. Book of <i>Kings.</i>
		1. 2. Book of <i>Chronicles.</i>
Dr. <i>Andrew Peerson</i> Prebendary of <i>Canterbury</i>	— — —	<i>Ezra.</i>
		<i>Nehemiah.</i>
		<i>Esther.</i>
		<i>Job.</i>
<i>Thomas Becon</i> Prebendary of <i>Canterbury</i>	— — —	The Book of <i>Psalms.</i>
A. P. C. — — — — —	— — —	The Book of <i>Proverbs.</i>
Dr. <i>Andrew Perne</i> Dean of <i>Ely</i>	— — —	The Book of <i>Ecclesiastes.</i>
		The Ballet of Ballets of <i>Solomon.</i>
Dr. <i>Robert Horne</i> Bishop of <i>Winchester</i>	— — —	<i>Ezay.</i>
		<i>Jeremiah,</i> and
		<i>Lamentations.</i>
<i>Thomas Cole</i> of <i>Lincolnshire</i> , one of the <i>Geneva</i> Tran.	— — —	<i>Ezekiel.</i>
		<i>Daniel.</i>
Dr. <i>Edmund Grindal</i> Bishop of <i>London</i>	— — —	All the Lesser Prophets.
Dr. <i>John Parkhurst</i> Bishop of <i>Norwich</i>	— — —	<i>Apechrypha.</i>
Dr. <i>Richard Cox</i> Bishop of <i>Ely</i>	— — —	The Four Gospels.
		The Acts of the Apostles.
Dr. <i>Edmund Guest</i> Bishop of <i>Rochester</i>	— — —	The Epistle to the <i>Romans.</i>
Dr. <i>Gabriel Goodman</i> Dean of <i>Westminster</i>	— — —	1. Epistle to the <i>Corinthians.</i>

These are supposed to have been some of those learned Men to whom the Archbishop assigned these several Parts of the Bible to be translated from the Capitals printed at the end of these Portions which are guessed to be the initial Letters of the Translators Names and Titles. But as there are none of these printed after the remaining Epistles, &c. of the New Testament, we cannot so much as guess who had them allotted to them for their Parts. Of these which are named the majority were Bishops, from whence this Translation came to be called, *The Bishops Bible*. As for the Archbishop, His Province was not so much to translate, as to order, direct, overlook, examine and finish all.

Besides those abovementioned the Archbishop likewise employed *Laurence*, a Man famous at that time for his critical Knowledge in the Greek Language. Him with other Criticks the Archbishop directed to peruse the Old Translation, and diligently to compare it with the Original Text. Accordingly *Laurence* drew up some Notes of Errors in the Translation of the New Testament, as has been already shewn.

The late Popish *Hudibras* ridicules this excellent Design of the Archbishop to revise the former Translation of the Bible and print it anew, with feigning, that His Grace put it into the Queen's Head to have another Version made, and that for that purpose Her Majesty called a Convocation, to whom the Archbishop is represented as making a very whimsical Speech, and in particular recommending to them,

————— to adapt a New Translation
To this New Faith they taught the Nation.

But all this is a Lie of this Buffoon's own inventing, in order to make the English Reformation as ridiculous as his little Wit and ill Manners could make it. It seems his Party, having done their utmost to argue and force
Prote-

(a) P. 57. (c) Preface to the Bible.
(b) Elsewhere his Grace gives the following Account of the making this Translation: 'Cumque sacrarum Bibliorum Anglicana editio quae in singulis Ecclesiis ex statuto collocanda fuit jam prope deleta defecisset; novis typis magnitudine usitata, aut paulo grandiori, natus curavit. Sed pristinam illam Anglicam versionem prius totam pio judicio examinavit, adhibitis sibi literatis suis Capellanis, quorum semper optimum delectum ex Academiis ad se sumpsit; nec non fratrum suorum Episcoporum aliorum doctorum hominum adjumento, quibuscum cupide atque studiose egit, ut hunc tam divinum laborem secum communicarent.' *De Antiquitat. Eccl. Britan.*

Protestants out of their Religion, and not being able to gain their End, they are now for making Use of the Devils Tools, and trying if they can't by Jestts and Ridicule laugh them out of it. By what has been just now said, it appears, that this Matter never came before the Convocation, but was by the Archbishop committed to the Care of such of the Bishops and of the Univerfity and His Grace's own Family, as He thought best qualified to be employed in this excellent and useful Work. But this great and learned Prelate had so baffled and exposed, by his searching the Antiquities of the *British Church*, the weak and vain Pretences of the feigned Catholicks to Antiquity, that it's no wonder that even at this Day His Grace is the Butt at which they shoot their poison'd Arrows, even the most bitter Words.

The same profligate Writer remarks of these Translators, that they were so much afraid of being *ruled*, that in *St. Mat. ii. 6.* they falsly turned the word *rule* into *feed*. Whereas any one who durst believe his own Eyes, may there see it is translated as it was in the Great Bible, only with the Change of *the Captain* into *a Captain*, *out of thee shall there come a captaine that shall governe my people Israel*. He adds, that in the Bible 1599, *St. John i. 12.* is corruptly put *Prerogative* instead of *Power*. But this likewise is a Lie. In the Great Bible, the Bishop's Bible, and the *Geneva Translation*, 8vo. 1599, is it, *gave he Power*. Another of his Censures of this Translation or Revision is, that it has *Instructions* and *Ordinances* instead of *Traditions*. But any one who pleases may soon be convinced of the staring Falshood of this, by looking on *St. Mat. xv. 2, 3.* where he'll find the word *Tradition*. So it is in other Places, as *1 Pet. i. 18.* *which ye received by the Tradition of your fathers*. But indeed *2 Thess. ii. 15.* and *iii. 6.* is it rendred *Ordinances* and *Institution*. The Great Bible uses the same Words, and the *Geneva Instructions*. I'll only mention one more of this Scorner's Reflections on this Translation, *viz.* that 'in that Text of the Prophet *Malachi ii. 7.* Queen *Elizabeth's* Bibles falsly turn the word 'shall into *should*, and King *James's* still retains the Corruption: suggesting by it, that *the Priests Lips* should 'keep Knowledge and teach the Law, but do not.' Whereas any one who can read may see, that in this Translation it is, *The Priestes lippes shall keepe knowledge, and they shall seeke the lawe at his mouth*. But to return:

The Archbishop met with better Success in this his excellent Undertaking than his Predecessor *Cranmer* had done. For with so much Chearfulness and Readiness did the several Bishops and others, to whom his Grace sent the several Parcels of the Bible to review and his Instructions, concur with him in this his good Design, that some Time before the Year 1568 it was all finished and ready for the Press: So that in this Year it was printed and published in a very elegant and pompous manner in a large Folio, and on Royal Paper, and a most beautiful *English Letter*, and embellished with several Cuts of the most remarkable things in the Old and New Testament and Apochrypha, and Maps finely cut in Wood, and other Draughts engraven on Copper. The Title Page is as follows:

(a) Within in a Border is the Title printed thus, *The Holy Bible*. At the Top of the Border is the Picture of Queen *Elizabeth*, engraved on Copper, sitting in a Royal Pavillion. On each Side of her are the Emblems of Religion and Charity sitting. At the Bottom is printed within an oblong Border, supported by the Supporters of the Queen's Arms, the Lion and the Dragon, with this Motto, *Non me pudet Evangelij Christi, Virtus enim est, &c. Ro. i.* Then follows on another Leaf:

1. The summe of the whole Scripture of the bookes of the Old and New Testament.
2. A Table setting out to the eye the genealogy of *Adam*: so passing by the Patriarchs, Judges, Kings, Prophets and Priests, and the Fathers of their time, continuing in a lineal dissent to Christe our Saviour. The running Title of this is, *Christ's Line*, and it takes up five Leaves and a half. In the initial Letter T are the Archbishop's paternal Arms, empaled with those of *Christ-Church Canterbury*, with the initial Letters of his Name M. P. on each Side, and the Date of the Year 1568 at the Bottom, and underneath a Cypher. Thro' the Stem of the T is run the Crozier Staff, the Head of which appears above in the Place of the Crest, and round the Arms within a double Circle is the Archbishop's Motto, *MVNDVS TRANSIT ET CONCVPISCENTIA EIVS*.
3. A Table of the books of the *Old Testament*. ¶ The whole Scripture of the Bible is divided into two Testaments, the olde testamente and the newe, which booke is of diuers natures, some legall, some historicall, some sapientiall, and some propheticall: The olde teacheth by figures and ceremonies, the lawe was geven terribly in lightnyng and thundryng, to induce the people to obseruance thereof by feare. The newe Testament came in more gloriously with the gentle name of the Gospel and good tydings, to induce men to obserue it by love.
4. Proper Lessons to be read for the first Lessons both at Morning and Evening Praier on the Sundays throughout the Year, and for some also the second Lessons.
5. Lessons proper for Holidays.
6. Proper Psalms for certayne dayes.
7. The order how the rest of holy Scripture, beside the Psalter, is appointed to be read.
8. A brief declaration when every term begins and ends.
9. An Almanack for xxix Years, beginning 1561.
10. To find *Easter* for ever.
11. What days to be obserued for Holidays, and none other.
12. A Table of the Order of the Psalms to be said at Morning and Evening Praier.
13. The Kalender. In the inner margin of it are notes of the Sun's rising and setting. At the bottom of *January* is *An Admonition to the Reader*, as follows:

'Where in this Kalender be appoynted almost to all the dayes of euery moneth names of Saintes (as they call them) this we have done, gentle reader, not for that we accompte them all for Saintes, of whom we repute some not good, or yet for that eyther, howe holy soever they be, we iudge any divine worship or honour to be

(a) The Bible of this Edition which I saw is now the Property of *W. Rigden* of *Canterbury*, and once belinged to *Robert Boys* of *Islington*, Clerk of the *Auere* of the Queen's Stables 1558, and Son of *Thomas Boys* the third Son of *John Boys*, Esq; of *Fredfelds* in the Parish of *Nevington* in *Kent*. A Copy of it is likewise in the Publick Library at *Cambridge*.

be referred to them; but rather that they should be as notes and markes of some certayne matters, whose appoynted tymes to knowe as it maye do much good: so to be ignoraunt of the same may do to men much hurt. And this is the reason of this fact and purpose. Farewell.

14. A Preface into the Byble folowyng, made by the Archbishop, and printed in the *Roman* Letter. In the initial Letter of it O is the Archbishop's paternal Coat of Arms, with his Motto round them, and the first Letters of his Name M. P. on each Side. The Crosier Staff goes through the Arms, and the Top of it appears instead of a Crest. In this Preface the Archbishop observes from these Words of our Lord; (a) 'Search yee the Scriptures, for in them ye think to have eternal life, and those they bee which bear witness of me, that as to al belongeth it to be called unto eternal Life, therefore to every man, woman or child is this spoken proportionally to their Degrees and Ages: for that His will is that al men should be saved: that the grois Jews used to read the Scriptures, and were not of Christ rebuked or disproved, either for their searching, or for the opinion they had therein to find eternal life, how superstitiously or superficially soever some of them used to expend the Scriptures. How much more unadvisedly do such as boast themselves to be either Christ's Vicars, or be of his Garde to loth christen men from reading by their covert slanderous reproaches of the Scriptures, or in their authoritie by Law or Statute to contract this Liberty of studying the word of eternal Salvation? Antichrist therefore, His Grace said, he must be that under whatsoever colour would give contrary Precept or Counsil to that which Christ did give unto us. The Archbishop next proceeds to an earnest exhortation to the Reader to search the Holy Scripture as God biddeth him wherein he may find his Salvation, and not to let the covert suspicious insinuations of the Adversaries drive him from this search, either for the Obscurity which they say is in them, or for the inscrutable hidden Mysteries they talk to be comprized in them, or for the strangeness and homeliness of the phrases they would charge God's Book with: But only to search it with an humble spirit, to ask in continual prayer, to seek with purity of life, to knock with perpetual perseverance, and cry to that good Spirit of Christ the Comforter. His Grace next observes what Care God hath had to prescribe these Books unto us, and to maintain and defend them against the Malignity of the Devil and his Ministers, who alway went about to destroy them: since they could never be put out of the way neither by the spite of any Tyrant, nor the hatred of either any Porphyrian Philosopher or Rhetorician, neither by the envy of the Romanists and such Hypocrites, who from time to time did ever bark against them, some of them not in open sort of Condemnation, but more evaningly under subtil Pretences, for that, as they say, they are so hard to understand, and especially for that they affirm it to be a perilous matter to translate the Text of the Holy Scripture, and therefore it cannot be wel translated. By which means they labour al they can to slander the Translators, to find fault in some words of the Translation, but themselves wil never set pen to the Book to set out any Translation. They can, His Grace said, in their (b) Constitutions provincial, under pain of excommunication, inhibite al other men to translate them without the Ordinaries of the provincial Councils agree therunto, but they wil be wel ware never to agree or give counsil to set them out. Being in this their judgment far unlike the old Fathers in the primitive Church, who have exhorted indifferently al persons, as wel Men as Women, to exercise themselves in the Scriptures, which, by *S. Hierome's* Authority, be the Scriptures of the People. Yea, they be far unlike their old Forefathers that have ruled in this Realm, who in their Times and in divers Ages did their diligence to translate whole books of the Scriptures to the erudition of the Laity, as yet at this day be to be seen divers books translated into the vulgar Tongue, some by Kings of the Realm, some by Bishops, some by Abbots, some by other devout godly Fathers; tho' for the age of the speech and strangeness of the character of many of them, almost worn out of knowledge. In which Books may be seen evidently how it was used among the Saxons to have in their Churches read the Four Gospels, so distributed and picked out of the Body of the Evangelists Books, that to every Sunday and Festival Day in the Year they were sorted out to the common Ministers of the Church in their Common Prayers to be read to their people. The Archbishop next shews what is done in the Translation, and for what reasons it was undertaken, as I have shewn before. He then reflects on Cardinal *Hofius* for altering the Text of the Holy Scripture to favour the Popish Doctrines of Satisfaction and Praying to Saints, and asks, What manner of Translation may men look for at their hands, if they should translate the Scriptures, to the comfort of God's Elect, which they never did, nor be not like to purpose it, but rather studious onely to seek Quarels in other mens well-doings, to pick faults where none are, and where any are escaped through humane negligence, there to cry out with their Tragical Exclamations, but in no wise to amend by the Spirit of Charity and Lenity that which might be more aptly set. His Grace next adviseth the Reader not to be offended with the diversitie of Translators, nor with the ambiguity of Translations. Since of congruence, no Offence can justly be taken for this new labour, nothing prejudicing any other Man's Judgment by this doing; nor yet hereby professing this to be so absolute a Translation as that hereafter might follow no other that might see that which as yet was not understood. In this point, the Archbishop added, it is convenient to consider the Judgment of *John [Fisher]* once Bishop of *Rochester* was in, who thus wrote: (c) 'It is not unknown, but that many things have been more diligently discussed, and more clearly understood by the Wits of these latter dayes, as wel concerning the Gospels, as other Scriptures, than in old Time they were. The cause whereof is, for that to the old men the Ice was not broken, or for that their Age was not sufficient exquisitely to expend the whole main Sea of the Scriptures, or else for that in this large Field of the Scriptures a Man may gather some Ears untouched after the Harvest-men, how diligent soever they were. For there be yet in the Gospels very many dark places, which without all doubt to posterity shall be made much more open. For why should we despair herein, seeing the Gospel was delivered to this intent, that it might be utterly understood by us, yea to the very inch. Wherefore, forasmuch as Christ sheweth no less Love to his Church now than hitherto he has done, the authoritie whereof is as yet no whit diminished; and forasmuch as that Holy Spirit, the perpetual Keeper and Guardian of the same Church, whose Gifts and Graces do flow as continually, and as abundantly as from the beginning; who can doubt but that such Things as remain yet unknown in

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(a) *John* v.(b) *Tho. Arundel* in Concilio apud Oxon. An. 1407. Art. 7.(c) *Articulo*. xvii. contra Lutherum.

‘ the Gospel shal be hereafter made open to the latter Wits of our Posterity to their cleat Understanding?’

The good Archbishop concludes this his Preface with exhorting the Readers ‘ oft to call upon the Holy Spirit of GOD, our Heavenly Father, by the Mediation of our Lord and Saviour, with the Words of the (a) ostonary Psalm of *David*, who did so importunately crave of GOD to have the understanding of His Laws and Testament; and humbly on their Knees to pray to Almighty GOD with that wise King *Solomon*, in his very Words, *Sapient. ix.*’

15. Next to this Preface follows A Prologue or Preface, in the *English Letter*, made by *Thomas Cranmer* late Archbishop of *Canterbury*. In the capital or initial Letter C are included his Arms impaled wth those of the See of *Canterbury*, and on the right hand of them in the back of the Letter is placed the first Letter of the Archbishop’s Name T.

16. A description of the Yeeres from the Creation of the World until this present Yere 1568, drawn for the most part out of the holy Scripture, with declaration of certayne places wherinne is certayne diffrence of the Yeres.. In the inner margin are notes of the Archbishop’s.

17. The order of the Books of the Old and Newe Testament. Then follows the firste booke of *Moses*, &c. divided into Verses, as the *Geneva Translation*, with Contents before each Chapter, and in the Margin Notes and Scripture-references. Under the Contents of the first Chapter is a large wooden Cut representing the History of the Creation. The same Method is observed in almost all the following Books. After the second Chapter is placed a little Map of the Kingdom of *Eden* cut in Wood. At the 8th Verse of the 46th Chapter is a Hand pointing in the Margin, and from thence to the end of verse 27 (b) inverted Commas, as is done in several other places. Next the 27th Chapter of *Exodus* follows a large Representation of the *Jews* Tabernacle, Sacrifices, &c. and the manner of their pitching their Tents round about it. After Verse 10. of the xviiiith Chapter of *Leviticus* are two Tables thus entituled, i. *Degrees of kinrede which let Matrimonie as it is set forth in the xviii of Leviticus.* ii. *Degrees of affinitie or alliance which let Matrimonie as it is set forth, &c.*

After *Deuteronomy* follows, on a spare Leaf,

The second Part of the Byble, conteyning these bookes,

The book of *Joshua*, &c. The booke of *Job*.

Underneath the Names of the Books is a Copper Cut of the Earl of *Leycester* of half length in Armour, holding a Truncheon in his left Hand. Underneath the Picture is his Motto, DROIT ET LOYAL, and on

the right Side of it is a Tablet with ¹²³ 456 on it. Facing Chap. xx. and xxi. of the Book of *Joshua* is a small ⁷⁸⁹

Map of the Division of the Lande of Canaan to the Children of Israel, that is to wyt by *Moses* unto two tribes and an halfe, &c. The Running-title of *1 Samuel*, &c. is *1 Kinges* on one Page, and on the Page over against it *1 Samuel*, &c.

After *Job* follows,

The third Part of the Byble, contayning these bookes,

The Psalter, &c. *Malachi*.

Under these Names of the Books contained in this Part is a wooden Cut representing *David* playing upon his Harp; and on the other Side of the Leaf is *A Prologue of St. Basil the great upon the Psalms*, in the initial Letter of which D are Secretary *Cecil*’s Arms, and at the beginning of the first Psalm on the next Leaf in the Place of the initial Letter is his Picture engraven on a Copper Plate in his Gown and Furs, and holding in his left Hand an *Hebrew Psalter* open, and having his right Hand upon the Letter B standing before him. On the Chapters of the Pillars betwixt which he stands is his Motto, COR VNVM, VIA VNA. At the End of the Psalter is a Table entituled, *Numerus secundum Hebraeos*, or how the Psalms are numbred according to the *Hebrews*

After the Prophecy of *Malachias* follows on a spare Leaf,

The Volume of the bookes called *Apochrypha*, contayning these bookes following,

The thirde booke of *Esdra*, &c.

Underneath these Names is a Cut in Wood representing the Building of some Fortres.

At the End of this Volume is *A description of the holy Lande*, containinge the places mentioned in the four Evangelists, with other places about the Sea Coastes: wherein may be seen the waies and iournies of *Christe* and his Apostles in *Judea*, *Samaria*, and *Galilee*, for into these three parts this land is divided. Under the Map are the places specified in it, with their Situation, by the observation of the degrees concerning their length and breadth.

On the next Leaf is the Frontispiece of the New Testament. Within a Border cut in Wood is the Title of it thus:

¶ The
NEWE TESTAMENT
of our Saviour
Jesus Christe.

On the Top of this Border are the Queen’s Arms, with those of *Ireland* in a distinct Shield on the right, and her Crest quartered in another Shield on the left. On each Side are the Emblems of Religion and Charity, and at the Bottom in an oblong Tablet supported by the Supporters of the Queen’s Arms, a Lyon and a Dragon, are printed these Words of the Apostle in English; *I am not ashamed of the Gospel of Christe, because it is the power of GOD unto salvation to al that believe, Ro. i.*

On the other Side of the Leaf is *A Preface into the Newe Testament*, written by the Archbishop, whose Arms are placed in the initial Letter T as before the genealogical Table before-mentioned, No. 2. Here the Arch-

(a) *Psal. cxix,*

(b) These were intended to distinguish those Parts which were not to be read in Churches.

Archbishop observes, that 'in this booke of the Newe Testament is discoursed the whole misterie of our sal-
'vation and redemption, purchaséd by our Saviour Christe, here is his holy conception described, his nativitie,
'his circumcision, his whole Life and conversation, his godly doctrine, his divine miracles, his death, his resur-
'rection, his ascension, his sending of the Holy Spirit, his session in our flethe on the right hand of his Fa-
'ther, making continual intercession to him for us. In this booke is containéd the fourme and order of his
'last judgment after the géneral resurrection of our bodies. These, saith his Grace, be the misteries of our
'faith, these be the groundes of our salvation, these be thus written that we should believe them, and by our
'belief should enjoy life everlasting.'

The Archbishop concludes this Preface with once again admonishing the Reader 'charitably to examine this
'translation of the newe Testament following; and not to be offended with diversitie of interpretation, tho' he
'find it not to agree with his wont text, or yet to disagree from the common translation: and exhorting the
'good English reader not to be offended at seeing the holy scriptures in his own language as a matter newly
'leene; seeing that our own countryman, that venerable Priest Bede, many years agoe did translate St. John's
'Gospel into the Vulgar tongue to the profite of the Church, saith Cutbert and Durham's story, who reporteth
'Bede's own saying, *I would not that my disciples should reade any lye, or spende their labour after my departure without
'fruit.* Whiche thinge also the auncient lye of Bede doth testifie of him; *In these dayes of his sicknesse he did
'translate the gospel of St. John into the Englishe tongue, saying with the Apostle; I am detter to the learned and un-
'learned, I am made all to all.* The rather he so did, saith William Malmesberi, *Because this gospell, by the difficultie
'that is in it, doth so much exercise the wittes of the readers, therefore he did interpret it into the English tongue, and so
'did condescende to them whiche were not skilful in the Latin tongue.'*

After this Preface follows *The Gospel by St. Matthewe*, to which, as to the other three Gospels, is prefixed a
Head-piece cut in Wood, wherein is represented St. Matthew sitting with a Book before him supported by an
Angel, &c. So the Gospels by St. Mark, St. Luke, and St. John, and the Acts of the Apostles, have Head-
pieces before them, in which are represented their severall Authors.

Before St. Paul's Epistles is *A Cart Cosmographie*, cut in Wood, of the peregrination or journey of St. Paul, with
the distance of the myles; and underneath *The order of tymes*.

At the Beginning of the Epistles to the Romans and Titus is a Head-piece, wherein is represented St. Paul
sitting with a Letter in his Hand as if he was giving it to the Person that stands before him.

In the Book of the Revelation are Figures, cut in Wood, of the most remarkable things in that Book,
twenty in Number.

After this Book is printed FINIS, and then *A Table to finde the Epistles and Gospels read in the Church of
England on Sundays, and another of Epistles, &c. which are used to be read on divers Saints days in the yere.*
After which is added,

Imprinted at London in Powles Church-yarde, by Richarde Jugge, Printer to the Queene's Majestie.

Cum privilegio Regie Majestatis.

Underneath is the following Symbol cut in Wood. Within an Oval is a Pelican standing in her Nest, with
her young ones at her Breast drinking her Blood, which she lets out with her Bill. Round her, within two oval
Lines, PRO LEGE, REGE ET GREGE. Within two other oval Lines without these, LOVE KEPYTH
THE LAWE, OBEYETH THE KYNG, AND IS GOOD TO THE COMMEN-WEALTH. On
the right Hand is the Emblem of PRVDENCE, and on the left that of IUSTICE. Underneath these two
Latin Verses :

*Matris ut hac proprio stirps est satiata cruore
Pascis item proprio, Christe, cruore tuos.*

In this Bible the severall Additions from the Vulgar Latin, inserted in the Great Bible in a small Letter, are
all omitted; particularly the three Verses which were added to Psalm xiv. and printed in a smaller Letter. Verse
7. of 1 John v. which was before distinguished by its being printed in a different Letter, is here printed with-
out any distinction. The Chapters, as I intimated before, are divided into Verses, as in our present Bibles, and
the initial Letters of the severall Translators or Reviewers Names and Titles, printed at the End of the Portions
they reviled so far as 1 Corinthians. In the Margin are short Notes and Scripture-references. For a Specimen
of this Translation :

1 Sam. vi. 4.	} is rendred {	five golden emerods.
Acts viii. 27.		an eunuch.
1 Tim. iv. 14.		by the auctority of eldership.
1 Peter ii. 13.		as having the pre-eminence.

In the Great Bible aforementioned Acts xxvii. 14. is translated thus: *But anone after there arose against their
purpose a flawe of wynde oute of the Northe-easte.* This is here altered thus: *But not long after there arose
out of the North-east, which is called Euroclydon.* So the Great Bible had translated 2 Tim. iii. 16. *All Scripture,
geven by inspiration of GOD, is profitable;* which in this Revision is thus changed: *All Scripture is given by
inspiration of GOD and is profitable.* And yet the Archbishop himself, in his Preface to the Old Testament,
thus englishes it: *All the whole Scripture inspired from GOD above is profitable to teach.* What is ob-
jected to this Translation is, that (a) 'it is not so exact as it should be, since in the Old Testament it does
'not always strictly follow the Hebrew Verity, and in some Places is on purpose accommodated to the Greek;
'and on that Account is disfigured with diverse Errors.' But to any one who peruses it with Care,
will this Censure appear to be not very well grounded. For instance, Exod. vi. 1. is here thus rendred:
*Now thou shalt see what I will do unto Pharao: for in a mighty hand shall be let them go, and in a mighty hand
shall be drive them out of his land.* In the Hebrew what is here translated in a mighty hand is the very same
in both Places. Accordingly Ainsworth renders it by a strong hand. But now the LXX in the first place tran-
late

(a) Arnold Bostius, Kemp.

late the Words in a strong hand, and in the second, in a lofty arm. In this perhaps these Translators may be thought to follow the LXX too closely, in that they translate the Words in a strong hand, and not by or with, which is better English. So again in Exodus xv. 1. in the Hebrew it is, *the horse and his rider hath be thrown into the sea.* So it is in the LXX. But these Translators render it, *overthrown in the sea,* as if they here followed the Great Bible, where it is so translated. But I don't intend here to criticise on this Translation any further, than to shew the Nature of it in general. Only I would observe, that it seems to have fared somewhat the worse thro' the intemperate Zeal of the Sticklers for the Geneva Translation, and Broughton's Ambition of being employed in making a new one.

The next Year, 1569, was published a (a) second Edition of this Bible, in a thick 4to, by Richard Jugge, the Queen's Printer, in a small black Letter in two Columns, and the Number of the Verses intermixed. On the upper Part of the Title Page is engraved the Picture of Queen Elizabeth sitting on a Throne, with the Emblems of Justice on one Side and Mercy on the other, holding her Crown on her Head. A little lower are the Emblems of Fortitude and Prudence reaching out their Hands to uphold her Throne; between whom is an oblong Blank, in which is printed *The holi bible.* At the bottom is represented a (b) Minister bare-headed, and habited in a sort of Chimere, preaching to a small Audience of Men and Women, sitting for the most part on Benches with their Bonnets on, and Bibles in their Laps. On the right Hand of the Pulpit, just under it, sits one by himself, in his Gown and Furs, and holding his Bible in his Hand on his left Knee, and underneath all, GOD SAVE THE QUEEN.

After this Title Page follows an Almanack and Morning and Evening Prayer. Next a Preface, the same with that before the Edition 1568, and an Analysys of the Bible. Over the first Chapter of Genesis is a Head-piece, in which is represented the Creation of the World. The initial Letter of this Chapter is set within Archbishop Parker's Arms, impaled with those of the See of Canterbury. In Chap. II. where Paradise is described, is a Cut of it with this Title, *This Figure is spoken of in the tenth Verse of this Chapter before, and represents the Situation of God's garden,* with an Encomium and Explanation of it underneath. In Leviticus, at Chap. xviii. are placed two Tables, the one intitled, *Degrees of kinred which set Matrimony as it is set forth Levit. xviii.* the other, *Degrees of Affinity or aliaunce which let Matrimony as it is set forth Levit. xviii.* At Numb. xxxiii. is a Chart, shewing the Way that the People of Israel passed, the Space of XL Years from Egypt through the Deserts of Arabia, till they entred into the Land of Canaan, &c. Before the Book of Joshua stands the Picture of a Pelican feeding her young ones with her Blood, and on each Side Prudence and Justice, and underneath this Latin Distich, as in the Edition 1568.

*Matris ut haec proprio stirps est satiata cruore
Pascis item proprio, Christe, cruore tuos.*

In the initial Letter A are the Arms of the Earl of Leicester, with his Motto, DROIT ET LOYAL. At the End of Chap. xv. is a Map of the Division of the Land of Canaan to the Children of Israel. After the Books of Chronicles is a Piece entitled, *A very profitable declaration for the understanding of the Histories of Esdras, Nehemiah, Esther, Daniel, &c.* It stands in three Columns thus:

That which happened to the People of Israel, during these Monarchies.

The Monarchy of Babylon.

Of the Years that the Monarchs of Persia reigned, &c.

Before the Book of Psalms, which begins the Third Part of the Bible, is a Prologue of St. Basil the Great, a Sentence or two of St. Augustine's, and an Advertisement to the Reader, not to be offended though he findeth the Psalmes of this Translation following not so to sound agreeably to his Ears in his wonted Words and Phrases as he is accustomed with: After which follow general Notes concerning all the Psalmes. In the Margin are placed the distinctions of Morning and Evening Prayer. In the initial Letter B of the first Psalm are the Arms of Sir William Cecil, with his Motto, *Corunum, Via una.*

Next the Old Testament follows the Volume of the Books called *Apocrypha.* Before the first Book of *Maccabees* is a necessarie Table for the knowledge of the State of *Juda,* &c.

The Title before the New Testament is, within a Border cut in Wood,

The New Testament of our Lord and Saviour Jesus Christ, 1569.

Cum privilegio.

Next to it is, *A Description of the Holy Land,* &c. and on the other Side of the Leaf, *A Table to make plain the difficulty that is found in St. Matthew and St. Luke touching the generation of Jesus Christ,* &c. At the xxvi Chapter of St. Matthew is another Table for the better understanding of the Relations of our Saviour's Passion by the severall Evangelists. At the End of the Acts is a Map entitled, *The Cart Cosmographie of the Peregrination or Journey of St. Paul,* &c. and the Order of Times. After the End of the New Testament are Two Tables to fynde the Epistles and Gospels read in the Church of England on Sundays and Holidays. At the End of which is,

Imprinted at London in Powles Church-yard by Richard Jugg, Printer to the Queen's Majesty.

Cum privilegio Regie Majestatis.

Then follow the Psalmes in Metre, *Imprinted at London by John Day over Aldersgate.* At the End of which are added divers good Prayers. 1569.

This Translation or Revision being thus finished and printed, the Archbishop's next Care was to get it introduced into the severall Churches of the Kingdom to be used there. In the (c) Articles therefore to be required of within the Diocese of Canterbury in the ordinary Visitation of the Most Reverend Father in God Matthew,

(a) Penes John Kinner of Mergate.

(b) In the same Cut in Archbishop Parker's Antiquities, &c. It is the Archbishop himself who is represented Preaching, dressed in his Episcopal Habit, and with his square Cap on his Head. See Strype's Annals of the Reformation under Queen Elizabeth. Vol. II. p. 460.

(c) Imprinted at London by Reginald Wolfe.

English Translations of the Bible.

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by the Providence of GOD Archbishop of Canterbury, &c. in the Year of our Lord 1569, Enquiry was made of the Churchwardens, Whether they had in their Parish-Churches — the Bible in the largest Volume. The Design of this seems to have been to know what Churches were yet unprovided of the English Bible. Accordingly in the Convocation of the Province of Canterbury, which met April 3, 1571. a Canon was made, that (a) 'the Churchwardens should see, that the Holy Bible be in every Church in the largest Volume (if it might conveniently be) such as were lately imprinted at London.' It was likewise ordered, that 'every Archbishop and Bishop, every Deane and chiefe Residentiary, and every Archdeacon, should have one of these Bibles in their Cathedrals and Families.'

Accordingly the next Year 1572 was published a (b) second Edition in Folio of this Bible on the same fine Paper and Letter with the former, but with some few Alterations and Additions.

1. In the inner Margin of the Kalendar are printed in Circles the Representations of the xii Signs of the Zodiac.

2. Facing the xx. and xxi. of Joshua is a fair Map, of the Land of Canaan, with Secretary Cecil's Coat of Arms engraven on it.

3. There is an Almanack for 38 Years, Beginning 1572 and ending 1610.

4. To the first Book of Esdras or Ezra is prefixed, 'A very profitable declaration for the understanding of the Histories of Esdras, Nehemias, Esther, Daniel, and divers other places of Scripture very darke by reason of the discorde that is among Historiographers and among the expositours of the Holy Scriptures touching the successive Order of the Kynges or Monarchies of Babilon and of Persia: of the yeeres that the said Monarchies lasted from the transmigration of the Jews under Nebuchodonosor until the Monarchie of the Greeks: and of the confusion that is in the names of the Kinges of Persia.'

5. The Psalter is printed in two Columns. In that on the right Hand is printed this new Translation in the Roman Letter, with the Words that are not in the Hebrew printed in the English Letter. In the other Column is the Translation of the Great Bible in the English Letter.

6. Under the Names of the Books in this Part, printed in the Title Page before the Psalter is Secretary Cecil's Picture, as described before; and on the other Side of the Leaf his Arms in the initial Letter D.

7. In the initial Letter of the Prophecie of Jeremiab is Lord Leicester's Coat of Arms within the Garter.

8. After the Prayer of Manasses King of Judah follows, 'A necessary Table for the Knowledge of the State of Juda from the beginning of the Monarchy of the Greekis (where the Table that is set forth upon Esdras endeth) until the death and passion of Jesus Christ.'

9. Next the description of the Holy Land, at the end of the Apochrypha, is, 'A Table to make plain the difficultie that is found in St. Matthew and St. Luke, touching the generacyon of Jesus Christe the sonne of David and his right successor in the Kingdom: which description beginneth at David and no higher, because the difficultie is only in his Posteritie.'

10. Before the Epistles of St. James and St. Peter are their Pictures cut in Wood.

11. To the Book of the Revelations is prefixed a Leaf, in which are placed all together the several Figures which in the former Edition are in their proper Places in the Book.

After the two Tables of the Epistles, &c.

Imprinted at London in Powle's Church-yard, by Richard Jugge, Printer to the Queene's Majestie.

1572.

Cum privilegio Regie Majestatis.

But notwithstanding this Care of the Archbishop's to provide the several Churches, &c. with the Bible in English, and that he was backed with the Authority of the Queen, who ratified the Canons passed by the Convocation, and privileged the Impression, there were yet, it seems, many Churches, even in the Archbishop's own small Diocese of Canterbury, which were some Years after this without any Bible. Thus I find it entred in the fore-mentioned Book of Accounts of the Church-wardens of Crundal in 1585,

Paid for lack of a Bible at Canterbury

1 s. 3 d.

(c) In 1570 and 1573 was this Bible again printed in 4to by Jugge.

(c) In 1574, in was reprinted in Folio. In it was printed the somme of the whole Scripture: The division of the Bible into two Testaments; at the end of which is this Note, that such Parts and Chapters whiche be marked and noted with semi circles c at the head of the verse or tyne (c) with such other Textes may be least unread in the publick reading to the people, that thereby other chapters and places of the Scripture making more to their edification and capacite may come in their roomes, &c.

(c) In 1575, it was again printed in Qto. without the Apochrypha, and with fewer marginal References.

In 1584 and 1595, were printed other Editions of this Bible in a large Folio and the black Letter, with the following Title:

The Holy Bible: conteyning the Old Testament and the New. Authorised and appointed to be read in Churches.

All the wordes of my mouth are righteous, there is no frowardnesse nor falshoode in them.

They are all plaine to such as will understand, and right to them that find knowledge. Prov. viii. 8, 9.

Imprinted at London by the deputies of Christopher Barker, Printer to the Queene's Majestie.

Anno - - -

After the Title Page follows:

A Prologue or Preface made by Thomas Cranmer, sometime Archbishop of Carterbury, beginning thus.

The whole Scripture of the Bible is devided into two Testaments, the olde Testament and the New; which Book is of divers natures, some Legall, some Historicall, some Sapientiall, and some Propheticall. The olde teacheth by figures and ceremonies, that the Lawe was given terribly in lightning and thundring, to induce the people to the observance thereof by feare. The new Testament came in more gloriously with the gentle name of

S

the

(a) Liber disciplinae ecclesiae Anglicanae Anno 1571. tit. Aeditui ecclesiarum & alii selecti viri.

(b) Penes D. J. Gray M. D. apud Cantuariensis.

(c) Penes rever. Wm. Janset Vicar de Mardun.

the Gospel and good tidings to induce men to observe it by love. ——— After which follows an Analysis of the Old and New Testament.

An Almanacke, beginning 1580, and ending 1611.

Of the Golden Number.

The use of the Epact.

The Epact.

Kalendar.

After the second Book of Chronicles is A verie profitable declaration for the understanding of the histories of Esdras, Nehemias, Esther, Daniel, and divers other places of Scripture very darke by reason of the discord that is among Historiographers, and among the expositors of the holy Scriptures touching the successiue order of the Kings or Monarchies of Babylon and of Persia: of the yeeres that the sayde Monarchie lasted from the transmigration of the Jewes under Nabuchodonosor untill the Monarchie of the Greekes, and of the confusion that is in the names of the Kings of Persia.

The Book of Psalms is according to the Translation of the GREAT BIBLE only, that of the Bishops Translation being now quite omitted, to save Expence, I suppose, tho' when this saving Humour begun I don't find.

The Title of the New Testament is:

The Newe Testament of our Saviour Jesus Christ.

Rom. I. *I am not ashamed of the Gospell of Christ, because it is the power of GOD unto salvation to all that believe.*

Imprinted at London by the Deputies of Christopher Barker, Printer to the Queen's Majestic.

Anno 1595.

Next this Leaf is, *The description of the holy Land, containing the places mentioned in the foure Evangelistes, with other places about the sea-coastes: Wherein may be seene the wayes and iourneys of Christ and his Apostles in Judea, Samaria, and Galilee; for into these three parts this land is divided. Under which is a small Map cut in Wood.*

On the other side of the Leaf is, *A Table to make plaine the difficultie that is found in S. Matthew, and S. Luke, touching the generation of Jesus Christ the sonne of David, and his right successour in the Kingdome: which description beginneth at David and no higher, because the difficultie is onely in his posteritie.*

At the end of S. Matthew's Gospel is *A Table for the better understanding of the xxvi chapter of S. Matthew, the xiii of S. Marke, the xxii of S. Luke, and the xix of S. John.*

At the end of the Acts of the Apostles is *The Chart Cosmographie of the Peregrination or Journey of S. Paul, with the distance of the miles, cut in Wood: And on the next Page is The order of times.*

Another Edition of this Bible was printed 1602, in Folio, by Robert Barker the Queen's Printer, with a Frontispiece and Title different from the Editions 1568 and 1572. At the top of the Border is the Word *Jeboviah* in Hebrew Letters within a Glory bounded with a Cloud, out of which goes a right Hand, on the fore Finger of which hangs in a Ring a Book clasp'd with this Inscription, VERBUM DEI MANET IN AETERNVM. On the two sides of the Title about the middle are the Letters E. R. with a Rose and Crown over them. At the bottom is a Table supported by two Cherubims, within which are these Sentences of Scripture.

Prov. viii. 8. *All the wordis of my mouth are righteous, there is no frowardness nor falshoode in them.*

9. *They are all plain to such as will understande, and right to them that finde knowledge.*

Within this Bordure is this Title: *The Holy Bible; conteyning the Old Testament and the Newe. Authorised and appointed to be read in Churches.*

In all these later Editions the Psalter is according to the Translation of the Great Bible, and the Psalms are pointed as they are to be said or sung in Churches, with the Days of the Month, and the Distinction of Morning and Evening Prayer as in our Common Prayer Books. Of this Bible I observe, that the Editions of it are mostly in folio and in qto. I never heard of but one in 8vo. viz. 1569, in a small black Letter, and the New Testament alone in 8vo. 1613. The Reason of this, I suppose, was that this Bible was principally designed for the Use of Churches; and that the Geneva Translation was commonly used in Families, &c.

In 1571, was published by Arthur Golding, an Essex Gentleman, the (a) Psalter in English, with a Translation of Mr. Calvin's Commentaries upon it. To every Psalm are prefixed large Contents; the following Psalm is a Specimen of the Translation.

Psalm I.

1. Blissed is the man that walketh not in the counsell of the ungodly, and standeth not in the way of the wicked, and sitteth not in the seat of the scorers.
2. But delighteth in the law of the Lord, and occupieth himselfe in his law day and night.
3. And he shal be like a tree planted by the river's syde, which shall yelde his frute in dew season, and whose leafe shall never fall away: and whatsoever he doeth it shall prosper.
4. So are not the ungodly, but as the chaffe which the wynde scattereth.
5. Therefore shall not the ungodly stand in judgment, nor the wicked in the congregation of the rightuouse.
6. For the Lord knoweth the waye of the rightuouse, and the way of the ungodly shal perishe.

I next proceed to give an Account of the most remarkable Editions of the Bible, &c. which I've before said was translated and printed by some English Refugees at Geneva in the Years 1557 and 1560, in 12mo. and 4to. Eight Years after it was again printed in 2 Vol. folio, and agen at Geneva 1570, fol. and agen at London, fol. and 4to. 1572. and in 4to. 1575, 1576.

Of this last I have seen a Copy in a large 4to, with this Title:

The Bible: that is the Holy Scriptures contained in the Olde and Newe Testament. Translated according to the Ebrewe and Greke, and conferred with the best translations in divers languages, with most profitable annotations upon all the harde places, and other thinges of great importance, as may appeare in the Epistle to the Reader.

Fear ye not, stand still and behold the salvation of the Lord which he will shew to you this day. Exod. xiv. 13.

Great are the troubles of the righteous: but the Lord delivereth him out of them all. Psal. xxxiv. 19.

The Lord shall fight for you, therefore hold you your peace. Exod. xiv.

Imprinted at London by Christopher Barkar, dwelling in Powles Church-yard at the signe of the Tygres head.

1576.

Cum privilegio.

Then

(a) *Imprinted at London by Thomas East and Henry Middelton, for Lucas Harrison and Geo. Byshop. Anno Dom. MDLXXI. 4to.*

Then follow:

1. The Dedication, *To the most vertuous and noble Queene Elizabeth, Queene of England, France, and Ireland, &c. Grace and Peace from GOD the Father through Christ Jesus our Lorde.*
2. A Preface, *To our beloved in the LORD the Brethren of England, Scotland, Ireland, &c. Grace, Mercie and Peace through Christ Jesus.*
3. *The order of the yeres from Paul's Conversion, shewing the time of his peregrination, and of his Epistles written to the Churches.*
4. *A Table containing the Cycle of the Sunne, Dominical Letter, Leape-yere, Easter, Rogation Sunday, Golden Number, Indiction and Epact, serving for 28 yeres. It begins 1576, and ends 1603.*
5. *Of the Cycle of the Sunne, why it was ordeined, a perpetual rule to finde it out, with the Sunday Letter and Leape Yeres.*
6. *A Rule to finde out Easter for ever.*
7. *Of the Golden Number.*
8. *How to finde the Indiction Romane.*
9. *Of the Epacte, and thereby to know the change of the Moone.*
10. *A supputation of the Yeres of the World from the creation thereof unto this present Yere 1576, according as it is counted by D. M. Luther.*
11. *The Kalendar; in which in a large Column are noted several Historical Notes of what happened on such Days of the Months, and some of the Festivals. Thus against Marche iii. is placed this Note: The Temple of Jerusalem buylt, finished and holied 515 Yeeres before Christ, Esd. 6. Against August 27. Religion reformed according to GOD's expresse truth in the most renowned Citie of Geneva 1535. The Festivals noted are Circumcision of Christ; Conversion of S. Paul, which is placed against January 28. Purification of the Virgin Mary, Nativitie of John Baptist.*
12. *The Names and Order of all the Bookes of the Old and Newe Testament; with the number of their Chapters and the Lease where they beginne.*

Then follows the Old Testament and Apocripha.

At Leviticus xviii. are two Tables: I. *Of Consanguinity binding Marriage.* II. *Of Affinity binding Marriage.* The Newe Testament of our Lord Jesus Christ, conferred diligently with the Greeke and best approved translations in divers languages.

Fear ye not, stand still and beholde the salvation of the Lord which he wil shewe to you this day. Exod. xiv. vers. 13. Great are the troubles of the righteous, but the Lord delivereth him out of them all; Psal. 34. 19.

A Wooden Cut representing the Israelites passing thro' the Red Sea, and the Egyptians following them.

Exod. 14. ver. 14. The Lord shal fight for you: therefore bolde you your peace.

Imprinted at London by Christopher Barkar, dwelling at Powles Church-yard at the signe of the Tygers head.

1576.

Cum privilegio.

Next follows, *The description of the Holie Land, containing the places mentioned in the foure Evangelists, with other places about the sea-coasts, wherein may be seene the waies and journeyes of Christ and His Apostles in Judea, Samaria, and Galile, for into these three partes this land is devided. Underneath is a small Map cut in Wood, and beneath it,*

The places specified in this Mappe, with their situation, by the Observation of the degrees concerning their length and breadth.

Betwixt the xxviiith and xxviiiith Chapters of the Actes of the Apostles is pasted in a Map cut in Wood, which is entituled, *The description of the Countries and Places mentioned in the Actes of the Apostles, from Italie on the West part unto the Medes and Persians towards the East, containing about 2200 mile in length. The which description serveth for the peregrination of S. Paul. and other of the Apostles, and for the understanding of manie things contained in this booke; viz. The Actes of the Apostles.*

At the bottom of the Map are,

The Names of the Isles and Countreys mentioned in this mappe.

The Townes specified in this mappe, and their situation, with the observation of the length and breadth.

At the end of the New Testament,

The Order of the Yeres from Paul's Conversion, shewing the Time of his Peregrination, and of his Epistles written to the Churches.

A briefe Table of the Interpretation of the proper Names which are chiefly founde in the Olde Testament, &c.

A Table of the principall things that are conteyned in the Bible, after the order of the Alphabet, &c.

A peruse supputation of the Yeres and Times from Adam unto Christ, proved by the Scriptures after the collection of divers Auteurs.

F I N I S.

Joshua chap. I. ver. 1.

Let not this Booke of the Lawe depart out of thy mouth, but meditate therein day and night, that thou mayest observe and do according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou have good successe.

To every Book is prefixed what is called *The Argument*, or an Account of the Book; and to the severall Chapters their Contents. In the Margins are Scripture-references, and short Notes either explaining the Text or containing some useful Remark. For Example: *Mat. xviii. 24. — which ought him 10 thousand talents. The Marg. Note here is; A common talent was valued at threescore pound: some also were greater and some lesse. Romans xiii. 2. they that resist shall receive to themselves judgement. The Note in the Margin is, Not only the punishment of the iudges, but also the vengeance of GOD. So ver. 5. — but also for conscience sake. The Note is, For no private man can condemne that government which GOD hath appointed without the breach of his conscience. So in the Old*

Old Testament, *Exod. i. 19.* the Note is, *their, the midwives, disobedience to the King of Egypt in preserving alive the men children was lawful, but their dissembling evil.* 2 Chron. xv. 16. *And king Asa deposed Maachah his mother. The Note is, Or grandmother: and herein he shewed, that he lacked zeale: for she ought to have died both by the covenant and by the Lawe of God: but he [Asa] gave place to foolish pittie, and would also seme after a sort to satisfie the Law.*

In the Old Testament are wooden Cuts in their proper Places, representing,

1. The Situation of the Garden of *Eden.*
2. The Form of the Ark.
3. The *Egyptians* pursuing the *Israelites.*
4. The Mercy Seat.
5. The Tables of the Shew-bread.
6. The Candlestick.
7. The first covering of the Tabernacle.
8. The Curtaines of Goates Heare.
9. The Tabernacle.
10. The Altar of Burnt-Offering.
11. The Garments of the High-Priest.
12. The Altar of Sweete Perfume.
13. The Laver of Brasse.
14. The Tabernacle erected, and the Tentes pitched round about it.
15. A Mapped, declaring the way which the *Israelites* went for the Space of 40 Yeeres from *Egypt* through the Wildernesse of *Arabia*, until they entred into the Land of *Canaan*, as it is mentioned in *Exod. Nomb.* and *Deut.* It conteyneth also the 42 Places where they pitched their Tentes which is mentioned *Nomb. xxxiii.* with the observation of the Degrees concerning the length and the breadth, and the Places of their Abode set out by Nombres.
16. A Mapped of the Land of *Canaan*, *Josh. xiv.*
17. The Temple uncovered, *1 Kings vi.*
18. The Temple covered.
19. The first Figure of the King's House in the Wood of *Lebanon.*
20. The second Figure of the same House.
21. The Forme of the Piller, *1 Kings vii. 16.*
22. The Sea or Great Caldron.
23. The Forme of the Caldrons.
24. The Royal Throne of *Salomon*, *1 Kings x.*
25. The Vision of *Ezekiel*, Chap. i.
26. The Description of the Figure which beginneth *Ezekiel xl. 5.*
27. The Figure of the Temple.
28. The Figure of the Altar, *Chap. xliii.*
29. The Forme of the Temple and Citie restored at the end of *Ezekiel.*

In the Epistle to the Reader, to which the Title Page refers, the Translators tell us, that 'they thought they could bestowe their labours and study in nothing which could be more acceptable to God and comfortable to his Church than in the translating of the holy scriptures into our native tongue: that albeit divers heretofore have endeavoured to atchieve this, yet considering the infancie of those times and imperfect knowledge of the tongues, in respect of the ripe age and clere light which God had then revealed, the translations required greatly to be perused and reformed: that therefore they had been for the space of two years and more day and night occupied in making this translation; and that they had been encouraged to take so much pains by the ready wills of such, whose hearts God likewise touched not to spare any charges for the furtherance of such a work; the great opportunitie and occasions by reason of so many godly and learned men, and such diversities of translations in divers tongues: and accordingly had by all meanes indeavoured to set forth the puritie of the word and right sense of the Holy Ghost for the edifying of the brethren in faith and charitie. And as they chiefly observed the *sense*, and laboured alwaies to restore it to all integrity, so they had, they said, most reverently kept the proprietie of the wordes, and had in many places reserved the *Hebrew* phrases. Yet lest either the simple should be discouraged, or the malicious have any occasion of iust cavil, seeing some translations reade after one sort, and some after another, they had in the margent noted that diversitie of speech or reading; and where the *Ebren* tongue seemed hardly to agree with ours, there they noted it in the margin, and used that which was more intelligible. They likewise altered the *Ebren* names from the olde text, and restored them to the true writing and first original. And whereas the necessitie of the sentence required any thing to be added, as such was the grace and proprietie of the *Ebren* and *Greeke* tongues that it cannot be understood of them that are not well practised therein, but either by circumlocution or by adding the verb or some word, they had put what was so added in the text with another kind of letter, that it might easily be distinguished. As touching the division of the Verses, they had followed, they said, the *Ebren* examples, which had so distinguished them even from the beginning. They likewise noted and distinguished by a particular mark the principal matters; and added arguments both for the booke and the chapters, and numbers of the verses, and set over every Page some notable worde or sentence for the helpe of the memorie, and directing to the chiefe point there mentioned: They also endeavoured, by the diligent reading of the best commentaries, and by conference with the godly and learned brethren, to gather briefe annotations upon all the hard places: and wheras certaine places in the bookes of *Moses*, of the *Kinges*, and of *Ezekiel*, seemed so darke, that by no description they could be made easie to the simple reader, they had so set them forth with figures and notes, that by the perspective and as it were by the eye they might sufficiently knowe the true meaning of all such places. They also added certaine Maps of Cosmographie for the perfect understanding of the places and countries partly described and partly occasionally mentioned in

the Old and New Testament: Last of all, they adjoined two most profitable Tables, as has been already more particularly shewn; so that nothing, as they trusted, that any could justly desire was omitted.

The next Year, 1577, was there another Edition of this Bible in 4to, and the Year following, 1578, it was printed in a middling Folio, with the following Title:

The Bible, translated according to the Hebrew and Greeke, and conferred with the best Translations in divers Languages.

With most profitable annotations upon all the hard places, and other things of great importance, as may appear in the Epistle to the Reader.

Whereunto is added the Psalter of the common Translation agreeing with the Booke of Common-prayer.

Josh. i. 8. Let not this Booke of the Law, &c.

Imprinted at London by Christopher Barker, Printer to the Queen's Majestie.

Cum Gratia & privilegio Regia Majestatis.

Next to this Title is,

1. The Dedication to the Queen and Preface to the Reader, as in the Edition 1576.
2. Archbishop Cranmer's Prologue.
3. A Table of the Genealogy of Adam down to Christ.
4. Proper first Lessons for Sundays throughout the Year, and some second Lessons.
5. Lessons proper for Holy-days.
6. The Order how the rest of the holy Scripture, beside the Psalter, is read.
7. A brief declaration of the Terms beginning and ending.
8. A Table for the Order of the Psalmes.
9. What Holy-dayes to be observed, and none other.
10. An Almanack, beginning 1578, ending 1610.
11. The Kalendar. *At the bottom of every Month are historical Notes of what happened on such and such Days of the Month. For instance, under January N. 1. firste day, Noah after he had been in the Ark 150 dayes began to see the Toppes of the high mountaines, Gen. vii. 24.*
N. 22. The Duke of Somersset, as upon this Day, was beheaded, 1552.
Under August N. 27. Religion, as on this Day, was reformed, &c. as in Edit. 1576. The same historical Notes are in the Folio Edition, 1583.

12. The Booke of Common Prayer, &c.

Then follows the Old Testament, in which the Psalter is printed in a double Column, as in the Edition of the Bishops Bible 1568. The outer Column in the white Letter is the Geneva Translation, the inner one in the black Letter is the common one in the Liturgy; but in a Folio Edition 1583 is the common Psalter only. Before the New Testament is a little Map of the Holy Land, as in Christ's Time, with an Index, at the bottom, of the Places therein specified.

At the end is, *The summe of the whole Scripture of the Bookes of the Olde and New Testament.*

Imprinted at London by Christopher Barker, Printer to the Queene's Majestie, 1578.

Cum privilegio Regia Majestatis.

A brief Table of the interpretation of proper names, and another of the principal things conteyned in the Bible, as in the Edition 1576.

A perfitte supplication of the Yeeres and Times from the Creation of the World unto this present yeere of our Lord God 1578, proved by the Scriptures after the Collection of divers authors.

F I N I S.

In (a) 1576 was published in 8vo by Lawrence Tomson, an Under-Secretary to Sir Francis Walsingham one of her Majesty's Principal Secretaries of State, the New Testament of this Translation, with a Translation of Beza's Briefe Summaries of doctrine upon the Evangelists and Acts of the Apostles, and the Methode of the Epistles of the Apostles; to which he added in the Margin short Expositions on the Phrases and hard Places taken out of Beza's large Annotations and Joachim Camerarius and P. Loteler Villerius. And these, together with the Annotations of Francis Junius on the Revelation, were afterwards in some Editions of this Bible printed with the New Testament, which has the following Title:

The New Testament of our Lord Jesus Christ, translated out of Greeke by Theod. Beza.

With briefe summaries and expositions upon the hard places by the said Authour, Joac. Camer. and P. Loteler. Villerius; Englished by E. Tomson.

Together with the Annotations of Fr. Junius upon the Revelation of St. John.

Imprinted at London by the Deputies of Christopher Barker, Printer to the Queene's most excellent Majestie;

(b) 1599.

This Edition of Tomson's is dedicated by him, *To the right honourable M. Francis Walsingham, Esquier, one of the principall Secretaries to byr excellent Majestie, and of hir Highnesse privie Councell, and to the right worshipfull M. Francis Hastings.*

The New Testament being thus printed with the afore-mentioned Title, gave occasion to the Rhemists to conclude it was a Translation of Beza's Latin Testament.

Two Years (c) after were published by one R. Fitz-Herrey, as collected by him, *Two right profitable and fruitfull Concordances, or large and ample Tables Alphabeticall. The first containing the interpretation of the Hebrew, Caldean, Greeke and Latine words and names scatteringly dispersed throughout the whole Bible, with their common places following every of them: The second comprehending all such other principal words and matters as concerne the sense*

(a) *Imprinted at London by Christopher Barker dwelling in Poole's Church-yard, at the Signe of the Tigre's Head,*

1576.

Cum privilegio. Sim Coll. Library.

(b) This same Year was published in 8vo an Edition of this Bible printed by the Queen's Printers *Cum privilegio*, in which all the Notes are omitted, but the Arguments of the severall Books are continued, and the Apocrypha added. *Præc. m.c.*

(c) 1578.

sense and meaning of the Scriptures, or direct unto any necessary and good instruction. These two Tables, the Title informs us, would serve as well for the Translation called Geneva, as for the other authorized to be read in Churches. Accordingly they were printed with the Geneva Bible in several Editions of it, and with the new Translation of King James's; but I have not met with them in any Edition of the Bible of the Bishops Translation, which was now the Translation authorized to be read in Churches.

In the Year 1583 was published another Edition of the (a) Bible of the Geneva Translation by the Queen's Printer Christopher Barker, in a very large Folio. Next the Title Page is,

1. A Dedication to the most vertuous and noble Lady Elizabeth, Queene of England, France and Ireland, &c.
2. To the diligent and Christian Reader.
3. A Prologue or Preface made by Thomas Cranmer sometime Archbishop of Canterbury. At the bottom of this Prologue is the following Note: *I have here, gentle reader, before this Translation of the Bible, at the request of diuers learned, set downe this notable preface (conteyning both the necessarie and also the profitable use of the Scriptures) as well for the godly exhortations and louing admonitions therein given, as also for the rekeyning among us the memorie of that excellent and worthy Martyr T. C. sometimes Archbishop of Canterbury.*
4. This Table setteth out to the Eye the Genealogie of Adam, so passing by the Patriarchs, Judges, Kings, Prophets and Priests, and the Fathers of their Time, continuing in lineal Descent to Christ our Saviour.
5. An Almanack for 33 Years, beginning 1578.
6. The Kalendar.
7. The names and order of all the Bookes of the Olde and Newe Testament, with the number of their Chapters, and the Leafe where they begin.
8. Howe to take profite in reading of the Holy Scripture.
9. The summe of the whole Scripture of the Bookes of the Olde and Newe Testament.
10. (b) Certaine questions and answers touching the doctrine of Predestination, the use of God's Worde and Sacraments.

11. Of the incomparable Treasure of the Holy Scriptures, with a Prayer for the true use of the same.

Here is the Springs where Waters flowe to quench our beate of sinne, &c.

12. A large Cut in Wood of the Creation.

Then follow the Books of the Old Testament, the Apochrypha, and the New Testament: Next after the Title of the New Testament is a Description of the Holy Land in a Map cut on Wood: And at the end of the New Testament is,

1. A brief Table of the interpretation of proper names.

2. A Table of the principal things.

In the Editions 1589, 1599, 1615, are added *A Preface, and Directions howe to take profite in readinge of the Holy Scriptures*, by T. Grashop, who was Master of Arts of All-Souls College in Oxford 1561. Of this Translation, which was mostly had and used in private Families, there were above thirty Editions in Folio, Quarto, and Octavo, printed mostly by the Queen's and King's Printers, viz. from the Year 1560 to the Year 1616, when it was printed in a small Folio. Editions of it were likewise printed at Geneva, Edinburgh, and Amsterdam.

The Papiests finding by the Bible's being printed so oft in English, that it was impossible to keep it out of the common People's Hands, were now resolved to have an English Translation of their own making. Accordingly in the Year 1582 was printed at Rhemes the New Testament in 4to, in what they called English, with this Title:

The New Testament of Jesus Christ, translated faithfully into English out of the authentical Latin, according to the best corrected Copies of the same, diligently conferred with the Greeke and other Editions in diuers Languages: With Arguments of bookes and chapters, Annotations and other necessarie helpes for the better understanding of the Text, and specially for the discoverie of the Corruptions of diuers late Translations, and for clearing the Controversies in Religion of these daies, in the English Colledge of Rhemes.

Psal. 118.

Da mihi intellectum, & scrutabor legem tuam & custodiam illam in toto corde meo.

That is,

Give me understanding, and I wil searche thy law, and wil keepe it with my whole hart.

S. Aug. tract. 2. in Epist. Joan.

Omnia que leguntur in scripturis sanctis ———

That is,

All things that are reade in holy Scriptures ———

Printed at Rhemes

by John Fogny.

1582.

Cum privilegio.

Next the Title Page, and *The Censure and Approbation*, follows, *The Preface to the Reader, treating of these three points.* 1. *Of the Translation of Holy Scriptures into the vulgar tongues, and namely into English.* 2. *Of the causes why this New Testament is translated according to the auncient vulgar Latin text.* 3. *Of the manner of translating the same.*

This Preface is introduced with telling the Reader, that 'the Translators had long since the Holy Bible translated by them into English, and the Old Testament lying by them, for lack of good means to publish the whole in such sort as a work of so great charge and importance required: but that they had yet, through

(a) Penes D. Courtshop of Stadmersh.

(b) These, I observe, were reprinted in the Editions 4to, 1592, 1615;

through God's goodness, at length finished all the New Testament, which is the principal, most profitable and comfortable piece of holy writte. This Translation, they said, they did not, for all that, publish upon an erroneous Opinion of its being necessary, that *the holy Scriptures should always be in our mother-tongue*, or that they ought to be read indifferently of all, or could be easily understood of every one that reads or hears them in a known language, or that they generally and absolutely judged it more convenient in it self, and more agreeable to God's word and honour, or the edification of the faithful, to have them turned into vulgar tongues, than to be kept and studied only in the Ecclesiastical languages; but they translated this sacred Book upon special consideration of the present time, state and condition of their countrey, unto which divers things were either necessary or profitable, and medicinable now, that otherwise in the peace of the Church were neither much requisite, nor perchance wholly tolerable. The Catholick Church, they said, had neither of old nor of late ever wholly condemned all vulgar versions of Scripture, nor at any time generally forbidden to reade the same: only it had not by publick authoritie prescribed, commanded or authentically recommended any such interpretation to be indifferently used of all men. Thus here in *England*, they observed, the Scriptures were extant in *English* even (a) before the troubles that *Wickeff* and his followers raised in our Church, as appeareth as well by some pieces yet remaining as by Archbishop *Arundel's* Provinciall Constitution, but they were not ordinarily read of the Vulgar, but used only or specially of some devout, religious and contemplative persons, in reverence, secrecie and silence, for their spiritual comfort.

Thus, they said, it was in the primitive Church; wherein we must not imagine, that either every one that understood the learned languages wherein the Scriptures were written, or other languages into which they were translated, might, without reprehension, read, reason, dispute, turne and tesse the Scriptures: or that every Scholemaster, Scholer or Grammarian, that had a little *Greeke* or *Latin*, was suffered straight to take in hand the holy Testament: or that the translated Bibles into the vulgar tongues were in the handes of every husbandman, artificer, prentice, boies, girles, mistresse, maid and man: but that in those better times men were neither so ill, nor so curious of themselves so to abuse the blessed booke of *Christ*, nor were there any such easy means, before Printing was invented, to disperse the copies into the hands of every man as now there is: but they were then in Libraries, Monasteries, Colleges, Churches, in Bishops, Priests, and some other devout principal Laymens houses and hands. The poor plough-man, they said, could then in labouring the ground sing the hymnes and psalmes either in known or *unknown* languages, as they heard them in the holy Church, though they could neither read nor knew the sense, meaning and mysteries of the same. Such was the romantic Account which these Translators gave of the Translation of the Holy Scriptures into the Vulgar Tongue, as if the Apostles Times were exactly like their own, and that then were Libraries, Monasteries, Colleges and Churches, as there are now, &c. and that (in direct Contradiction to the Testimony of the great Apostle of the *Gentiles*) they who were then (b) called were the wise after the Flesh, the mighty and noble, and that God had not chosen the foolish, weak and base things of the World, and things which were despised.

They then declared against the Protestants, to whom they applied the Apostle's Words, *men walking in deceitfulness*, and represented them as so abusing the people, and many other in the world not unwise, that by their false translations they had, in steed of God's Law and Testament, and for *Christ's* written will and word, given them their own wicked writing and phantasies, most shamefully, in all their Versions, *Latin*, *English*, &c. corrupting both the letter and sense by false translation, adding, detracting, altering, transposing, pointing, and all other guileful means, especially where it served for the advantage of their private opinions. For the sake of them, they said, they were so bold as, 1. Partly to disauthorize quite, partly to make doubtful, divers whole books allowed for Canonical Scripture by the universal Church of God these thousand years and upwards. 2. To alter all the *authentical* and *ecclesiastical* words used ever since our Christianitie into new profane novelties of speeches agreeable to their doctrine. 3. To change the titles of workes, to put out the names of the authors, &c. to say nothing of their intolerable liberty and licence to change the accustomed callings of God, Angel, men, places and things, used by the Apostles and all antiquitie in *Greeke*, *Latin*, and all other languages of Christian nations, into new names, sometimes falsely, and alwaies ridiculously, and for ostentation taken of the *Hebrews*.

In pure compassion therefore to see their beloved countrymen, with extreme danger of their souls, to use onely such profane translations and erroneous mens mere fancies, and being also much moved thereto by the desires of many devout persons, they had, they said, set forth the *New Testament*, to begin withall, trusting, that it might give occasion to them, after diligent perusing of it, to lay away, at least, such their impure Versions as hitherto they had been forced to use. They had done their endeavour, they said, with praier, much feare and trembling, lest they should dangerously erre in so sacred, high and divine a work; and professed, that they had done it with all faith, diligence and sinceritie; that they had used no partiality for the disadvantage of their adversaries, nor any more licence then is sufferable in translating of the Holy Scriptures; continually keeping themselves as near as was possible to their text, and to the very words and phrases which by long use were made venerable. They had also, they said, set forth reasonable large Annotations, thereby to shew the studious reader, in most places pertaining to the controversies of that time, both the heretical corruptions and false deductions, and also the Apostolick tradition, the expositions of the holy Fathers, the decrees of the Catholike Church and most ancient Councils.

Next, they accounted for their making this Translation from the old vulgar *Latin* Text, and not from the common *Greeke* one. The *Latin*, they said, was most ancient, it was corrected by *S. Hierome*, commended by *S. Austin*, and used and expounded by the Fathers: the holy council of *Trent* had declared it to be authentical; it was the gravest, sincerest, of greatest majestie and the least partialitie: It was exact and precise according to the *Greek*; preferred by *Beza* himself to all other Translations, and was truer than the vulgar *Greek* Text it self.

Last

(a) See the Account of *Wickeff's* Translation before.

(b) 1 Cor. i. 26, 27, 28.

Last of all they shewed the manner of their Translating this Testament: Because they wish'd this their translation to be most sincere as becomes a Catholike one, and had endeavoured so to make it; therefore, they said, they were very precise and religious in following their copie not only in sense, but sometimes in the *verbe* wordes also and phrases, as considering the importance of sacred words and speeches. For example, they often translated thus; *Amen, Alleluia, Corbana, Parusce, Pasche, Azymes, Neopyne, Didacomas, Paraclete, Prepuce, Evangelize, Depositum, exinanited, resflourished, exhaust, advent, imposing of hands, Penance, Chalice, Priest, Deacon, traditions, altar, host, &c.* which last, they said, they kept exactly as Catholick terms: This they justified from the usage of the English Translations 1577, 1580. which retained *Amen, Alleluia, Hosanna, Raca, Belial, anagram* translated. Moreover, they said, in hard places they presumed not to soften the speeches or phrases, but religiously kept them word for word; and point for point, for feare of missing or restraining the sense of the Holy Ghost: As Eph. vi. against the spirituals of wickednes in the celestial. John ii. *What to me and thee woman.* John iii. they translated *The spirit breatheth where he will, &c.* leaving it indifferent to signifie either the Holy Ghost or Wind; whereas the Protestants translated it Wind, and took away the other sense more common and usual in the Fathers. Luke viii. 23. they translated *they were filled*, not adding of their own *with water*, as the Protestants did. Chap. xxii. they translated, *This is the chalice, the new Testament, &c.* not *This chalice is the new Testament.* Likewise Mark xiii. *Those daies shall be such tribulation, &c.* not as their adversaries, *In those daies.* So James iv. 6. *And giveth greater grace*, leaving it indifferent to the Scripture or to the Holy Ghost, both going before. Whereas the adversaries, they said, too too boldly and presumptuously added, saying, *The Scripture giveth, &c.* Likewise Heb. xii. 21. they translated, *so terrible was it which was seen, Moyses said, &c.* Neither *And Greek* or *Latin*, they said, permit them to adde, that *Moyses said*, as the Protestants presumed to doe. So they said, *Men brethren, A widow woman, A woman sister, James of Alphaus, and the like.* Sometime also, they said, they followed of purpose the scripture phrase, as *The hel of fire.* So Luke iv. 36. *What word is this, &c.* and Luke ii. *Let us passe over and see the word that is done.* Where, say they, we might say *thing by the Hebrew* phrase; but there is a certain majestic and more signification in these speeches.

In the margent they sometime, they said, added the *Greeke* and *Latin* words, as, 1. when the sense was hard, that the learned reader might consider of it; 2. to remove the ambiguitie of the *Latin* or *English*; 3. to satisfy the reader of the truth of the translation; 4. to shew the false translation of the Heretike (a) *Beza*; and, 5. when they could not fully expresse the *Greek* or *Latin* in *English*.

This precise following of their *Latin* Text was, they said, the cause why, in the title of the books in the first page, they said not, *S. Matthem, S. Paul*, because it is so neither in *Greeke* nor *Latin*; though in the tops of the leaves following, where they might be bolder, they added *S. Matthem, &c.* to satisfy the reader. This, they said, was much unlike the Protestants their adversaries, who made no scruple to leave out the name of *Paul* in the Title of the Epistle to the *Hebrews*, though it be in every *Greek* Book which they translate. And their most authorized *English* Bibles leave out *Catholike* in the Title of *S. James* Epistle and the rest which were famously known in the primitive Church by the name of *Catholica Epistola*.

They likewise gave the reader, in places of some importance another reading in the margin, specially when the *Greek* was agreeable to the same. As *John iv. transiet de morte ad vitam.* Other *Latin* Copies had *transiit*, they said, and so it was in the *Greeke*.

They added, that they bound not themselves to the points of any one copie, print or edition of the *Vulgar Latin* in places of no controversie, but followed the pointing most agreeable to the *Greeke* and to the Fathers commentaries. As *Col. i. 10. Ambulantes digne DEO, per omnia placentes; Walking worthy of GOD, in all things pleasing.* *Eph. i. 17. they pointed thus, DEVS Domini nostri Jesu Christi, Pater gloria, as in the Greeke and S. Chryseostome and S. Hierome.* Lastly, they said, they translated sometime the word that is in the *Latin* margent, and not that in the Text, when by the *Greek* or the Fathers they saw it was a manifest fault of the writers heretofore, who mistook one word for another. As *in fine not in fide, 1 Pet. iii. 8. presentiam not prescientiam, 2 Pet. v. 16. latuerunt not placuerunt, Heb. xiii.*

After this Preface follows the Signification of the Numbers and Marks used in this New Testament. Then the Bookes of the New Testament themselves, according to the counte of the Catholike Church, which are here distinguished into four Gospels, St. Paul's Epist. 14. the seven Cathol. Epistles, and underneath are the Testimonies of St. *Austin* and St. *Hierome* of the infallible authoritie and excellencie of these Bookes above all other Writings, and that the discerning of Canonical from non Canonical, and of their infallible Truth and Sense, cometh unto us only by the credit we give unto the *Catholike Church*; through whose commendation, it's here said, we believe both the Gospel and Christ himself: Whereas the Sectaries measure the matter by their fancies and opinion.

Next to this is, The summe of the New Testament, The summe of the 4 Gospels, and The argument of *S. Matthem's* Gospel.

At the end of all, is A Table of the Epistles and Gospels after the *Romane* use upon Sundaies, Holidiaies and other principal daies of the yere, for such as are desirous to know and read them according to this translation.

An ample and particular Table directing the Reader to all Catholike truths, deduced out of the Holy Scriptures and impugned by the Adversaries.

The Explication of certaine wordes in this Translation, not familiar to the vulgar reader, which might not conveniently be uttered otherwise.

The other part of this Translation, viz. the *Old Testament*, was not published till above 27 years after this, when it was printed at *Doway* in two Tomes 4to. the first in the Year 1609, the other the Year after 1610, with the following Title:

The Holie Bible, faithfully translated into English out of the authentical Latin, diligently conferred with the Hebrew, Greeke, and other editions in divers languages, with Arguments of the Books and Chapters: Annotations: Tables:

(a) The learned *Theodore Beza* of Geneva, who A. D. 1556. published the New Testament in *Greek* with the *Vulgar Latin* Translation, and another *Latin* Translation of his own with critical Notes,

English Translations of the Bible.

Tables: and other helps, for better understanding of the Text: for discoverie of *Corruptions* in some late translations: and for clearing *Controversies* in Religion.

By the English College of Doway.

Haurietis aquas ingaudio de fontibus salvatoris. Isaix 12.

You shall draw waters in joy out of the saviour's fountains.

Printed at Doway by *Laurence Kellam* at the signe of the holie Lamb.

M. DC. IX.

It is prefaced *To the right well-beloved English Reader*, whom the Editors thus bespeak: 'At last, through God's goodness, we send you here the greater part of the *Old Testament*, as long since you received the *New*, faithfully translated into *English*. The residue is in hand to be finished. As for the impediments which hitherto have hindred this worke, they all proceeded of one general cause, our poore estate in banishment. Then they proceed to tell him why it is now allowed to have the holie Scriptures in vulgar tongues, which, generally, is not permitted but in the three sacred only: and why they translated the *Latin* Text rather than the *Hebrew* or *Greke*, which Protestants preferred as the fountaine tongues wherein Holy Scriptures were first written. Next they shewed what was done in this Edition. Those, they said, who translated it about 30 years since were well known to the world to have been excellent in the tongues, sincere men, and great Divines. Only one thing the present editors had done touching the Text whereof they were especially to give notice; That whereas heretofore in the best *Latin* editions, there remained manie places differing in wordes, some also in sense, as in long processe of time the writers erred in their copies; now lately by the care and diligence of the Church, those diuers readings were maturely and judiciously examined and conferred with sundrie the best written and printed bookes, and so resolved upon, that all which before were left in the margin are either restored into the Text or else omitted; so that now none such remain in the margin. For which cause they had again conferred this *English* Translation, and conformed it to the most perfect *Latin* Edition.

Pope *Sixtus V.* undertaking in earnest the restoring the *Latin* Bibles to their former integrity, having made choice of and assembled those who should assist him in that Affair, who were Men of Learning and skilful in the Tongues, he finished it at the Press in the Year 1589, seven Years after the printing the *New Testament* of this Translation of the *Rhemists*, and prefixed to it his Bull, whereby he decreed and declared, that this Edition of his ought, without any doubt or controversy, to be deemed that which is received by the Council of *Trent* for authentic, and is to be held for true, lawful, authentic, and undoubted. But Pope *Sixtus* dying soon after, this Edition of his was by the succeeding Popes suppressed as much as was possible, as *less accurate and perfect*. A new Edition therefore was attempted by Pope *Gregory XIV.* which was finished and published by Pope *Clement VIII.* A. D. 1592: and not only in many places differed from Pope *Sixtus's* Edition, but was plainly (a) contrary to it. A Copy of this Edition of *Sixtus's*, which is exceeding rare, is in the *Bodleian* Library, and another in the Royal Library at *Cambridge*. The learned Dr. *Thomas James*, who was Keeper of the *Bodleian* Library, with great Care and Diligence compared these two Editions of *Sixtus's* and *Clement's*, and in a Book which from their Opposition he called (b) *The Papal War*, published by him A. D. 1600, he exposed their various Readings, and thereby shewed the Craft and Insincerity of the Governors of the *Roman* Church, who by a forged Title and other Arts, would fain persuade the ignorant, that these two Editions are but one, viz. that of Pope *Sixtus*.

Next, the Editors of this Translation of the *Old Testament* vouch for the strictness they had observed in translating some Words, and their Sincerity in the whole Translation, of the want of which in the *English* Protestants, they said, they could not but complain; and accordingly they challenged them for corrupting the Text contrarie to the *Hebrew* and *Greke*, which they professed to translate, as, they said, was proved in the discoverie of manifold corruptions, &c. Of this heavy Charge they gave an instance or two.

Gen. iv. 7. Whereas God speaking to *Cain*, the *Hebrew* wordes in Grammatical construction might, they said, be translated either thus, *Unto thee also perteyneth the lust thereof, and thou shalt have dominion over it*; or thus, *Also unto thee His desire shall be subject, and thou shalt rule over him*. Though the coherence of the text requireth the former, and in the Bibles printed 1552 and 1577 Protestants did so translate it; yet in the yeares 1579 and 1603 they translated it the other way, saying, that *Abel* was subject to *Cain*, &c.

Gen. xiv. 18. The *Hebrew* particle *Vau*, which *St. Jerom* and all Antiquitie translate *For*, Protestants will by no means admit it, because they, the *Papists*, prove thereby *Melchisedech's* Sacrifice, and yet themselves translate the same, Gen. xx. 3. for *she is a man's wife*.

Gen. xxxi. 19. The *English* Bibles 1552 and 1577 translate *Theraphim*, Images, which the Edition of 1603 correcting, translateth *Idoles*. This Preface is dated from the *English* College at *Doway* the Octaves of *All Saints*, 1609.

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Next

(a) Some of these Differences and Contradictions are as follows.

	Ed. <i>Sixtus</i> V.	Ed. <i>Clement</i> VIII.
<i>Eiod.</i> xvi. 3.	Induxistis.	eduxistis.
<i>Deut.</i> xxvi. 6.	apposuit.	opposuit.
<i>1 Kings</i> vii. 8.	Intrinsicus.	extrinsicus.
<i>2 Ezra</i> lii. 28.	ad portam.	a porta.
<i>Judith</i> i. 1, 2.	altitudinem.	latitudinem.
<i>Ecclesi.</i> xxi. 15.	Inipientia.	sapientia.
<i>Hab.</i> i. 13.	non respicis.	respicis.
<i>Jobn</i> vi. 65.	credentes.	non credentes.
<i>Heb.</i> v. 11.	interpretabilis.	in interpretabilis.
<i>1 Pet.</i> i. 16.	doctas.	indoctas.

Yet are both these to be received by the infallible Authority of Pope and Council, tho' they thus contradict each other. And we shall still be at the Pleasure of a Pope to give us another authentic Copy. Bishop *Kidder's* Preface to his *Reflections* on a *French* Testament printed at *Bourdeaux*, A. D. 1686.

(b) An Apology or Defence of this Book, written by the Author, was published 1688.

Next after this Preface follows, *The summe and partition of the Holie Bible, with a briefe note of the Canonical and Apochryphat Bookes.* Then, *The summe of the Old Testament as it is distinguished from the New.* And Of *Moyfes the author of the five first bookes.* Then, *The Argument of the Booke of Genesis.*

At the end is, *A Table of the Epistles taken forth of the Old Testament upon certayne festival dayes.*

An Historical Table of the Times, special persons, most notable things, and canonical books of the Old Testament.

A particular Table of the most principal thinges conteyned as wel in the holie Text as in the Annotations of both the Tomes of the Old Testament.

Censura trium Theologorum Anglorum extra Collegium commorantium.

In the Notes or Annotations, which accompany this Translation, we often find Notice taken of the *English* Versions of the Bible, and particularly of the several Editions of it 1552, 1562, 1577, 1579, 1580, 1602, 1603. For instance, they are reflected on for translating 1 Cor. v. 10, 11.—vi. 10. Idolaters, worshippers of Images. 1 Cor. ix. 13. Altar, Temple (a). In the first *English* Bibles, it's said in these Notes, there is not once the Name of Church, but instead thereof Congregation. The Hereticks, it's said in another Note, purposely refrain in their Translations from the Ecclesiastical and most usual word Tradition, and translate it Instructions, Constitutions, Ordinances. So again, it's noted, that it's a known Treachery of Hereticks to translate *Idola*, Images: They put *Idols* in the Text and *Images* in the Margin: In 1 *Theff.* i. 9. and the like Places, they maliciously and most falsely translate, construe and apply all things meant of the Heathen Idols to the Memorics and Images of Christ and his Saints, namely the *English* Bibles of the Years 1562, 1577. I'll mention but one more of these Reflections, which is this: The former *English* Editions, (1552, 1577,) say they, otherwise corrupt in many Places, have *Cainan* in the Text of S. Luke's Gospel, but the latter Translators are in this Point pure *Bezates*; because *Theodore Beza* in his *Latin* Translation of Luke iii. 36. omitted *Cainan*.

The Authors of this Translation were, it's (b) said,

1. *William Allyn*, who in Queen *Mary's* Reign was Principal of *St. Mary's* Hall in *Oxford* and Canon of *York*; but on Queen *Elizabeth's* Accession to the Crown fled beyond Sea, and retired to *Louvain*, and afterwards was made Canon of *Rhemes*, and by Pope *Sixtus V.* promoted to the Cardinalate, and consecrated Archbishop of *Mechlin*.

2. *Gregory Martin* of *St. John's* College in *Oxford*, who there took his Degree of Master of Arts 1564. But after having for some Time concealed his being a Papist, he went beyond Sea to *Doway*, where he openly renounced the Protestant Religion. Not long after he went to *Rhemes*, where he became the Divinity Reader of that Seminary, and died 1582.

3. *Richard Bristow* of *Christ-Church* in *Oxford*, where he commenced Master of Arts 1562. He was afterwards Fellow of *Exeter* College, and in 1569 left the College and the Kingdom, and went to *Louvain*, where he abjured the Protestant Religion, and became acquainted with the abovesaid Dr. *William Allyn*, who made him Reader of Divinity at *Doway*, and afterwards committed to his Care his new Seminary at *Rhemes*; where he lived about two Years, and then coming into *England* for his Health, died 1582.

The Annotations are said to have been made by *Thomas Worthington*, who, after having taken the Degree of Bachelor of Arts at *Oxford* about 1570, went to the College of *Doway*, and some Years after was translated from thence to *Rhemes*: but it was not long before he returned to *Doway*, where he reviewed and published the *English* Translation of the Old Testament before-mentioned, which had been made at *Rhemes* many Years before.

To recommend this new Translation of the New Testament was published the same Year by *Gre. Martin*, one of the Translators, a Book entituled,

A Discovery of the manifold corruptions of the holie Scriptures by the Heretikes of our daies, speciallie the English Secretaries, and of their foule dealing herein by partial and false translations, to the advantage of their Heresies, in their English Bibles used and autorised since the time of Schism.

By *Gregory Martin*, one of the Readers of Divinity in the *English* College of *Rhemes*, &c.

Printed at *Rhemes* by *John Foigny*, 1582.

In this Book the Author professes to deal principally with the *English* Translations of his Time, which, he said, were in every Man's Hands here in *England*, and the Corruptions whereof had been already partly touched here and there in the Annotations upon the late new *English* Testament Catholicly translated and printed at *Rhemes*. Of these, he said, he especially made use of the Editions printed in these Years 1562, 1577, 1579. By which, it is supposed, he meant the several Translations of the *Great Bible*, the *Geneva*, and the *Bishops*, published in those Years. He would not, he said, however, charge our Translators with falsifying the vulgar *Latin* Bible, but only with their wilfully forsaking it in favour of their Heresies. Of this he gives the two following Instances. 1 Cor. ix. 5. *Nunquid non habemus potestatem mulierem sororem circumducendi?* This, he said, *Luther* read, *A Woman, A Sister*; but after he had taken a Wife, he began to read thus, *Have not we power to lead about a Sister, a Wife?* So 2 Peter i. 10. *Fratres magis satagite, ut per bona opera certam vestram vocationem & electionem faciatis*, he rendred, *Labour, that by good workes you may make sure, &c.* But after he had preached, that Faith only justifieth, and that (c) good Works are not necessary to Salvation, He, the *Calvinists* abroad, and our *English* Protestants at home read and translated, *Labour, that you may make sure your vocation and election*, leaving out the other words, and by good works.

After such an Introduction, so false and uncharitable, one need not wonder at any thing that follows in this Book, which had a substantial (d) Answer made to it by Dr. *William Fulke*, Master of *Pembroke-Hall* in *Cambridge*. He very truly observed, that these Translations were not to serve so base a purpose as the countenancing heretical Opinions: that their own Translation of 1 Tim. iii. and Tit. i. warrants the Marriage of the Clergy; and that the Note of *Thomas Matthew* in the Edition of the *English* Bible under that Name 1551 on 2 Pet. i.

10.

(a) *Rhemish* New Testament, p. 522.

(b) *Le Long* Bibliotheca Sacra.

(c) This is a Calumny of the Popish Writers that they are always urging against the Protestants;

(d) *London*, 1583.

10. is, *Although the calling of God be stable and sure, neuertheless the Apostles wyll, that our workes should declare unto men that we are called.*

As a further Proof of wilful Corruption, *Martin* urges our Translators rendring Places of Controversy, in which, he says, they fly from the *Hebrew* and the *Greek*. To prove this, he instances in the *Greek* Words *Idololatria* and *Idololatra*, which, he observes, are translated in the *English* Bibles not *Idolatry* and *Idolater*, but *worshipping* and *worshipper of Images*. But of this, very probably, we should not have had a Word said, had not the *Papists* been *worshippers of Images*. Bishop (a) *Bonner* complained, that 'the Preachers, or rather Praters, as he called them, taking *Sculptile* and *Idolum* for an *Image*, and confounding the one with the other, had greatly abused and deceyved the People. Between an *Image*, which was a Name of Reverence, and an (b) *Idol*, which alwaies with the good is abhominable, there is, he observed, a very notable and great difference: and the difference, he said, was this; The *Originals*, *First Forms*, and *Patterns* of *Idoles* to represent by are very untrue and cleerly false; for having the inscription of gods, as god *Jupiter*, &c. they are indeed the Pictures of Devils and not of gods.—But the *Originals*, &c. of the *Images* to represent the very thing signified by them are faithful and true.' But this Chicanery was utterly unknown to the primitive and more sincere Christians. They, as has been already intimated, understood by *Idols* the *Images* of Persons who were dead. Accordingly the next Year all these Calumnies were very learnedly and particularly refuted by Dr. *William Fulke* in a Tract which bore this Title:

A Defence of the sincere and true translation of the bolie Scriptures into the English tong, againste the manifolde cavils, friuolous quarrels and impudent slanders of Gregorie Martin, one of the readers of popish Divinitie in the traiterous Seminarie of Rhemes.

By *W. Fulke*, D. D. and Master of *Pembroke-Hall* in *Cambridge*.

At *London*, Imprinted by *Henrie Bynneman*, Anno 1583.

Cum gratia & privilegio.

The same learned Man six Years after, in order to a Confutation of it, re-published this Translation of the New Testament, together with that of the Bishops, in two Columns, over which is placed at the beginning, to distinguish them,

¶ *The Translation of Rhemes.*

¶ *The Translation of the Church of England.*

To these Translations the Doctor added, (c) *A Confutation of all such arguments, glosses, and annotations as containe manifest impietie or heresie, treason, and slander against the catholick Church of God and the true teachers thereof, or the translations used in the Church of England.* This is dedicated to *Queen Elizabeth*, and was published A. D. 1589.

The Year before was published an Answer to the marginal Notes of the *Rhemists* by *George Withers*, with the following Title; *A View of the marginal Notes of the Popish Testament, translated into English by the English Fugitive Papiests resident at Rhemes in France*, by *Geo. Withers*. Printed at *London* by *Edm. Bollifant* for *Tho. Woodcocke*, 1588. It is dedicated to the *Archbishop of Canterbury*, and dated from *Dunbarie*, April 12.

Some Years after, 1618, was this *Rhemish* Translation of the New Testament again printed, by some Friends to the Memory of the learned *Thomas Cartwright*, the Author of the *Admonition to the Parliament*, 8vo, by which he rendred himself very obnoxious, with his Confutation of the Translation, Glosses and Annotations, so far as they contained manifest impieties, Heresies, Idolatries, Superstitions, Prophanes, Treasons, Slanders, Absurdities, Falshoods, and other Evils. This, it seems, *Cartwright* had finished no further than *Revelat. xv.* so that the rest is supplied from *Dr. Fulke's* Notes. To it is prefixed the Publisher's Account of this Edition, and a Copie of a Letter written in *Latin* by sundrie learned Men, among whom is *Dr. Fulke*, to *Mr. Cartwright*, to provoke and encourage him to the answering of the *Rhemists*. At the End is a large Table, directing the Reader to all Controversies handled in this Work, following the *Rhemists* Table.

Besides these Editions of the New Testament of this Translation, I find it printed at *Antwerp* by *Daniel Veruliet*, A. D. 1600, and in 12mo at the same Place by *James Seldenbach*, A. D. 1630, and at *Paris* in 4to, 1633, by *John Cousturier*.

The Character given of this Translation by the learned *Dr. Fulke* seems very just, viz. that 'the text is not truly translated; that a desire of obscuritie has made the translators to thrust in a great number of words, not only *Hebrew* or *Syriac*, which are found in the *Greek* text, but also *Greek* and *Latin* words, leaving the *English* words of the same which by long use are well known and familiar in the *English* tongue; and that by all means they labour to suppress the Light of truth under one pretence or another.'

In 1582 was printed at *London* the first 21 Psalms, translated into *English* by *Richard Robinson* from the *Latin* Translation of *Victor Strigelius*, who printed at *Leipsic*, 1563, 8vo, *Hypomnemata in Psalmos Davidis cum comm. grammaticilibus*.

About six Years after was published at *Edinburgh* a Translation of four Verses of *Rev. xx.* with a Comment on them in two Sheets 4to, with this Title:

(d) *Ane fruitful meditation containing ane plaine and facill exposition of the 7, 8, 9, and 10 verses of the xx Chap. of the Revelatioun in forme of ane Sermon. Set down be the maist christiane King and synceir professour and cheif defender of the faith James the 6th King of Scottis.*

2 Theff. i. 6, 7, 8. For it is ane righteous thing with God.

Impremit. at *Edinburgh* be *Henrie Charteris*. M. D. LXXXVIII.

Cum privilegio Regali.

Lord

(a) A profitable and necessary Doctrine, &c. 1555.

(b) Idola intelligimus Imagines mortuorum. Hier. comment. in *Isai. c. 37.*

(c) Imprinted at *London* by the Deputies of *Chr. Barker*, Printer to the *Queen's* most Excellent Majestic, Anno 1589.

(d) Ducatus Leodienfis.

Lord Napier likewise, of the same Countrey, printed in 8vo a Book entituled, (a) *A plain discovery of the whole Revelation of S. John, set down in two treatises: the one searching and proving the true interpretation thereof: the other applying the same paraphrastically and historically to the Text.*

Set forth by John Napier L. of Marchistoun younger.

Whereunto are annexed certaine Oracles of Sybilla agreeing with the Revelation and other places of Scripture.
Edinburgh,

Printed by Robert Waldegrave, Printer to the King's Majestic, 1593.

Cum privilegio Regali.

In this Book the Text is according to the Translation of the Geneva Bible.

I've only to add to this Account of the English Bibles, &c. printed in this long Reign, that the Bibles called the Bishops and the Geneva Bibles were printed a great many times in Folio and Quarto: and that as the Editions increased they were made less pompous and ornamental, that so the Books might be sold the cheaper.

Hugh Broughton, some time Fellow of Christ's College in (b) Cambridge, who by his long studying the Hebrew and Greek Languages, had attained to great Perfection in them, but was so excessively conceited and arrogant, and treated even his Superiors with so much Contempt as very much to set them against him, found great fault with this Translation, and very much insisted on the Necessity of a new one more exactly agreeable to the original Text of the Hebrew. This he declared he was himself preparing, and he hoped in GOD, he said, he should afford one that should content all of all sides who used Learning and Conscience, if many help'd to bear the Expence of so great an Undertaking, as some had begun to do. This, he said, he had been encouraged by several to attempt; that sundry Lords, and among them some Bishops, and others inferior of all sorts; the Ministers of the French Church, &c. had told him, that there was not yet a Translation from the Hebrew, and therefore desired him to bestow his long Studies in the Ebrew and Greek Writers upon some clearing of the Bible's Translation. For this purpose he (c) propos'd to the Lord Treasurer, that there should be maintained some Six of the longest Students in the Tongues to join together in this Work: that nothing should be altered which might stand still, as in Moses and all the Stories where much needed amendment; and on the other side, that nothing should be omitted that carried open Untruth against History and Religion, or Darkness disannulling the Writers, in which kind Job and the Prophets might be brought to speak far better unto us: And lastly, that all might have short Notes, or large as need should require, with Maps of Geography, and Tables of Chronicles.' But this Design came to nothing. Broughton had expressed so great a Contempt of the late Translation by Archbishop Parker, &c. that the Archbishop of Canterbury was afraid to trust him, and seems to have been jealous of every thing that came from Broughton; so that being discontented and in despair of doing any thing at home, he resolv'd to (d) go abroad: Having only finished a Translation of Daniel, Ecclesiastes, Lamentations, and Job, which was printed at London 1596, 1605, and 1606.

That of Daniel is thus entituled:

Daniel his Chaldie Visions and his Ebrew: Both translated after the Original, and expounded both by reduction of beathen most famous stories unto the exact propriety of his wordes (which is the surest certaintie what he must meane) and by joining all the Bible and learned tongues to the frame of his worke.

Let him that readeth (Daniel) understand. Mat. xxiv.

The wife will understand. Dan. xii.

At London: Printed by Richard Field for William Young dwelling near the great North doore of Paules, where the other works of the same Author are to be sold. 1596.

This Translation is dedicated to the Right Honourable the Lords of Her Majestic's most Honourable Privie Counsell, and is divided into Chapters and Verses. Before every Chapter are Contents of Broughton's own, and in the Margin are the Years of the World set against the particular Events, with critical Notes of every kind, Historical, Philological, &c. What Daniel wrote in Hebrew is here distinguished by the Roman Letter, what in Chaldee by the English or Black Letter. At Chapter II. is a Copper Cut of the great Image which the King saw in his Dream: At Chap. IV. is another of the great Tree of which Nebuchadnezzar dreamt. At Chap. VII. is a Copper Cut of the four Beasts, and another of the Ram and He Goat, with explanatory Notes to all of them. Proper Names of Persons and Places are commonly, tho' not always, in an Italic Character; but few others are so printed. Some Words are printed in Capitals.

In 1605 Broughton published his Translation of the Book of Ecclesiastes, with the following Title:

A Comment upon Coheleth or Ecelesiastes, Framed for the instruction of Prince Henry our Hope, to whom it is dedicated.

In this Translation, Chap. IX. 4, 5, 6, 7, 8, 9, 10. is printed in a smaller Letter, the Reason of which Broughton tells his Reader is, that what is in these Verses being spoken in the Person of the Wicked, it ought to be pronounced in imitation of them.

Here are no Contents to the Chapters, and but a few marginal Notes. At the End are annexed to the Original four Massorite Notes, or rare Sentences, with Broughton's Remarks upon them, thus premised:

Four rare Sentences in the heavenly Ebrew are repeated at the end of the book, that men should evermore think upon them.

The next Year, 1606, Broughton published a Translation of the Book of Lamentations, to which he prefixed the following Title:

The Lamentations of Jeremy, translated with great care of his Hebrew elegancie and oratorious speeches: wherein his six-fold Alphabet stirreth all to attention of GOD's ordered providence in Kingdome's confusion. With explanaciones from other Scriptures touching his story and phrases.

It is dedicated To the most noble Henry Prince of Great Britany.

(a) Publick Library, Cambridge. D. 12. 33.

(c) June 21. 1595.

(d) A. D. 1597.

(b) Life of Archbishop Whitgift, p. 431, 433, &c.

In the Translation the Hebrew Alphabet is set down in the Margin, and a few critical expository Notes are added. It is concluded with the four Texts before-mentioned taken out of the *Masoreth* Bible.

The same learned Man published a Translation of the Book of Job. A Specimen of this Translation is what follows.

Job I.

1. There was a man in the land of Uz named Job, and that man was perfect and upright and feared God and eschewed evil.
2. And there were born to him seven sons and three daughters.
3. His cattle also was seven thousand sheep and three thousand camels, and five hundred yoke of oxen, and five hundred asses, with a very great family: and that man was the greatest of all the sons of the East.
4. And his sons went and made a banquet in the house of each one his day: and they sent and called for their three sisters to eat and to drink with them.
5. And when the dayes of their banquetting were gone about, Job sent and sanctified them, and gate up early in the Morning and offered for every one of them a burnt offering: for Job said, it may be my children have sinned and little blessed God in their heart. So did Job all the days.

Kobeletb or *Ecclesiastes*. Chap. I.

1. The words of *Kobeletb* the son of *David* King in *Hierusalem*.
2. Vanity of Vanities (saith *Kobeletb*) vanitie of vanities, all (is) vanity.
3. What permanent good hath man in all his labour which he taketh under the sunne?
4. An age passeth, and an age cometh, though the truth abideth still.
5. Both the Sun ariseth, and the Sun goeth down, and to his place doth he breath, there he ariseth.
6. He walketh unto the South, and compasseth unto the North: The wind whirleth, whirleth, walketh, and into his circuits returneth the wind.

The Lamentations; Sec. Chap. I.

- Aleph*. 1. How is the citie dwelt solitary which was full of people? She is become a very widow. The great among nations, the Prince among countreys is become tributary.
- Beth*. 2. She weepeth sore all the night, her teares trickle upon her cheeks. She hath no comforter of all her lovers: all her friends deal unfaithfully with her; they are become her enemies.
- Gimel*. 3. *Judah* leaveth countrey after affliction and much bondage. She dwelleth among the heathen, she findeth no rest, all that pursue her overtake her in the straits.
- Daleth*. 4. The wayes of *Sion* mourn, because none come to the feasts, all her gates be desolate, her sacrificers sigh, her virgins sorrow and she feeleth bitterness.
- He*. 5. Her adversaries are the chief, her enemies prosper, because the Eternall hath made her sorrowful for her great trespasses. Her infants go to captivity before the adversary.

Dan. III.

1. *Nebuchadnezar* the king made an Image of gold whose height was sixty cubits, his breadth six cubites. He set it up in the plain of *Dura* in the province of *Babel*.
2. And *Nebuchadnezar* the king sent to assemble the Princes, Dukes and Lords, Judges, Receivers, Counsellors, Sheriffs and all the Officers of the Province to come to the dedication of the Image which *Nebuchadnezar* the king set up.
3. Then assembled the Princes, Dukes, Lords, Judges, Receivers, Counsellors, Sheriffs and all the Officers of the Province unto the dedication of the Image which *Nebuchadnezar* the king set up: and they stood before the Image which *Nebuchadnezar* set up.
4. And an Herald cryed aloud: To you it is spoken, O People, Nations and Tongues.
5. At what time ye hear the sound of the Cornet, Trumpet, Harpe, Sackbut, Plaltery, Dulcimer, and all Instruments of Musick, fall down and worship the Image of Gold that *Nebuchadnezar* the king set up.
6. And whosoever falleth not down and worshipping, the same hour he shall be cast into the mids of a furnace of burning fire.

This is a Specimen of that Translation which the Author boasted, if he had Encouragement to finish it, would make a Book that would match whole Libraries for al Books, except the Original Bible. However, the Translators of the Bible in the next Reign seem not wholly to have neglected it, as appears by their rendering the Names of the musical Instruments above-mentioned.

The same learned Author published, 1597, being then abroad, *An Epistle to the learned Nobilitie of England touching translating the BIBLE from the Original, with ancient warrant for every worde, unto the full satisfaction of any that be of heart.*

John I. The light shineth in darknes, though darknes doeth not comprehend it.

Printed at Middleburgh by Richard Schilders, Printer to the States of Zealande. 1597.

In this Letter he shews, that in an *English* Translation, 1. The Holy Text must be honoured as sound, holy and pure. 2. The Translator must avoid all Lies. 3. Prophecies, spoken in doubtful Terms for sad present Occasions, must be cleared by sad Study, and stay'd Safety of ancient Warrant. 4. Termes of Equivocation, witty in the Speaker for familiar and easy Matters, must be look'd unto that they be not drawn into foolish and ridiculous Senses. 5. The same Terms must be translated the same way. 6. Facility of Phrase, defended by the New Testament, the LXX and old Writers must be had. 7. The *Greek* Terms of the LXX or of the Apostles are to be mark'd in the Margin. And, Lastly, Translators are to comment by Scripture or parallel Places.

Under the second of these Heads, he blames the Bishops Translation, 1. For making *Japheth* younger than *Sem*, *Gen*. x. 21. 2. For not making the plain and exact Propriety of the Hebrew touching *Joseph's* Cup, *Gen*. xlv. 5. which, he says, should be translated, and for which he would search throly; and so again ver. 15. can search throughly. 3. For translating *Exod*. xii. 40. the dwelling of the children of *Israel*, which they dwelled in

Egypt was 430 years; whereas it should be, the peregrination of the children of Israel which sojourned in Egypt was 430 years, &c.

The Earl of *Huntingdon*, he said, with one of the Lords of her Majesty's Council, put him upon this Study. And Bishop *Edmer* of *London*, whom he styles the best *Hebrician* of all the Bishops, was very earnest with him to take in hand a new Translation of the Bible; nay, Her Majesty sent word to Sir *Fran. Walsingham*, that she would have him to consider of furthering this Matter.

To this Letter, which is dated from *Middleburgh*, May 29, 1597. is annexed a Request to the Archbishop of *Canterbury* to call in a Corruption of his late *English* Comment on *Daniel*, wherein the Printer, he said, had done him great Injury, especially in the *Hebrew* Verses of Rabbi *Saadias*, shewing how oft each *Hebrew* Letter is used in the Bible and in the *Hebrew* Text. These Verses, he said, were of such Importance, that a *Cambridge* Professor offered an Angel for a written Copy of them: and were so rare, that *Scaliger* and *Fr. Raphilingius*, the Printer at *Leiden*, had never seen them till he sent them to *Leiden*: but that they were now spoiled for want of their being put in fairer and more distinct Letters. He concluded this Letter with Complaints of his being misrepresented to the Queen, being forsaken by those who had been his Friends; and, that 100,000 Pounds per Annum was spent by the Church on such as could not read a Line of the Bible, in the Original *Hebrew*, as I suppose he meant. But he observes, that he could not live in *England* without being solicited to preach; and that he was commended by the Queen, who had said to the Countess of *Warwick*, that she would not for all the Preferments in the Realm, that he should go out of it. Lastly, he commends the Archbishop for his great Humanity, in assuring a Friend of his, that what he could do for him he would.

When in the next Reign a new Translation of the Bible was actually set about by the King's Order, this learned Man made a Tender of his Service, and presumed, in a Letter to the King, to direct his Majesty how he should act in this Great and Royal Work. He proposed, that (a) 'many should translate a Part; that 72 Persons should be employed, and after all one qualified for Difficulties, [meaning, as it was supposed, himself,] should run through the whole Work, and read upon the Places of Difficulty in *Gresham* College to be judged of all Men, and after all should print from *Hebrews* and *Greeks* Notes of his Strength.' He added, that 'it was very needful, that others should be employed in this Work; that, for instance, Embroiderers should help for Terms about *Aaron's Ephod*, Geometricians, Carpenters, Masons about the Temple of *Solomon* and *Ezekiel*, and Gardeners for all the Boughs and Branches of *Ezekiel's* Tree, to match the Variety of the *Hebrew* Terms.'

But notwithstanding this, he was taken no other Notice of than having a Copy of this Letter or his former one to the Nobility, sent by the Bishop of *London* to the Translators. The Bishop of *London*, *Bancroft*, who had the chief Care and Management of this Business in the Vacancy of the Archbishoprick by the Death of the Archbishop, Feb. 29, 1603. seems to have taken the same Offence at *Broughton's* ill Treatment of the Translation now in use, and his so rudely reflecting on the Bishops and others concerned in it as the late Archbishop had done, and therefore advised the King, who was not a Stranger to his great Skill in the oriental Tongues, not to nominate him for one of the Translators, and to provide, that there should be no Slur cast upon the present Translation; which accordingly was done, by its being ordered, that it should be followed in this New Translation, and as little altered as the Original would permit.

C H A P. V.

Of the Translation of the Bible into English in King James the First's Reign, &c.

QUEEN *Elizabeth* dying March 24, 1602. was succeeded by *James VI.* King of *Scotland*, as next Heir to the Crown, and of the Queen's Nomination. The Puritans, who had been very troublesome in the former Reign, and indulged their Passions more than became People who suffered for Conscience sake, conceived great hopes, that this would be a Reign more favourable to them, on Account of the King's Education in *Scotland*, where the Order of Bishops, the Liturgy and Ceremonies were all laid aside. Accordingly, no sooner was the new King come up to *London* to take Possession of the Crown, but An humble Petition of the Ministers of the Church of *England*, as they styled themselves, was presented to his Majesty, desiring Reformation of certain Ceremonies and Abuses of the Church. Not content with this, they soon after sent forth into all Quarters of the Realm printed Copies of this Petition, accompanied with Insinuations, that it was very graciously received by the King, and that in all this they had done nothing without the Encouragement of some of special Credit and in great Favour with his Majesty. In the Preamble to this Petition, they told his Majesty, 'that they, to the Number of more than 1000 of his Majesties Subjects and Ministers, all groaning as under a common Burden of Rites and Ceremonies, did with one joint Consent humble themselves at his Majesties Feet to be eased and relieved in this behalf: and that their humble Suit to his Majesty

(a) *Strype's* Life of Archbishop *Whitgift*.

‘ jettie was, that the Offences following, some might be removed, some amended, and some qualified. These Offences were, 1. In the Church Service. 2. Church Ministers. 3. Church Livings and Maintenance. 4. Church Discipline. In all which they complained of many Abuses and Corruptions.’ To all these Complaints the Vice-Chancellor, Doctors, &c. of the University of Oxford drew up an Answer, which they dedicated and presented to the King, and printed at Oxford 1603.

The King, who was resolved to follow the Example of other Christian Princes, who in the Commencement of their Reigns usually took the first course for the establishing of the Church both for Doctrine and Polity, issued out his Proclamation, whereby he appointed several of the Bishops and Deans, together with the Principal of those who had presented this Petition to the King, to attend on him at his Palace of Hampton-Court, on January 12, 1603. there to confer with his Majesty about these Abuses and Corruptions, of which he had received such Complaints. On the (b) second Day of this Conference Dr. Reynolds, who was the Foreman and Speaker of the Puritans, moved his Majesty, that there might be a new Translation of the Bible, because, as he said, those which were allowed in the Reigns of Henry VIII. and Edward VI. were corrupt and not answerable to the Truth of the Original. He instanced in the Translation of Psalm cv. 28. they were not obedient, the Original being, he said, they were not disobedient.

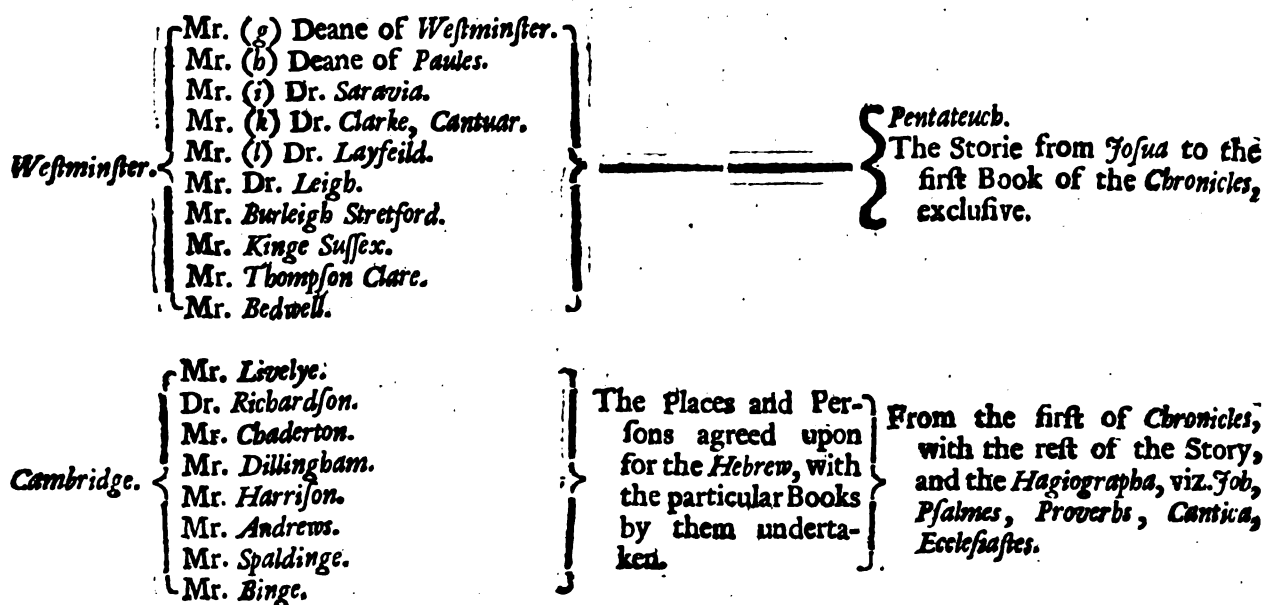
Psalm cvii. 30. Then stood up Phinees and (c) prayed, the Hebrew, he said, hath, executed judgment.

Galatians iv. 25. The Greek word sustoiki, he observed, is not well translated (d) bordreth.

These Objections being trifling and old, and already in Print, and often answered, no body, it seems, opposed this Motion. Whereupon the King said, that ‘ he had never yet seen a Bible well translated in English, tho’ he thought the Geneva the worst, and therefore wished, that some special Pains should be taken in this Matter for one uniform Translation, and this to be done by the best learned in both the Universities; after them to be reviewed by the Bishops and the chief learned of the Church; from them to be presented to the Privy Council; and last of all to be ratified by his Royal Authority, and so this whole Church to be bound to this Translation, and not to use any other.’ His Majesty added, on a Hint given by the Bishop of London, that ‘ no marginal Notes should be added, he having found in those annexed to the Geneva Translation some Notes very partial, untrue, seditious, and favouring too much of dangerous and traitorous Con- ceits.’ For Proof of which heavy Charge the Notes before-mentioned on Exod. i. 19. and 2 Chron. xv. 16. are said to have been produced.

Soon after this the Parliament met, and with it the Convocation of the Province of Canterbury, which assembled March 20, 1603, It continued to sit till the 9th of July following, during which Time they collected in a Body the several Canons, Injunctions, &c. which had been formerly made, and added some new ones to them. Of the former of these is the 80th Canon, which is a Reinforcement of that made in the Convocation 1571, relating to the Bishops Bible, expressed in the following Words: *If any Parishes be yet unfurnished of the Bible of the largest Volume — the said Churchwardens shall within convenient time provide the same at the Charge of the Parish.* By the Convocation’s Renewal of this Canon, and the King’s ratifying and establishing it by his Letters Patents, one would have thought that the Resolution, just now mentioned, of having a new Translation of the Bible, had been dropp’d and wholly laid aside. But it seems it was not. For (e) almost presently after, the King commissioned several learned Persons of both the Universities, and other Places, to meet, confer and consult together at such Places as were appointed them, so as that nothing should pass without a general Consent, in order to make a new and more correct Translation of the Bible.

These were distributed into Six Classes, and were to meet at Westminster, Cambridge and Oxford, according to the following (f) Order agreed upon for the translating the Bible.



Oxford.

(b) Summe and Substance of the Hampton-Court Conference, by Dr. William Barlow, p. 45.
 (c) Coverdale's Translation has, executed justice. (d) The Geneva Bible renders it answered. (e) 1604.
 (f) This I have compared with a Copy some time belonging to Dr. Jegan Bishop of Norwich. T. B.
 (g) Dr. Lancelot Andrews made Bishop of Chichester 1605.
 (h) John Overal S. T. P. made Bishop of Litchfield 1614.
 (i) Adrian de Saravia, Prebendary of Canterbury.
 (k) Richard Clarke S. T. P. Vicar of Myddre and Adulston in Trent, and one of the Six Preachers, Canturbury.
 (l) John Layfeild S. T. P. Rector of St. Clement Dams, Westminster.

Oxford.	Dr. <i>Hardinge</i> . Dr. <i>Reinolds</i> . Dr. <i>Holland</i> . Dr. <i>Kilby</i> . Mr. <i>Smith Hereford</i> . Mr. <i>Brett</i> . Mr. <i>Fareclowe</i> .	} The fower greater Prophets, with the <i>Lamentations</i> , and the twelve lesser Prophets.
Westminster.	Mr. (a) Deane of <i>Chester</i> . Dr. <i>Hutchinson</i> . Dr. <i>Spencer</i> . Mr. <i>Fenton</i> . Mr. <i>Rabbett</i> . Mr. <i>Sanderson</i> . Mr. <i>Dakins</i> .	} The Epistles of <i>S. Paule</i> , and the Canonical Epistles.
Oxford.	Mr. (b) Deane of <i>Christ Church</i> . Mr. (c) Deane of <i>Winchester</i> . Mr. (d) Deane of <i>Worcester</i> . Mr. (e) Deane of <i>Windsor</i> . Mr. <i>Savile</i> . Dr. <i>Perin</i> . Dr. <i>Ravens</i> . Mr. <i>Harmer</i> .	} The four Gospells, Acts of the Apostles, Apocalips.
Cambridge.	Dr. <i>Duport</i> . Dr. <i>Branthwaite</i> . Dr. <i>Radcliffe</i> . Mr. <i>Ward, Eman</i> . Mr. <i>Downes</i> . Mr. <i>Boyse</i> . Mr. <i>Warde, Reg</i> .	} The Prayer of <i>Manasses</i> , and the rest of the <i>Apocrypha</i> .

Several of these learned Men were, it seems, not at all or but meanly provided for in the Church, and therefore for their Encouragement to undertake this great Work, which was a Work of Expence as well as Labour, the King wrote to the Bishop of *London* as follows; that 'Whereas he had appointed certain learned Men, to the number of *Four and Fifty*, for the Translation of the Bible, and that in this number, divers of them had either no Ecclesiastical Preferment at all, or else so very small as was no wise suitable to their Merits; he therefore required him to write in his Name to the Archbishop of *York*, and the rest of the Bishops of *Canterbury*, and signify to them, that his Majestie did streightly charge every one of them, and the Bishops of the Province of *York*, that, all Excuses set apart, when any Prebend or Parsonage, rated or valued in the King's Book at 20 Pounds a Year or upwards, should next upon any occasion happen to be void, either of their own Patronage, or the Patronage of any Person whatsoever, they should make stay thereof, and admit none unto it until certifying his Majestie of the Avoydance of it, and of the name of the Patron, if it be not of their own Gift, that he might commend for the same such of the learned Men whom he had employed about making this New Translation as he should think fit to be preferred: And that his Majestie had taken the same order for such Prebends and Benefices as should be void in his own Gift. Lastly, that what he wrote to them, the two Archbishops, of others they should apply to themselves, and also not forget to move the Deans and Chapters of both Provinces, as towching the other pointe to be imparted otherwise by them unto the said Deans.' The King added, that 'He required his Grace to move all the Bishops to inform themselves of all such learned Men in the severall Diocesess as, having especiall Skill in the *Hebrew* and *Greek* Tongues, had taken pains in their private Studies of the Scriptures for the clearing of any Obscurities either in the *Hebrew* or in the *Greek*, or touching any Difficulties or Mistakes in the former *English* Translation, which was now to be thoroughly viewed and amended, and thereupon to write unto them, earnestly charging them and signifying the King's Pleasure therein, that they send such their Observations either to Mr. *Lively* the King's Reader of *Hebrew* at *Cambridge*, Dr. *Harding* the King's Reader of *Hebrew* at *Oxford*, or Dr. *Andrews* Dean of *Westminster*, to be imparted to the rest of their severall Companies, that so this intended Translation might have the Help and Furtherance of all the principal learned Men in the Kingdom.' This Letter was dated *July 22, 1604*.

At the same time the Chancellor *Ro. Cecil* Earl of *Salisbury* wrote to the Vice-Chancellor and Heads of the University of *Cambridge*, as follows:

(f) 'After my very hartie commendations: Whereas his Maieftie hath appointed certeyne learned men in and of your Universitie to take paynes in translatinge some portions of the Scriptures according to an Order in that behalfe sett downe (the Copie wherof remayneth with Mr. *Lively* your *Hebrew* Lecturer) His pleasure and commandment is, that you should take such care of that worke as that if you can remember any fit men to joine with the rest therein, yow shoulde in His name assigne them thereunto; and that such as are

(a) *William Barlow* S. T. P. Bishop of *Rochester* 1605.
 (b) *Thomas Rowis* S. T. P. Bishop of *Gloucester*, Mar. 4. 1604.
 (c) *George Abbot* S. T. P. Bishop of *Litchfield* 1609.

(d) *James Montague* S. T. P. Bishop of *Bath and Wells* 1608.
 (e) *Giles Thompson* S. T. P. Bishop of *Gloucester* 1611.
 (f) Ex originali sub sigillo inter archiva Acad. Cantab.

to be called out of the Countrey may be intertayned in such Colleges as they shall make choice of, without any charge unto them either for their entrance, their chamber, or their commons, except it happen, that any doe make choice to remayne in any of the poorer Colleges that are not well able to beare that charge: and then such order will be taken by the Lord Bishop of London as that the same shall be defrayed. His Majestie expecteth, that you should further the busynes as much as you can, as well by kinde usage of the parties that take paynes therein, as by any other meanes that you can best devise, taking such order, that they may be freed in the mean while from all Lectures and Exercises to be supplied for them by your grave directions: and assuringe them, that he will hereafter have such princelie care, as well by himselfe as by his Bishops at his commandment, for the preferring of every one of them, as their diligence and due respect to his Majestie's desire in this so worthy an employment shall (he doubteth not) very well deserve. And so I commit yow to GOD. Att the Court the 22th of July 1604.

Your Loving Friend,
Ro. Cecyll.

A Copy of this Letter of the King's was sent by the Bishop of London to Dr. Duporte, Dr. Richardson, Dr. Radcliffe, Dr. Branthwayt, Mr. Chadderton, Mr. Lively, Mr. Downes, Mr. Ward Eman. Mr. Ward Regis, Mr. Boys, Mr. Dillingham, Mr. Harrison, Mr. Andrewes, Mr. Spaldinge, and Mr. Bing at Cambridge. With it his Lordship wrote to them to this Effect: That His Majestie beinge made acquainted with the choice of all them to be employed in the translatinge of the Bible in such sort as Mr. Lively could inform them, did greatly approve of the said choice. And forasmuch as His Highnes was very desirous, that the same so religious a worke should admit no delay, he had commanded him to signify unto them in his name, that his pleasure was, they should with all possible speede meet together in their Universitie and beginne the same: that his Majestie's care for their better continuance together, they might perceave by their Right Honourable Chancellor his Letter to the Vice-Chancellor and Heads, but more especially by the copy of a Letter written to himself for order to be taken with all the Bishops of this realme in their behalfe, which copy he had herewith sent them: that he had desired Mr. Vice-Chancellor to send to such of them as were not now present in Cambridge to will them in his Majestie's name, that, all other occasions and business set aside, they made their present repaire unto them that were at Cambridge. Upon whose comynge, and after they had prepared themselves for this business, his Lordship prayed they would write presently unto him, that he might informe his Majestie thereof, who could not be satisfied till it was in hand. Since he was perswaded his Royal minde rejoyced more in the good hope which he had for the happy successe of that worke than of his Peace concluded with Spayne. Att Fulham the last of June 1604.

His Lordship's Letter to the Vice-Chancellor and Heads of the University of Cambridge mentioned above, was as follows:

(a) After my very hartly Commendations: Being acquainted with a Letter lately written unto you in his Majestie's name by your right honourable Chancellor, and having my self received sundry directions from his Highness for the better settinge forward of his most Royal designement for translating of the Bible, I doe accordingly move you, in his Majestie's name, that, agreeably to the charge and trust committed unto you, no tyme may be overlipped by yowe for the better furtherance of this holy worke. The parties names who are appointed to be imploied therein Mr. Lively can shew you, of which number I desire yow by him to take notice, and to write to such of them as are abroad in his Majestie's name (for so far my Commission extendeth) that, all excuses sett aside, they doe presently come to Cambridge, there to address themselves forthwith to this business. I am bolde to trouble yow herewith, because yow know better who are absent, where they are, and how to send unto them then I doe. And were it only, I suppose, to ease me of that paynes, beinge my self not idle in the mean time, I am perswaded I might obtayne at your handes as great a favour. Yow will scarcely conceive howe earnest his Majestie is to have this worke begonne, and therefore I doubt not but that yow will for your parts, in any thinge that is within your compass, as well in this moved now unto yow as for their intertaynement when they come, and better encouragement sett forward the same. And so beinge alwaies readie to assist yow, if any difficulties doe arise in the progresse of this busynes, I committ yow unto the tuition of Almighty GOD. Att Fulham the last of July 1604.

Your Lovinge Friend,
Ric. London.

Letters of the same Tenor were, I suppose, sent to the Vice-Chancellor and Heads of the University of Oxford. With these Letters were likewise sent Copies of his Majesty's Instructions to the Translators, as follows:

(b) For the better ordering of the Proceedings of the Translators, his Majesty recommended the following Rules to them to be very carefully observed.

1. The ordinary Bible read in the Church, commonly called *The Bishops Bible*, to be followed, and as little altered as the Original will permit.
2. The Names of the Prophets and the holy Writers, with the other Names in the Text, to be retained, as near as may be, accordingly as they are vulgarly used.
3. The old Ecclesiastical Words to be kept, as the word *Church* not to be translated *Congregation*.
4. When any word hath divers Significations, that to be kept which hath been most commonly used by the most eminent Fathers, being agreeable to the Propriety of the Place, and the Analogie of Faith.
5. The Division of the Chapters to be altered either not at all, or as little as may be, if Necessity so require.
6. No marginal Notes at all to be affixed, but only for the Explanation of the *Hebrew* or *Greek* words, which cannot, without some Circumlocution, so briefly and fitly be expressed in the Text.

Y

7. Such

(a) An Original

(b) Fuller's Church History, Book x. p. 46, 47.

7. Such Quotations of Places to be marginally set down as shall serve for the fit References of one Scripture to another.

8. Every particular Man of each Company to take the same Chapter or Chapters; and, having translated or amended them severally by himself where he thinks good, all to meet together, to conferre what they have done, and agree for their Part what shall stand.

9. As any one Company hath dispatched any one Book in this manner, they shall send it to the rest, to be considered of seriously and judiciously: for his Majesty is very careful in this Point.

10. If any Company, upon the Review of the Book so sent, shall doubt or differ upon any Places, to send them word thereof, to note the Places, and therewithall to send their Reasons; to which if they consent not, the Difference to be compounded at the General Meeting, which is to be of the chief Persons of each Company, at the End of the Work.

11. When any Place of special Obscurity is doubted of, Letters to be directed by Authority to send to any Learned in the Land for his Judgment in such a Place.

12. Letters to be sent from every Bishop to the rest of his Clergie, admonishing them of this Translation in hand, and to move and charge as many as, being skilful in the Tongues, have taken Pains in that kind, to send their particular Observations to the Company either at *Westminster*, *Cambridge* or *Oxford*, according as it was directed before in the King's Letter to the Archbishop.

13. The Directors in each Company to be the Deans of *Westminster* and *Chester* for *Westminster*, and the King's Professors in *Hebrew* and *Greek* in the two Universities.

14. These Translations to be used when they agree better with the Text than the *Bishops* Bible — — —

Tyndal's,
Coverdale's,
Mathews's,
(a) *Whitchurch's*,
Geneva.

A Copy of these Orders or Instructions being sent, as has been said, to Mr. *Lively* at *Cambridge*, and, I suppose, other Copies of them to Dr. *Harding* the King's Reader of *Hebrew* at *Oxford*, and Dr. *Andrews* Dean of *Westminster*; it seems as if, some other Doubts arising concerning them, Application was made by the Vice-Chancellor to the Bishop of *London* for the Resolution of them. To which his Lordship replied, that 'to be s'uer, if he had not signified so much unto them already, it was his Majesty's pleasure, that, besides the learned persons imployed with them for the *Hebreue* and *Greeke*, there should be (b) *three* or *four* of the most eminent and grave Divines of their University, assigned by the Vice-Chancellour upon conference with the rest of the Heads, to be overseers of the Translations, as well *Hebrew* as *Greek*, for the better observation of the Rules appointed by his Highness, and especially concerning the *third* and *fourth* Rule: and that when they had agreed upon the persons for this purpose, he prayed them to send him word thereof.'

This Letter is inscribed *To the right worshipfull Dr. Cowell, Vice Chancellor*, and dated at *Fulham* the 30th of *August* 1604, and to it is added by way of Postscript, that 'at the verie writinge thereof a learned Epistle was delivered unto him of Mr. *Broughton's*, which, though it was of an old date, yet he thought good to send it unto them, that Mr. *Lively* and the rest might have the perusal of it, if before they had not seen it.' This Letter seems to be that before-mentioned to the learned Nobility of *England* touching translating the Bible, or else that to King *James*, written on occasion of this Translation being ordered by him, as is before mentioned.

The Bishop of *London*, at the same Time that he wrote to the Vice-Chancellor, &c. at *Cambridge*, sent Letters to the severall Bishops, with Copies of the King's Letter before mentioned. A Copy of one of these to the Bishop of *Norwich*, which immediately follows the King's Letter, runs thus:

'Your Lordship maie see how carefull his Majesty is for the provideinge of Lyvings for theis learned men. I doubt not therefore but your Lordship will have that due regarde of his Majesty's request heerin, as is fit and meete, and that yow will take sutch order with your Chancellor, Register, and sutch your Lordship's Officers who shall have intelligence of the premisses, as also with the Deane and Chapter of your Cathedrall Church, whom his Majesty likewise requireth to be putt in mynde of his pleasure therein, not forgettinge the latter parte of his Majesty's Letter towchinge the informinge of your self of the fittest Linguists within your Dioces for to performe and speedily to returne that which his Majesty is so carefull to have faithfully performed. I could wish your Lordship would for my dischargdge returne me in some few lynes the tyme of the receipte of theis Letters, that I may dischargdge that dutie which his Majesty by theis his Letters hath layed upon me. And soe. I bidd your Lordship right hartely farewell. From *Fulham* this 31 of *July* 1604.

Dehibat apud (c) *Ludham*

16 *Augusti* 1604.

Your Lordship's loving Freind and Brother,

Ric. London.

'His Majesty's meaning is, that twoe Lyvings shoulde be stayd, one of youre owne, and one of a Laye Patron's.

R. L.

In his Majesty's Letter was a Clause, that the Archbishops of both Provinces should not forget to move the Deans and Chapters as touching the other pointe to be imparted otherwise by them unto the said Deans, &c. This in another Letter to the Bishop of *Norwich*, wrote at the same time with the other, his Lordship tells him is referred to his relation. And this, he said, it was. 'There are many, as your Lordship perceyvethe, who are to be imployed in this translatinge of the Bible, and sundry of them must, of necessitie, have their chardges borne, which his Majesty was very ready of his most princely disposition to have borne, but some of my Lords, as thinges now goe, did howlde it inconvenient. Whereuppon it was left to me to move all my Brethren the Bishoppes, and likewise every severall Deane and Chapter to contribute toward this worke. According therefore

(a) This seems to intend the Great Bible printed 1539 and 40 by *Edward Whitchurch*, one of *K. Henry VIII's* Printers, and *Grafton*

(b) If one University chose four and the other three, these seven being added to forty-seven, makes the whole Number fifty-four, the Number of learned Men which his Majesty said he had appointed for this Work.

(c) *Ludham Hall* in *Norfolk*, a Seat of the Bishop of *Norwich's*.

therefore to my Dutie; I hartely pray your Lordship not onely to thinke your selfe what is meete for yow to give for this purpose, but likewise to acquainte your Deane and Chapter not only with the said clause of his Majestie's Letter, but likewise with the meaninge of it, that they may agree upon sutch a somme as they meane to contribute. I doe not thinke, that a (a) thousand Marks will finishe the worke to be employed as is aforesayd. Whearof your Lordship with your Deane and Chapter havinge due consideracion, I must requier yow, in his Majesty's name, accordinge to his good pleasure in that behalfe, that, assoon as possibly yow can, yow send me word what shall be expected from yow and your said Deane and Chapter. For I am to acquainte his Majestie with every man's Liberality towards this most godly worke. And thus not doubtinge of youre especial care for the accomplishment of the premises, and desyringe your Lordship to note the date to me of your receipt of this Letter, I commit your Lordship unto the tuicion of Almightye GOD. From *Fulham* this 31th of July 1604.

Delibat apud Ludham

16 Augusti 1604.

What Success these last Letters met with I don't find, it seems as if they had but a very cold Reception. The two Universities, we have seen, were before ordered to entertain in their Colleges such as came out of the Country thither on this Occasion without any Charge unto them, &c. Accordingly the Writer of *John Bois's* (b) Life in MS. who was Rector of *Boxworth* near *Cambridge*, tells us, that 'Part of the *Apocrypha* was allotted to him, and that all the time he was about his own part his Diet was given him at *St. John's*, where he abode all the week till *Saturday* night, and then went home to discharge his Cure and returned thence on *Monday* Morning: and that when he had finished his own part, at the earnest request of him to whom it was assigned, he undertook a second, and then was in Commons at another College.' As for those who were appointed to meet at *Westminster*, they seem, for the most part, to be very well provided for. What then was to be done with the 1000 Marks which were to be raised, by way of Contribution, on the Bishops and Deans and Chapters?

However this be, almost (c) three Years, it seems, were spent in this Service, the entring on which was, perhaps, somewhat delayed by Mr. *Edward Lively's* Death. (d) 'At the end thereof, the writer of Mr. *Bois's* Life tells us, (the whole Work being finished, and three Copies of the whole Bible sent to *London*, viz. one from *Cambridge*, a second from *Oxford*, and a third from *Westminster*) a new choice was to be made of two out of each Company, six in all, to review the whole Work and polish it, and extract one out of all the three Copies, to be committed to the Press. For the dispatch of this business, Mr. *Andrew Downs* Fellow of *St. John's* College and the King's Greek Professor at *Cambridge*, and the above-said Mr. *John Bois*, were sent for up to *London* out of the *Cambridge* Company; where, meeting their four Fellow-labourers, they went daily to *Stationers-Hall*, and in three quarters of a Year fulfilled their Tasque. All which time they received thirty Pounds each of them by the Week from the Company of Stationers, tho' before they had nothing; Which seems a Confirmation of what was before observed, that the Proposal of raising 1000 Marks on the Bishops, &c. was rejected by them. 'Last of all, *Bilson* Bishop of *Winchester*, and Dr. *Myles Smith*, who from the very beginning had been very active in this affair, again reviewed the whole Work, and prefixed Arguments to the several Books, and Dr. *Smith*, who for his indefatigable pains taken in this Work, was soon after the printing of it deservedly made Bishop of *Gloucester*, was ordered to write a Preface to it, the same which is now printed in the Folio Editions of this Bible,' the first of which was, I think, at (e) *London*, A. D. 1611. with the Title mentioned below in the Margin. Much the same Account of the manner of making and finishing this Translation was given afterwards by the *English* Divines at *Dort*, in a (f) Paper which they delivered to the Synod *November* 20, 1618. only with this Difference, that in this Paper the Translators are said to be divided into six Companies, consisting of seven or eight each, or about forty-eight in all, and that out of these, twelve select Men met together to review and correct the whole Work.

This Translation being thus finished, the Translators dedicated it to the King, in which Address they tell his Majesty, that 'of infinite arguments of a right Christian and Religious affection in his Majesty, none was more forcible to declare it to others than the vehement and perpetuated desire of the accomplishing and publishing of this Work, which they now with all humility presented to his Majesty. For when his Highness had once, out of deep judgment, apprehended how convenient it was, that out of the Original Sacred tongues; together with comparing of the Labours, both in our own and other foreign Languages, of many worthy Men who went before them, there should be one more exact Translation of the Holy Scriptures into the *English* Tongue, his Majesty did never desist to urge and to excite those to whom it was commended, that the Work might be hastned, and that the Business might be expedited in so decent a manner as a matter of such importance might justly require.'

Next follows a Preface to the Reader, which is pretty long. In it the Translators tell him, that 'they had spent about this Work (g) twice seven seventy-two days and more,' that is, about three Years. They likewise observe, that 'the best things have been calumniated, and that his Majesty knew full well, that whosoever attempteth any thing for the publick, especially if it pertaineth to Religion, and to the opening and clearing of the word of GOD, the same setteth himself upon a Stage to be glouted upon by every evil eye; yea he casteth

(a) *Genebrard*, we are told, thought 200,000 Crowns, or 6250 Marks, were absolutely necessary. But then he supposed that thirty Men should be employed in it thirty Years, whereas here were about sixty employed not four Years.

(b) Penes *Tho. Baker* B. D. of *St. John's* College in *Cambridge*. This Mr. *Bois* was a great Man, as appears by his Notes upon *St. Chrysostome*, Edit. *Savil*, which are retained in the late *Benedictine* Edition, where Mr. *Downs's*, the Greek Professor, are omitted. T. B.

(c) Life of *John Bois*, M. S. says four.

(d) *Idem*.

(e) The Holy Bible, containing the Old Testament and the New, newly translated out of the Original Tongues, and with the former Translations diligently compared and revised.

By His Majesty's special Command.
Appointed to be read in Churches.

(f) Acta Synodi Nationalis, &c. *Dordrecht* habitæ Anno 1618. *Dordrecht* 1620.

(g) According to this they did not begin it till about 1627. Fuller intimates, that they were retarded by Mr. *Lively's* Death about 1605.

‘ casteth himself headlong upon pikes, to be gored by every sharp tongue.’ This they applied to the King’s Resolution to have the Bible new translated, ‘ which, said they, he would not suffer to be broken off for whatsoever speeches or practices. Next they took notice of the several Translations of the Old Testament into *Greek* and *Latin*, and of the whole Bible into *Saxon*, *Dutch*, *French* and *English*, and concluded, that to have the Scriptures in the mother-tongue is not a quaint conceit lately taken up by the Lord *Cromwell* in *England*, &c. but hath been thought upon and put in practice of old, even from the first times of the Conversion of any nation. Next they took notice of the unwillingness of the Church of *Rome*, that the Scriptures should be divulged in the mother-tongue, and of the speeches of the Puritans against this Work of theirs. Then they shewed what they proposed to themselves, and what course they held in this their perusal and survey of the Bible. On which occasion, they said, they never thought from the beginning, that they should need to make a new Translation, nor yet to make of a bad one a good one; but their endeavour and mark was to make a good one better, or out of many good ones one principal good one, not justly to be excepted against: and that to that purpose there were many chosen that were greater in other mens eyes than in their own, and that fought the Truth rather than their own praise. Then they gave their reasons which moved them to set diversities of senses in the margin, where there is great probability for each: and which induced them not to stand curiously upon an identity of phrasing, or expressing the same Notion in the same particular word, as translating the *Hebrew* or *Greek* word alwaies by *purpose* and never by *intent*, &c. They had, they said, on the one side, avoided the scrupulosity of the Puritans, who left the old Ecclesiastical words and betook them to other, as when they put *Washing* for *Baptism*, and *Congregation* for *Church*: and, on the other hand, had shunned the obscuritie of the Papists in their *Azymes*, *Tunike*, *Rational*, *Holocausts*, *Prepuce*, *Pasche*, and a number of such like, whereof their late (a) Translation was full, and that of purpose to darken the sense, that since they must needs translate the Bible, yet by the language thereof it might be kept from being understood. But they desired, they said, that the Scripture might speak like it self, and be understood even of the very Vulgar. They concluded with a serious exhortation to the readers, not to receive so great things, as the Holy Scriptures are, in vain: and not to despise so great salvation, but to remember the advice of *Nazianzen*: *It is a grievous thing to neglect a great Fair, and to seek to make Markets afterwards.*

After this Preface follows *A Kalendar*; then *An Almanack for xxxix yeares*, beginning 1603. *Of the Golden Number, The Epact, The use of the Epact, To finde Easter for ever. The Table and Kalendar, expressing the order of the Psalmes and Lessons to be said at Morning and Evening Prayer throughout the Yeere, except certaine proper Feasts, as the rules following more plainly declare.*

¶ The order how the Psalter is appointed to be read.

¶ The order how the rest of the holy Scripture (beside the Psalter) is appointed to be read.

Proper Lessons to be read for the first Lessons, both at Morning and Evening Prayer, on the *Sundays* throughout the Yeere, and for some also the second Lesson.

Lessons proper for Holy-daies.

Proper Psalmes on certaine daies.

The Table for the order of the Psalmes to be said at Morning and Evening Prayer.

These to be observed for Holy-daies, and none other.

The names and order of all the Bookes of the *Olde* and *Newe Testament*, with the number of their Chapters.

The *Genealogies* recorded in the sacred Scriptures according to every Familie and Tribe. With the Line of our Saviour *Jesus Christ* obseyved from *Adam* to the Blessed Virgin *Marie*. By (b) J. S.

Cum privilegio.

This consists of eighteen Leaves, and is intersperfed with several Cuts in Wood, and was first printed 1592. The Title of the New Testament is as follows:

The New Testament of our Lord and Saviour Jesus Christ.

¶ Newly translated out of the original *Greeke*, and with the former Translations diligently compared and revised. By His Majestie’s special Commandment.

Appointed to be read in Churches.

Imprinted at *London* by *Robert Barker*, Printer to the King’s most excellent Majestie.

Anno Dom. 1613.

This Title is within a large Border cut in Wood, wherein is represented on the Top *Jehovah* in *Hebrew* Letters within a Glory: On the right Hand is the Sun, and on the left the Moon and Stars. Underneath is the Holy Lamb, and a little below the Dove. On the right Side of these sits *St. Matthew* and on the left *St. Mark*, writing, with their proper Emblems, an Angel and a Lion, behind them. Towards the bottom is a Lamb with his Legs tied and bleeding, laid on his Back on an Altar, and below, the other two Evangelists, *St. Luke*, and *St. John*, with an Eagle behind him. On the right Hand towards the Outside are the Symbols of the xii Tribes, and on the left the Pictures of the xii Apostles. In the Margin are placed the Idiotisms of the *Hebrew* and *Greek*, and the divers Readings.

Several other Editions there were of this Bible in 4to and 8vo, as particularly this Year, 1613, to which were prefixed *The Genealogies* above-mentioned, and at the end of them were added *Fitz. Henry’s* Two Tables, &c.

Great Exceptions have been taken at the Contents of *Psalm* cxlix. in this Translation, which runs thus. 1. *The Prophet exhorteth to praise GOD for his love to the Church.* 5. *And for that power which he hath given to the Church to rule the consciences of men.* It has been observed, (c) that ‘ any one abroad that lights upon such passages as this

(a) At *Dronay* and *Rheims*.

(b) *John Speed*, tho’ not the *Historian*. See *Mansell’s Catalogue*.

(c) A Review of the Case of Liturgies, &c. by *Benjamin Robinson*, Preface.

'this and that in the XXth Article of Religion, The (a) Church has authority in controversies of Faith, would be tempted to conclude, that our English Clergy have as absolute Power in their hands as any Court of Inquisition in the world.' And therefore this warm and injudicious Writer rashly concludes these Contents to be 'a Forger of an ambitious restless Faction,' and wishes, that 'some hand that has leisure for it would with Care trace its original, that, if possible, it may be known how and by whom it first crept into the Bible.' But by ruling the consciences of men seems to be meant no more than subjecting them to their acknowledging the Truth or Manifestation of it to them, in the Apostle's words, (b) confounding the wise and the mighty things: casting down imaginations or reasonings, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. This is the Power which God has given to the Church to rule the Consciences of Men. The Weapons of her Warfare are thus mighty thro' God.

The words of the Psalmist, to which these Contents refer, are — a two-edged sword in their, the Saints, hand; to execute vengeance upon the heathen and punishments upon the people, &c. which certainly were spoken of those Victories which God gave the Jews over the Canaanites. But the Translators, possibly, understood them likewise in a mystical or spiritual Sense, that the Psalmist here exhorteth to praise God for that Power or Conquest which he hath given to his Saints over the Minds or Consciences of the Heathen, so as to cause the Kingdoms of this World to become the Kingdoms of our Lord and of his Christ. However, in some of the Octavo Editions of this Bible these Contents are thus altered. 1. The Psalmist voweth perpetual praises to God. 3. He exhorteth not to trust in man. 5. God for his power, justice, mercy and kingdom is onely worthy to be trusted; and in others thus: 1. The prophet exhorteth to praise God for his love to the Church. 5. And for that power which he hath given to the Church. Though Time has been when it was not thought, by even those who now inveigh so warmly against these Contents being thus expressed, that it was a Doctrine of the Inquisition to assert, that (c) for controversial points of Faith (which we call Cases of Conscience) which people understand not so well themselves, their Ministers have power to determine and have a compulsive as well as a directive power.

Of this Translation the learned Mr. Matthew Poole has given the following Character: (d) 'In this Royal Version, says he, occur a good many Specimens of great Learning and Skill in the Original Tongues, and of an Acumen and Judgment more than common.'

By others it has been censured as too literal, or following the Original Hebrew and Greek too closely and exactly, and leaving too many of the Words in the Original untranslated, which makes it not so intelligible to a mere English Reader. This last was perhaps in some measure owing to the King's Instructions, the third of which was, that the old Ecclesiastical words should be kept. However it be, we see many of the words in the Original, retained, as *Hosanna*, *Hallelujah*, *Amen*, *Raka*, *Mammon*, *Manna*, *Maranatha*, *Phylacterie*, &c. for which no (e) Reason can be given but that they are left untranslated in the Vulgar Latin.

(f) Dr. Gell, who had been Chaplain to Archbishop Abbot, and was now Rector of St. Mary Aldermary in London, reflected on this New Translation as wrested and partial, and speaking the Language of and giving Authority to one (g) Sect. But this he imputes not to the Translators, some of whom, he says, much complained of the Restraints they were laid under in this Work, but to those who employed them, who, by reason of State, limited them, lest they might be thought not to set forth a new Translation, but rather a new Bible. He observes therefore of it in general, that in it the *Hagiographa* is more faulty than the *Historical Scripture*, and the *Prophets* more than the *Hagiographa*, and the *Apocrypha* most of all, and generally the *New* more than the *Old Testament*. The particular Objections which this learned Trifler made to this Translation were these. 1. That the Translators had not always taken due Care to preserve the Letter of the Scripture entire. He instanced in 2 Kings xiii. 21. where it is said in this Translation, when the man was let down, the Doctor says we shall find no such Matter either in the Hebrew, or Greek, or Chaldee, or Latin Translation, and that the Words are thus to be rendred, and the man went—. 2. Using one Metaphor for another, as Gen. vii. 4. where the Hebrew Word which signifies, he says, to blot out, as having reference to an Image or Picture, or to a Writing, is rendred to destroy, which is taken from building. 3. Perverting the Sense of Scripture by improper Supplements, as Mat. xx. 23. it shall be given to them; by which our Lord is made, he says, to deny absolutely, that he hath any Power to give the Honour of sitting at his Right Hand and Left. Whereas the Text, without this Supplement, runs thus: To sit on my right hand and on my left (h) is not mine to give, but, or unless, to those for whom it is prepared of my Father. 4. Adding or taking away, or inverting and changing the Order of the Words; as 1 John iii. 18, 19, 20. In the 20th Verse of this Paragraph the word *both* is twice found in the Greek Text, the former of which, the Doctor says, the Translators turn amiss, the latter they quite leave out. An Example of Inversion of the Words is, the Doctor said, Heb. x. 34. where the Words, knowing in your selves, that ye have in heaven a better and enduring substance, should be read thus, knowing that (i) you have in your selves, &c. 5. As there are many Words in the Hebrew and Greek, which are some of divers, and others of contrary Significations, the Translators very frequently put *quid pro quo*, and wave what makes against their private Interpretation, and choose that for the Context which suits best with their own Opinion, and put most what the better and truer in the Margin. For, the Doctor observes, when Truth is

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tried

(a) The National Church; which has accordingly used this Authority, in enacting the XXXIX Articles of Religion. See Bishop Gibson's Codex, &c.

(b) 1 Cor. i. 27. 2 Cor. x. 4, 5.

(c) See a Sermon entitled, *Ministers Duties and People's Duties*, &c. by Samuel Clark, M. A. Minister of Grendon, Bucks, 1660, with a commendatory Preface by Mr. Baxter, p. 22, 23.

(d) Synopsis Criticorum.

(e) Dr. Gell supposes, that the LXX and the Vulgar Latin leaving these and other Words without Translation in their own native Language was according to the Dictate of the Holy Spirit. *Essay towards the Amendment of the last English Translation*, &c.

(f) An Essay toward the Amendment of the last English Translation of the Bible, &c. The First Part on the *Pentateuch*. By Robert Gell, D. D. Minister of the Parish of St. Mary Aldermary, London. Printed, &c. 1659.

(g) The Calvinists.

(h) — is not myne to geve you, but to such as it is prepared for of my father. *Coverdale*, 1538. — is not myne to geve, but to them for whom it is prepared of my father. *Tyndal*, 1537.

(i) Which Order of Words is wholly neglected in the printed English Translations. *Gib.*

tried by most Voices, it is commonly out-voted. Thus whereas *energoumenos* imports either *actively*, and in the middle Voice *effectual* or *working*, as Gal. v. 6. *Faith is operative by Love*; or *passively*, and so signifies (a) *wrought*; this later Signification must be voted into the Margin, lest it should tell us, the Doctor says, that the Man, by Conformity unto Christ's Sufferings, should have any hand in working out his own Salvation, as St. Paul implies he hath, 2 Cor. i. 5, 6.

The Doctor added, that whereas many mistranslated Words and Phrases, by *Plurality of Voices*, were carried into the Context, and the better Translation most-what was cast into the Margin, those *marginal Notes* have been left out, together with the *Apocrypha*, to make the Bible portable, and fit for the Pocket. Yea, that such is the Ignorance and Boldness of some, that they have left out of their Impressions the *Apocryphal Scriptures*; whereby they have gotten this whereof to glory, that they have done *That which no wise or honest Man had ever done before them*, so far as he had yet known, or, he hoped, would adventure to do after them. He concluded, that though he thought our last Translation *good*, far better than that new one of the *Low Dutch* so highly extolled, yet he doubted not but *Ours* might be made *much better* than it is. But this Censure of the Doctor's seems in some measure to have been occasioned by his being of different Sentiments from the Translators in the Points of Predestination, and being reckoned heterodox.

Against this Translation have the Roman Catholick Party shewn the same Prejudice as against the others. For (b) 'having asserted their corrupt vulgar Translation in Latin (so bandied and counter-condemned by Clement VIII.) for authority above the Original, they are resolved to be judged by their own Rule as well as Judge, and imprint in their poor seduced Laicks an opinion, that our Translation' (forsooth, because in English, and our Weapon against them) 'is heretical, although their learned men never yet evinced us of any error (through our Pravity or Ignorance) therein.' Accordingly in that horrid Rebellion which the Irish Roman Catholicks raised in that Kingdom, A. D. 1641. among other Instances of their Hatred of the Protestant Religion, which they then gave, this was one, their tearing, burning, wallowing in the Mire, and cursing the English Bibles, of which they burnt no fewer than one hundred and forty at one time, saying when they were in the Fire, that it was Hell-fire that burned.

The late Popish Jack-pudding, so often mentioned, not only laughs at and ridicules this Translation, but makes the following Reflections on it in order to expose it, viz. 1. That 'it still retains the word *Elder* instead of *Priest*; because, under the name of *Priest*, he says, they knew People generally understood a Catholick [Popish] Priest.' But when the Translators stile *Jesus Christ* the High-Priest of our Profession, and represent him as having made us *Priests* unto God and his Father, Heb. iii. 1. Rev. i. 6 does this Man think, that they meant to teach the People, that *Christ* was a Roman Catholick Priest? It's as false what he adds, that the English Ministers to this Day can't get themselves stiled *Priests*; when it's well known, that generally the common People, in some Parts of England, oftener call them so, than by any other Name. 2. He says, that 'in 1 Tim. iv. 14. and 2 Tim. i. 6. King James's Bible still follows the old Corruption, *Gift* instead of *Grace*.' But the original Word is *charisma* not *charis*, tho' the Vulgar Latin do render it *gratia*. 3. 'Because their gifted Elders, he says, cannot be without *Wives*, King James's Translators resolve their Bibles shall allow them, tho' they make them of their *Sisters*. As 1 Cor. ix. 5. where St. Paul says, *Have not we power to lead about a Woman, a Sister?* They falsly turn the word *Woman* into *Wife*. Queen Elizabeth's Bibles of 1598, 1599, say, *Have not we power to lead about a Wife, being a Sister?* The King's Bible has it, *a Sister, a Wife*.' But in the first place, Queen Elizabeth's Bibles, if he mean by them those of the Bishops Translation, do not render St. Paul's words *a Wife, being a Sister*, but *a Sister, a Woman*, as the Great Bible has it, *a Woman, a Sister*: It is the Geneva that translates the words, *a Wife, being a Sister*. Next, the original Word *gunaike* is commonly used by the LXX for a Wife. For instance, Gen. ii. 24, 25.—iv. 1. and in numberless other Places. St. Peter, it's plain, was a married Man. St. Paul expressly says, a *Bishop* and *Deacon*, consequently a *Priest*, must be the *Husband of one Wife* (c). 4. This Buffoon alledges, that 'the King's Bibles kept still that *impious and spiteful Corruption* against our blessed Lady, St. Luke i. *Hail, thou that art highly favoured*, which should be, he says, *Hail, full of Grace*.' The Original is *chaire kecharitomenae*. Now in the LXX in the Wisdom of *Seirach* or *Ecclesiasti* xviii. 17. we read *andri checharitomeno*, which the Vulgar Latin poorly renders *cum homine justificato*; tho' it seems very plain, that the *andri* is read *checharitomenae*. Our Anglo-Saxonic Translation renders the Angel's words thus, *Hal per þu mið gýfe geylles*, *Hail, be thou filled with Gifts*. But, says this Scornor, *this is invidiously done, as much as in them lies, to debase the Blessed Virgin to the Level of their own highly-favoured Yokefellow, as they translate Phil. iv. 3. which they should have rendered Companion: though the Original be suzage, conjux.*

Lastly, he says, 'they have not corrected that *malicious Corruption* in the xxth Chapter of *Exodus*, ver. 4. *Thou shalt not make to thy self any graven image*; which, if truly translated according to the Hebrew, should be *graven thing or graven idol*.' tho', one would think, the Authors of the *Chaldee Paraphrase*, who render it *image*, should understand Hebrew as well as this Man. But of this before.

In 1696 was published in *Roterdam* by Mr. (d) *Charles le Cene*, a learned French Refugee, a Book entitled, *Projet d'une nouvelle version Francoise de la Bible*, in which the Author shew'd by Reasons and Authorities, that the French Versions then in use, particularly that of *Geneva*, made by *Robert Peter Olivetane*, with the Assistance of *John Calvin*, 1535, do in many Places not represent as they should the Sense of the Originals: and therefore proposed, that they should be corrected, as to the Sense, in those Places where it should be

(a) This marginal Reading is omitted in the later Editions of the Bible, if it ever was in any.

(b) See a second Remonstrance prepared by the Commissioners appointed under the Broad Seal of *Ireland* to enquire into this Rebellion, an Original in MS. Penes *Henry Pearson* Vicarium de *Chislet* apud *Cantianos*.

(c) Here in *England* the Clergy were married till A. D. 1076, when Archbishop *Laufranc*, a Foreigner, made a Canon against it, on which Occasion the Vow of Celibacy to be made by them at their Ordination was first put into some Bishop's Pontifical. See Archbishop *Parker's* Preface to his Testimony of Antiquitie, &c.

(d) He was Minister of the Protestant Church at *Paris* for some Months before the great Persecution broke out there, and was afterwards a Refugee at *London*, where he died.

be thought necessary; and not only so, but that the old and obsolete Language should be amended, and the Thread of the Discourse restored, which had been broken by the wretched Division or Distinction of Chapters and Verses. This he proposed to have done in a new Translation. He begins his Discourse with observing, that there is need of great Application to make a good Translation of the Scripture, according to its true Sense and Meaning. After which he proceeds to point out in particular what he thinks to be Blemishes and Imperfections in the old French Translations, and which ought to be altered and amended in a new one.

This Book one *Hugh Ross*, a Scotchman and Sea Chaplain, and who understood little of Languages besides Latin and French, lighting upon, he thought fit, in part, to translate it into English, and to apply to our present English Version, what *le Cene* had said of the old and antiquated French ones. To it he prefix'd a (a) Preface to the Reader, in which he highly applauds the Performance, and justifies the Usefulness and Necessity of it: Tho' so far is he from being so ingenuous as to own from whom he had all his borrowed learning and criticism, that he writes as if he was in hopes the Reader would believe it to be all his own, and never see *le Cene's* Book to detect the Theft and Ingratitude. But of such disingenuous Plagiarism the Reader may see some more Instances in the Life of that famous Antiquary Mr. *William Somner* of *Canterbury*, written by the late Right Reverend Bishop of *Peterburgh*. The following Character of *le Cene's* Book seems, in some measure, to belong to it, viz. That (b) in it many Places of Scripture are rendred more truly and clearly than they have been formerly expressed by any Version; that it discovers the Sources and Causes of the Errors and Mistakes which are to be found in all Versions, and furnishes us with plain and easy Rules, by which Persons of ordinary Capacities may observe the most material Faults of all Translations. Tho', I'll presume to add, *le Cene's* Remarks seem many of them too nice, and his Reflections on the French Versions a little over harsh and severe.

About the time of King *James's* resolving on this New Translation of the Bible, another Translation of it was finished by the learned Mr. *Ambrose Usher* of the Kingdom of *Ireland*, elder Brother of the great and learned Primate of *Armagh* of that Name. Tho' he died young, he had yet attained to great Skill and Perfection in the Oriental Tongues, particularly the *Hebrew* and *Arabic*; the last of which it was very rare and uncommon, in those Days and that Country, for any one to have any knowledge of. This his Knowledge he applied to the Translation of the whole (c) Bible, both Old and New Testament, which he lived long enough to finish and to dedicate to King *James I.* before the Translation made by his Order was begun. It is still preserved in MS. in 3 Tomes 4to. in the Library of *Trinity College* near *Dublin*; to which, I suppose, it was given by Mr. *Usher's* Nephew, Sir *Theophilus Jones*, in whose Hands it was after the Author's Death. For a Specimen of this Translation the following Verses may serve, *Deut. ii. 1, 2.* which in our Translation is,

2. Then the Lord spake unto me, saying,

3. You have compassed this Mount inogh, turne you Northward.

In some (d) Editions of the Bible of this Royal Translation betwixt 1638, when so far as I can find it first appeared, and 1685, that Text in the *Acts of the Apostles*, chap. vi. 3. *Wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom We may appoint over this business,* is altered thus, *whom Ye may appoint:* Which favouring the Independent Schisme, made it suspected to have been done by the Contrivance of some of that narrow spirited Faction. But the (e) first Bible in which this was observed is that printed at *Cambridge* by — *Buck* and — *Daniel* 1638. which makes it probable, however, that it was only an Error of the Press, without any ill Meaning or Design. *Howel*, in his History of the Holy Gospel, tells us, that in *Baxter's* Paraphrase [on the New Testament] — the Greek Word *catasteesomen* We may appoint, is rendred *Ye may appoint.* And so it is, by an evident Mistake of the Printer, in the first Edition of it in 4to. 1685. which is corrected in the after Editions, for in the Notes on this Place it is observed, that *the chosen Persons must be appointed or authorized and directed by the Apostles*, not by the Electors.

In 1660 was there a very beautiful Edition of this Bible in Folio, with Chorographical Cuts, finely engraved by *John Ogilby*, printed at *Cambridge* by that celebrated Printer *John Field*, then the University's Printer.

An Edition of this Bible of King *James's* was printed in 8vo. at *Amsterdam* 1664. by (f) *John Cann*, a Leader of the English Brownists there, whither he seems to have fled on the Restoration: since in 1659 he had here in *England* the Place of writing the Weekly News. This Edition of the English Bible has the following Title:

The Holy Bible, containing the Old Testament and the New. Newly translated out of the original Tongues, and with the former Translations diligently compared and revised.

With marginal Notes, shewing Scripture to be the best interpreter of Scripture.

Printed at *Amsterdam* 1664.

To it is prefixed a Preface to the Reader by *John Canne*; at the beginning of which he observes, that it is a Truth acknowledged by all Persuasions, viz. *The Scripture to be the best Interpreter of Scripture.* To this, he says, he shall add a few Things.

1. Such is the fulness and perfection of the holy Scripture, as it hath enough and sufficiency in it self for the explanation and opening the sense and meaning of it.

2. That this explanation and opening Scripture by Scripture is attainable, and, by God's blessing, may be done, and with such fulness of matter and clearness to the truth of the sense, as there will be little need for other interpreters; much less for men to impose their private interpretations and bold glosses upon the Text.

3. He

(a) An Essay for a new Translation of the Bible. Part I. 1701. Part II. 1702.

(b) *Howel's* History of the Bible.

(c) — did render much of the Old Testament from the original Hebrew into English. Dr. *Par's* Life of Archbishop *Usher*.

(d) The Editions printed with this Erratum are as follows: That printed at *Cambridge* 1638, as above-said, that at *Cambridge* in 8vo. by *John Field* 1660; at *London* in 24mo. by the Assigns of *J. Bill* and *Christoph Barker* 1674; in 8vo by *J. Bill*, *Tho. Newcomb*, and *Hen Hills* 1679; 1680; in 8vo by the Assigns of *J. Bill* and *Tho. Newcomb* 1685; at *Edinburgh* in 8vo by *Andrew Anderson* 1673 and 1675; and at *Amsterdam* in Folio 1679. *Howel's* History of the Holy Gospel.

(e) *Women's Rights of the Clergy*, &c.

(f) *Wood's Athenæ Oxon.* Vol. I. col. 543. — II. col. 469.

3. He did not know, he said, any way whereby the Word of GOD, as to the Majesty, Authority, Truth, Perfection, &c. of it, can be more honoured and held forth, and the adversaries of it of all sorts so thoroughly convinced and silenced, as to have *the Scripture to be its own interpreter*. This he was sure, he said, did men in their expositions on the Scriptures speak less themselves and the Scripture more, the Scripture would have more honour and themselves less.

To have a *Scripture Interpreter* of that sufficiency and fulness as there should be no need to seek farther for the sense and meaning of the Text, there are many things, he observed, first to be done.

1. That the *Original Text of Scripture be rightly translated, and, as much as is possible, even word for word, without departing from the letter of Scripture in the least*. For it is necessary, he said, to *preserve the letter intire*, how inconvenient, yea how absurd soever and harsh it may seem to mens carnal reason. Because *the foolishness of GOD is wiser than men*. Of this absurd Scheme *Henry Ainsworth*, a Man excellently well skilled in the *Hebrew Language*, and one of the same Sect with *Canne*, had given some Years before a Specimen, as I shall shew more particularly by and by.

2. *Canne* said, that Scripture Metaphors should not be omitted, nor mistranslated one for another, but rightly opened.

3. That concerning the various readings, all care, study and endeavour ought to be used, that nothing be taken but what is breathed by the Spirit of GOD in the Text.

4. That the genuine and proper signification of the original words be truly opened and explained.

5. That the doubts and seeming differences be carefully heeded, and by parallel Scriptures reconciled.

6. That some words which are in the Original tongues left untranslated be translated, and their signification opened. For howsoever such words to some may seem unfruitful and afford not much matter in the letter, yet according to the manifold wisdom of GOD, and as the spiritual man judgeth, there is an excellent meaning of the Spirit in them.

As to those Scripture references which are here collected, *Canne* said, they were few to those he could have produced. But he had made it a great part of his work to comprise much in a little room, and therefore he had viewed over all his larger notes, and with his own hand, from the beginning to the end, verse after verse, had chosen the most principall and proper Texts, so far as the margin could contain.

He intended, he said, to set forth an Edition of the Bible in a large and fair character, with large annotations, wherein he purposed to set forth all that he had done concerning a Scripture Interpreter. It was, he said, ready and prepared for the Press: so that if the LORD took him away before it was published, what remained of the Copy unprinted, he should leave in such hands as would, he doubted not, be both carefull and faithfull in accomplishing his intentions.

By this it should seem as if this larger Work was actually in the Press, or intended very shortly to go thither. But I cannot find, that ever it was printed.

In this Bible, of which I've now given an Account, the *Apocrypha* is omitted, and the Contents of the Chapters are shorter than those in the common Editions of the Bible.

In 1653 was printed an Edition of the New Testament of this Translation, with a Paraphrase and Annotations on all the Books of it, by *Henry Hammond*, D. D. late Canon of *Christ-Church, Oxford*, and Publick Orator of the University (a). In 1659 the same learned Person published the Book of *Psalms* of this Translation, with his Paraphrase and Annotations on it.

In 1678 was this Bible published at *Cambridge* by the University Printer *J. Hayes*, with the Addition of many parallel Texts, by *Antho. Scatergood*, D. D. Rector of *Wilwick* and *Elverton* in *Northamptonshire*.

In 1685 was published, *A Paraphrase on the New Testament, with Notes doctrinal and practical, by Plainness and Brevity fitted to the use of Religious Families in their daily reading of the Scriptures, and of the younger and poorer sort of Scholars and Ministers, who want fuller Helps. With an Advertisement of Difficulties in the Revelation.* By *Richard Baxter*.

At the Time of the Publication of this, the Nation being in a great Ferment thro' Party-Strifes and Contentions, *Mr. Baxter* was apprehended and put in Prison for this Paraphrase, which was pretended to be wrote to asperse and vilify the Church of *England*; where he lay near two Years, and had, as he said himself, continued there till Death, had not the King taken off his Fine, which was 500 Marks.

In 1688 were printed in two Volumes in Folio, *Annotations upon the Holy Bible, wherein the Sacred Text is inserted, and various Readings annexed together with the parallel Scriptures. The more difficult Terms in each Verse explained. Seeming Contradictions reconciled. Questions and Doubts resolved; and the whole Text opened.* By the late reverend and learned Divine *Mr. Matthew Poole*, the ejected Minister of *St Michael Querne*, London.

These Annotations are said to have been collected out of the *Latin Synopsis*, and divers other learned Interpreters, and accommodated to the use of vulgar Capacities. Before every Book is prefixed a large Argument or Prologue, and to the several Chapters large Contents. The learned Author lived to go no farther in this good Work than the lviith Chapter of *Isaiab*. The Remainder was therefore undertaken and finished by the learned Persons following.

<i>Isaiab</i> lix. and lx. — — — — —	}	By <i>John Jackson</i> , the ejected Minister of <i>East and West Mouldsey</i> in <i>Surrey</i> .
The rest of <i>Isaiab</i> , <i>Jeremiah</i> and <i>Lamentations</i> , and Four Gospels. — — — — —	}	By <i>John Collings</i> , D. D. the ejected Minister of <i>St. Stephen's</i> , <i>Norwich</i> .
<i>Ezekiel</i> and Lesser Prophets. — — — — —	}	By <i>Henry Hurst</i> , the ejected Minister of <i>St. Matthew's</i> , <i>Friday-Street</i> .
<i>Daniel</i> . — — — — —	}	By <i>William Cooper</i> , the ejected Minister of <i>St. Olave</i> , <i>Southwark</i> .

The

(a) In 1675 the Doctor published a Review of this Paraphrase of his, under the Title of *Demerai Phrasides*, or Second Thoughts.

The <i>Acts</i> .	_____	_____	_____	_____	{ Peter Vints, the ejected Minister of St. Michael's, Cornhill.
<i>Romans</i> .	_____	_____	_____	_____	{ Richard Mayo, the ejected Minister of Kingston in Surrey.
1 and 2 to the <i>Corinthians</i> .	_____	_____	_____	_____	— Dr. Collings above-mentioned.
<i>Ephesians</i> .	_____	_____	_____	_____	— Edward Veal.
<i>Philippians</i> and <i>Colossians</i> .	_____	_____	_____	_____	{ Richard Adams, the ejected Minister of St. Mildred's, Breadstreet.
1 and 2 <i>Thessalonians</i> .	_____	_____	_____	_____	— Barker.
1 and 2 <i>Timothy</i> , <i>Titus</i> , and <i>Philemon</i> .	_____	_____	_____	_____	— Dr. Collings.
<i>Hebrews</i> .	_____	_____	_____	_____	— Obadiah Hughes.
<i>James</i> , 1 and 2 <i>Peter</i> , and <i>Jude</i> .	_____	_____	_____	_____	— Edward Veale.
1, 2, 3 <i>St. John</i> .	_____	_____	_____	_____	{ John Howe, the ejected Minister of Great-Torrington in Devonshire.
<i>Revelation</i> .	_____	_____	_____	_____	— Dr. Collings.

The Whole was corrected and amended by Mr. Veal and Mr. Samuel Clark.

The last of these, Mr. Clark, had been ejected from the Rectory of *Grendon* in *Bucks* by the *Bartholomew Act*, 1662. In 1690, being then Minister of a Dissenting Congregation of the Presbyterian Persuasion at *Upper-Wicomb* in *Bucks*, he published a very useful Edition of this Bible in one Volume in Folio, of which I shall give an Account presently.

Two Years after, 1680, was this Translation of the Bible again printed at *Oxford*, with the Addition of Archbishop *Usher's* Chronology.

In 1690 was printed, as is above-said, Mr. Samuel Clark's Edition of this Bible, with the following Title:

The Holy Bible, containing the Old Testament and the New, with Annotations and Parallel Scriptures.

To which is annexed, *The Harmony of the Gospels: as also the Reduction of the Jewish Weights, Coins and Measures, to our English Standards.*

And a Table of the Promises in Scripture.

By Samuel Clark.

In a Preface prefixed to it, the Editor gives an Account of the Measures he had taken in this Edition, and how he had governed himself in the Performance, or writing the Annotations. Two Things, he said, he aimed at throughout, *viz.* Plainness and Brevity, because he intended it for the Use of the plainer sort of Christians, and consulted therein the Reader's Purse and Pains.

He commonly, he said, acquiesced in our Translation, yet sometimes he made use of the marginal Reading, and in one Place changed the *Word of supply*, *viz.* 1 *Cor.* i. 26. He generally so contrived the Notes as to fit and comply with the Words of the Text, so that the Words of the Text must be taken in to make up the Sense complete: and here and there sprinkled some Observations, especially in Historical Places, which may afford Matter of Meditation to the pious Reader. He took a great deal of pains in collecting parallel Scriptures, and that not only for Words and Phrases, but for Sense and Matter. For this purpose, besides Places which he added from his own Observation, he examined all those which are in *Curcellaus's* *Greek Testament*, which are also printed in the *Oxford* Edition with the various Readings, but with many *Errata*. He likewise examined those in *Canne's* Bible.

To accomplish all this, he had, he said, made it his Business for many Years (and indeed in a manner ever since he was reduced to a State of Silence as to the Publick Exercise of his Ministry) to peruse the choicest Authors, both *expository* and *practical*, which might contribute to such a Work; among which was Mr. *Poole's* *English Annotations*, whose Expositions he found to be generally so solid and judicious, that he had seldom found reason to dissent and depart from them.

After this Preface are added Directions to the less intelligent for their more easy understanding the Notes.

To every Book is prefixed a large Argument. The *Apocrypha* is quite omitted, and at the End of the New Testament is *A Table of some principal Things in the Notes*. Next to which is *A Table of the Promises*. Then follows *A poetical Meditation, wherein the usefulness, excellency, and several perfections of the Holy Scriptures are briefly hinted, by J. C.* After this is *The Harmony of the Gospels*. Then *A Table how to find any place of the Gospels in this Harmony. The Reduction of the Jewish Weights, Coins and Measures to our English Standards.* And last of all, *A Table of the Jewish Weights, Coins and Measures.*

In King (a) *James II.'s* Reign, when a Sense of the Danger the Nation was in by the Encouragement given by that Prince to our mortal Enemies the Papists had raised an uncommon Spirit of Piety and Devotion in all Ranks of People, a Design was form'd by some learned Divines of this Church to publish the Holy Bible of this Translation, with some brief Annotations on it, for the Use of Families. Dr. *Richard Kidder*, afterwards Bishop of *Bath and Wells*, had the *Pentateuch* allotted to him, which he finished and (b) published in two Vols. 8vo. Dr. *William Clagett* chose the Gospel on *St. John*, but lived to finish only eight Chapters of it, which were (c) printed after his Death. Dr. *Richard Cumberland*, afterwards Bishop of *Peterborough*, undertook to state the *Jewish Measures, Weights, and Monies*, which was printed 1685.

A very (d) fine Edition of this Bible was published in a large Folio, 1701, under the Direction of that excellent Prelate Dr. *Thomas Tenison*, at that Time Archbishop of *Canterbury*, with the following Improvements.

A a _____ 1. Dr.

(a) A. D. 1685.

(b) A. D. 1694.

(c) A. D. 1699.

(d) It was likewise printed in Quarto.

1. Dr. *William Lloyd*, then Bishop of *Worcester*, added Chronological Dates at the Head of the several Columns: and on the Margin of the Title of *Genesis*, the following Characteristicks.

Year before the common Year of Christ	_____	_____	_____	_____	_____	4004.
Jul. Period	_____	_____	_____	_____	_____	0710.
Cyc. Sun.	_____	_____	_____	_____	_____	0010.
Dom. Letter.	_____	_____	_____	_____	_____	B.
Cyc. Moon.	_____	_____	_____	_____	_____	0007.
Indiction.	_____	_____	_____	_____	_____	0005.
Creation from <i>Tisri</i> .	_____	_____	_____	_____	_____	0001.

2. In the Margins of both old and New Testament are mark'd the Epistles and Gospels: and the Bishop of *Worcester's* Collection of parallel Scriptures are added.

3. In the Margin of the Book of *Psalms* is noted the Day of the Month, and Morning and Evening Prayer according to the Order of the *English* Liturgy. At the End was added,

4. An Index to the Holy Bible, or an Account of the most remarkable Passages in the Books of the Old and New Testament, pointing to the Time wherein they happened, and to the Places of Scripture wherein they are recorded. By the above-said Bishop of *Worcester*, being an Epitome of Archbishop *Usher's* Chronology.

5. Tables of Scripture-Measures, Weights and Coins. With an Appendix, containing the Method of calculating its (a) Measures of Surface, hitherto wanting in Treatises on this Subject. By the R. R. Dr. *Richard Cumberland*, then Bishop of *Peterborough*.

It is a great deal of pity that so excellent a Design, for want of a little Care and Pains, should be so ill executed. But the Majority of the Clergy of the Lower House of Convocation which sat two Years after, *A. D.* 1703. very justly took Notice of the many typographical Erratas in this Edition, and had too much reason given them to complain in their (b) *Humble Representation* of several *Gross Errors* having been committed in some (c) late Editions of the Holy Bible. But this careless printing this Holy Book grew at last to that Height, that Complaint being made to his late Majesty, that these Bibles were printed on bad Paper and with bad Letter; that also due Care hath not been used in correcting the Press; and that when the Books were printed they were sold at unreasonable Prices: His Majesty, after having caused this Complaint to be enquired into, was graciously pleased to order his Patentees for printing these Books as follows.

I. That all Bibles printed by them hereafter shall be printed upon as good Paper, at least, as the Specimens they had exhibited.

II. That they forthwith deliver four Copies of the said Specimens to be deposited and kept in the Two Secretaries Offices, and in the Publick Registries of the Archbishop of *Canterbury* and the Bishop of *London*, to the End ready recourse may be had to them.

III. That they shall employ such Correctors of the Press, and allow them such Salaries, as shall be approved from Time to Time by the Archbishop of *Canterbury* and Bishop of *London* for the Time being.

IV. That the said Patentees for printing Bibles, &c. do print in the Title Page of each Book the exact Price at which such Book is by them to be sold to the Bookellers. This Order was dated at *Whitehall* 24 April, 1724.

In 1718 was printed the fourth Edition of *A Paraphrase and Commentary on the New Testament* of this Translation, in Two Volumes, &c. By *Daniel Whitby*, D. D.

Dr. *Samuel Clarke*, afterwards Rector of *St. James's, Westminster*, published *A Paraphrase on the Four Gospels*. The Text according to this Translation being placed in one Column and the Paraphrase in another, and here and there a Note in the Margin and at the Bottom.

The whole New Testament of the same Translation was printed by (d) *Francis Fox*, M. A. with the several References set under the Text in Words at length, so that the parallel Texts may be seen at one View. To which are added the Chronology, the marginal Readings, and Notes chiefly on the difficult and mistaken Texts of Scripture. With many more References than in any Edition of the *English* New Testament. In Two Volumes, 8vo, 1722.

To which I add Mr. *Lock's* Paraphrase and Notes on the Epistles of *St. Paul* to the

<i>Galatians,</i>		<i>Romans,</i>
<i>1 and 2. Corinthians,</i>		<i>Ephesians.</i>

And Mr. *James Pierce's* Paraphrase and Notes on the Epistles of *St. Paul* to the

<i>Colossians,</i>		And Part of that to the
<i>Philippians,</i>		<i>Hebrews,</i> in 4to.

A Paraphrase and Annotations on *St. Paul's* Epistles. Printed in a large 8vo, at the Theatre in *Oxford*, 1675.

I have had Occasion before to take Notice of a whimsical Conceit entertained by *Canne*, that the original Text of Scripture in *Hebrew* and *Greek* should be translated, as much as is possible, even word for word, and that *Ainsworth* gave a Specimen of such a Translation. This he did in translating the *Five Books* of *Moses*, the Book of the *Psalms*, and the *Song of Songs* or *Canticles*, which in the Year 1639 were all collected together, and printed in one Volume in Folio. But it seems an odd way to convince an *Englishman*, that the Scripture is the best Interpreter of it self, to translate it into such *English* as he cannot understand. Of this therefore

(a) This was a new Discovery of Bishop *Cumberland's*.

(b) A Representation made by the Lower House of Convocation to the Archbishop and Bishops, *Anno* 1703.

(c) These, the Errata of the Press, are not to be excused in a Work of this Nature. Those to whom this Care belonged ought to have prevented these Errata, or to have given the Reader some Notice of them; whereas they have done neither of them. Bishop *Kidder's* Reflex. on a *French* N. Testament, printed at *Bourdeaux*, 1686.

(d) Then Vicar of *Potterne* in *Wiltshire*, and since deservedly promoted to the Vicarage of *St. Mary's* in *Reading*.

therefore I'll give the Reader a Sample. One cannot well choofe amifs, but I've made choice of the xvth *Pſalm*, which is thus interpreted, or made *English*.

Come, let us ſhout joyfully to Jehovah, let us ſhout triumphantly to the Rector of our Salvation. Let us prevent his Face with confeſſion, with *Pſalmes* let us ſhout triumphantly to him. For Jehovah is a great God, and a great King above all gods. In whoſe hands are the deep places of the earth, and the ſtrong heights of the mountains are his. Whoſe the ſea is, for he made it, and the dry land his hands have formed. Come let us bow downe our ſelves and bend: let us kneele before Jehovah our Maker. For he is our GOD, and we are the people of his paſture, and ſheep of his hand, to day if ye will beare his voice: Harden not your heart, as in Meribah, as in the day of Maſſah in the wilderneſſe: Where your fathers tempted me, proved me, alſo ſaw my worke. Fortie yeeres I was irked with that generation, and ſaid, they are a people erring in heart, and they know not my waies. So that I ſware in mine anger, if they ſhall enter into my reſt.

Would any one now imagine that *Airſworth* was an *Englishman*, and that he underſtood his own Language? But ſuch muſt be a mere verbal or literal Tranſlation of any Language into another, without any Regard to the Proprieties of the ſeveral Languages.

In 1706 was printed in two Tomes in 12mo, without the Name of either Place or Printer, but by the Type it ſhould ſeem ſomewhere in London, *Moral Reflections on the Four Gospels, tranſlated from the French* by T. W. By an *Advertiſement* on the Backſide of this Title Page we are let know, that there is nothing here tranſlated from the *French* but the *Moral Reflections* on the Verſes of each Chapter: that the Text is tranſlated from the *Vulgat*, according to the Verſion of *Rhemes* 1633, or rather according to an Edition of that Verſion then published.

In 1719 was published in the ſame manner, without the Name of either Place or Printer, in 8vo, the *New Teſtament in English*, with the following Title:

The New Teſtament of our Lord and Saviour Jeſus Chriſt, newly tranſlated out of the Latin Vulgat, and with the Original Greek, and divers Tranſlations in vulgar Languages diligently compared and reviſed.

Together with Annotations upon the moſt remarkable Paſſages in the Gospels, and marginal Notes upon other difficult Texts of the ſame, and upon the reſt of the Books of the New Teſtament, for the better underſtanding of the literal Senſe.

By (a) C. N. C. F. P. D.

Printed in the Year 1719.

The Preface ſeems partly an Extract of that of F. *Simon's* before his *French Teſtament*, published A. D. 1702, tho' in ſome Particulars *Nary* varies from that Father's Criticiſms. For inſtance, F. *Simon* notes that the *Latin* Words *forte* and *forſitan* are Expletives in the *Greek*, or however do not conſtantly ſignify *perhaps*, and that particularly in *Mat. xi. 23.* and *John iv. 10.* if they were to be expreſſed at all, they ſhould be rendred *without doubt*: But now *Nary*, in both theſe Places, tranſlates *forte*, &c. *perhaps*. In this Preface the Tranſlator tells the Reader, that ſince the *Latin Vulgat* has been declared authentick by the Council of *Trent*, and that the ſame has been by Order of (b) *Sixtus V.* and *Clement VIII.* corrected and amended of the Faults and Imperfections crept into it in Proceſs of Time, thro' the Neglect of Tranſcribers, as if the Corrections of theſe two Popes were the ſame, and their Editions of the *Latin Bible* did not claſh and vary, it was not to be expected he ſhould tranſlate the *New Teſtament*, which is deſigned for the Uſe of the People, from the *Greek*, or from any other *Latin Copy* than that of the ſaid *Vulgat*; becauſe it is fit the People ſhould underſtand the Scripture as it is read in the *Catholick Church*, and as they hear it in the *Publick Service*, and at their private Devotions.

Next he obſerves the Difficulty of ſuch an Undertaking, and his own Inſufficiency for it. Then he excuſes his attempting it, on Account of many other Divines ſucceeding ſo well in it, as to get the *Publick Applauſe* and *Approbation* of *Universities* and *learned Men*, and himſelf having attained to a competent Knowledge of the *oriental Languages*, and making this his chief Study theſe many Years paſt; and for that, on the one hand, his Countrymen had great need of ſuch a Tranſlation; and that, on the other hand, no Fault or Imperfection in any vulgar Tranſlation of the Scripture, ought in Reaſon to prejudice the Faith or Manners of Men of Senſe; becauſe the *Latin Vulgat*, the *Universal Tradition* of the *Catholick Church*, and the Authority of the ſame, are the Standard of our Faith, and not any *Vulgar Tranſlation* of the Scripture, which is but of private Authority.

To ſhew the great need there is of this Tranſlation, the Author obſerves, that we have no *Catholick* (by which he means *Roman Catholick*) Tranſlation of the Scriptures in the *English Tongue* but the *Doway Bible* and the *Rhemish Teſtament*, which have been done now more than an hundred Years ſince; the Language whereof is ſo old, the Words in many Places ſo obſolete, the Orthography ſo bad, and the Tranſlation ſo very literal, that in a Number of Places it is unintelligible, and all over ſo grating to the Ears of ſuch as are accuſtomed to ſpeak, in a manner, another Language, that moſt People will not be at the Pains of reading them. Beſides, he ſaid, they are ſo (c) bulky, that they cannot be conveniently carried about for *publick Devotion*, and ſo ſcarce and dear, that the *Generality* of the People neither have, nor can procure them for their private Uſe.

To ſupply all theſe Defects, *Nary* ſaid, he had endeavoured to make this *New Teſtament* ſpeak the *English Tongue* now uſed, as near as the many (d) *Hebraiſms* wherewith it abounds, and which, in his Opinion, he ſaid, ought never to be altered where they can be rendred ſo as to be intelligible, would allow. For this Reaſon he took all the Care imaginable to keep as cloſe to the Letter as the *English* would permit; and where the *Latin Phraſe* would prove unintelligible in the *English*, and that a Word or two or more muſt be added to make the Senſe clear, there he took this Precaution: If the Word or Words to be added were evidently implied, tho' not expreſſed in the *Latin* according to the grammatical Conſtruction, he put the ſame in the Text in *Italick Characters*: But where they were not ſo evidently and plainly implied, and yet ſeemed to be wanting

10

(a) *Cornelius Nary* Conſultiſſime Facultatis *Parieſis* Doctor.

(b) See Dr. *Theſe*'s Account of the Variation and Contradiſtion of theſe two Editions, and p. 73. of this *Hiſtory*.

(c) Three Volumes in 4to, but the *New Teſtament* was printed in 12mo.

(d) F. *Simon* declared it his Opinion, that it is impoſſible to expreſs the *Genus* and *Character* of the *holy Writings* in *French*.

to make the Sentence full and plain, he put the Word or Words in the Margin with a Mark of Reference, and the Word *supple* or *supply* before them.

Next, he observed, there were certain Words in the Scripture which Use and Custom had in a manner consecrated, as *Sabbath*, *Rabbi*, *Baptize*, *Scandalize*, *Synagogue*, &c. which, he said, he had every where retained, tho' they were neither *Latin* nor *English*, but *Hebrew* and *Greek*, because they are as well understood, even by Men of the meanest Capacity, as if they had been *English*.

He was always of Opinion, he said, that it was morally impossible to succeed in translating the New Testament into any Vulgar Language out of the *Latin*, without being read in the *Hebrew* and in the *Greek*: But he was now convinced by Experience, that it is not enough to understand the *Greek* of prophane Authors, but that one must be thoroughly acquainted with the *Helenist*, or the *Greek* of the Synagogue, which has the very Turn and Genius of the *Hebrew* Phrases and Particles, so as very often to signify quite another thing than what they generally do in prophane or classick Authors. Since in this Stile it was, that the Apostles wrote who were *Jews*, and acquainted (a) only with this *Greek* of the *Septuagint*, and accordingly gave the same Turn to the *Greek* in the New Testament as the *Septuagint* had given to it in the Old. Hence, he said, proceeded a great many Ambiguities and Obscurities in the Phrases and Particles of the *Latin Vulgate*, which cannot be understood or determined, but by having recourse to the *Greek* of the Synagogue. From all which he concluded, that it is absolutely necessary for a Translator to be well read in this *Greek*.

Besides, he observed, there are several Particles in the *Greek* that are expletive, and serve only for Ornament and Sound, but signify nothing in any vulgar Language: and that the *Latin Vulgate* has retained a great many of these, which, if literally translated, would rather spoil than mend the Sense. He farther observed, that the *Hebrew* being written in a very concise laconick Stile, expressing Things by halves, and being very barren in Particles and Prepositions, the *Septuagint* followed the same Method, and wrote in a like obscure Stile, especially as to the rendring of the *Hebrew* Particles and Prepositions, where they were forced very often to render the same *Hebrew* Particle by several Particles which have different Significations in the *Greek*, as they conceived the *Hebrew* Particle ought to signify in such a Place. So that when there is any Obscurity, &c. on this Account, one must have recourse to the *Hebrew* to see what the Meaning of such Particles must be in that or the like Place, and render them accordingly in vulgar Language, tho' they should happen to signify otherwise upon another Occasion in the *Greek* or *Latin*. And this, he maintained, is not receding from a literal Translation.

Of all these Things, it would be requisite, he said, to give (b) some Examples. He instances therefore,

1. In *Mat. i. 20.* which in the *Vulgate* is *Quod enim in ea natum est.* This the *Rhemists* translated, *For that which is born in her.* But now the Word *natum* in this Place, he said, does not signify *born*, but *conceived*. And so it is rendred in our *English* Translations, and in the *French* by *L'Enfant*, &c.

2. *Luke xi. 41.* is in the *Vulgate*, *Quod superest date Eleemosynam:* which the *Rhemists* translate, *that that remaineth give Alms.* But if we look into the *Greek*, *ta enonta*, we shall find the Ambiguity taken away, and the Sense of the Text to be, *Give Alms of such things as you have, or as you are able.*

3. *Romans ix. 3.* is in the *Latin Vulgate*, *Optabam enim ego ipse Anathema esse a Christo pro fratribus meis:* which the *Rhemists* thus translate, *For I wished my self to be an Anathema from Christ for my brethren;* and *Wiclif*, *For I my self desired to be departid fro crist for my bretheren.* But, says *Nary*, the Preposition *a* in this Phrase was taken from the *Greek apo*, and that from the *Hebrew Min*, which here signifies *for* and not *from*. So that the Words should be thus translated, *I could wish that I my self were accursed for Christ, or the Faith of Christ, for the sake of my brethren:* that I could wish I was an Anathema, an accursed thing, or that I was hanged on a Tree or Gibbet for the Faith of Christ, that my Brethren may see my Zeal for, and Stedfastness in that Faith, and by that Means be moved to think well of it.

Nary concludes his Preface with an Account of the Notes and Annotations which he has added to this Translation of his. His Design, he said, was to make this Work of as little Bulk as possibly he could, that it might be easily carried about in the Pocket for publick and private Devotion. For this End he left out the Arguments of all the Chapters, except those of the Four Gospels. As to his Notes he had, he said, been pretty large on the Gospel of St. *Matthew*, but to make amends, he had not made any upon most of the Chapters of St. *Mark* and St. *Luke*, nor upon any Chapter of St. *John's* Gospel. His Design in his Annotations and marginal Notes upon the Gospel, &c. was, he said, to reconcile some apparent Contradictions in the Gospels, and to illustrate the literal Sense of the Text. And forasmuch as the *Greek*, in some Places, makes a clearer Sense than the *Latin*, he had now and then put the rendring from the *Greek* Text in the Margin, with the Letters *Gr.* before it, to denote, that the *Greek* reads so. As to moral or mystical Reflections, he had, he said, industriously omitted to make any. In a word, his chief Aim was to encourage his Countrymen to read and to meditate upon the Will and Testament of their heavenly Lord and Master, by giving it to them in a Stile and Dress less obscure, and somewhat more engaging than it has been many Years past. And that it might be the more useful to them, he had, he said, annexed a Table to the End of the Work, by looking into which, they should find in what Chapter and Verse of the Scripture the Beginning and End of every Gospel and Epistle that is read in the *Mass* every *Sunday* and great *Holy-day* all the Year over are to be found, that they may read the same to themselves while the Priest reads them at *Mass*.

After this Preface follows the Approbation of the Doctors, *viz.* *John Farley*, Provisor of the College of the *Irish* at *Paris*; *M. Fogarty*, a *Paris* Doctor; *Mich. More*, formerly Vicar-General of *Patrick Russell*, Archbishop of *Dublin*; and *Francois Walsh* of *Dublin*. From whence one would conclude, that *Nary* was an *Irishman*.

Next is placed, *The Order of all the Books of the New Testament, with their proper Names and Number of Chapters.* In the Margin are put suppletory Words, and the Gospels and Epistles are marked. And at the End of all is, *A Table of the Epistles and Gospels which are read at Mass throughout the whole Year, &c.*

This

(a) This seems not generally true. It is certain the Apostle *Paul*, who quoted the Classick *Greek* Writers, is an Exception. See *The Sacred Classics defended and illustrated*, by *A. Blackwall*.

(b) *F. Simon*, in his Preface to his Translation of the New Testament into *French*, gives several others, where, he says, the *Latin* of the *Vulgate* has led both *French* and *English* Translators into Mistakes.

This Translation, tho' it be said to be made from the *Latin Vulgate*, is not always strictly according to it. For instance, *Galat. iv. 25.* is in the *Latin* (*sina enim*) *mons est in Arabia qui conjunctus est ei quæ nunc est Jerusalem.* Which the *Rhemists* render, *for Sina is a mountain in Arabia, which hath affinity to that which now is Jerusalem.* But this Version following the *French* one of *Mons* renders it, *which represents Jerusalem that is here below.* *Phil. iii. 2.* is in the *Latin*, *Videte concisionem.* But *Nary* translates it, *Beware of the circumcision.* *Phil. ii. 17.* is thus in the *Latin*, *Sed & si amulor supra sacrificium & obsequium fidei;* which is thus turned here, *Tea and if I should spill my blood upon the Victim and Sacrifice of your Faith;* which is according to the *Mons* Translation. *Coloss. ii. 18.* *Nary* translates the *Latin*; *religione angelorum, in superstitious worship of angels,* after the *Mons* Translation, to intimate, that there may be a Worship of Angels which is not superstitious. I'll add only one more, it is *1 Cor. xvi. 9.* where the *Vulgate* has it, *ostium magnum & evidens;* which *Nary* renders, *a fair and manifest occasion.*

These several Translations of the Holy Scriptures into *English*, and the various Editions of them, seem all to have been made and published under a due Sense of their sacred Authority and Usefulness, and the Reverence and Respect due to them as the Oracles of God, containing the pure Will and Mind of *Christ*. If there be any Exception to be made, it seems to lie against the *Rhemish* and *Doway* Translations, and that last mentioned by *Dr. Nary*. Since the *Rhemists*, &c. plainly contend against the common Use of them, and *Nary* declares, that a *Vulgar Translation of Scripture is not the Standard of Christians Faith, but of private Authority, or like a Book of Devotions of human Composition,* as if the Originals, *Hebrew* and *Greek*, were not as capable of being as well and authentically translated into other Languages as into *Latin*. But now, when Profaness and Infidelity seem to be at their utmost Height, was published a Translation of the New Testament into *English* by some one or more who seem to have set themselves down in the Seat of the Scorners, and to make it their Business to render the Authority of this Holy Book doubtful, and the Book it self as contemptible and ridiculous as they could to the *English* Reader.

It is printed in two Volumes in a large 8vo, in two Columns, in one of which is a *New Greek* Text without the Accents, and in the other the *English* printed in an *Italick* Character, and without the Distinction of Verses, the Numbers of them being printed in the several Margins. To it is prefixed the following Title :

(a) *The New Testament in Greek and English: Containing the Original Text, corrected from the Authority of the most authentic MSS: And a New Version form'd agreeably to the Illustrations of the most learned Commentators and Critics: With Notes and various Readings, and a copious Alphabetical Index.*

In Two Volumes.

If the Light that is in thee be Darkness, how great is that Darkness! Matthew.

London :

Printed for J. Roberts near the Oxford Arms in Warwick-Lane. M. DCC. XXIX.

Next follows a dark Dedication To the Right Honourable Peter Lord King, Baron of Ockham, &c. At the beginning of which, the profane Writer, to shew his profound Contempt of the original Text, tells his Lordship, that 'if the *Original* and this *English Version* are weighed in the Ballance, the Translation will be found transcendently light; but should his Lordship condescend to throw some Part of his Erudition into the Margin, it [this *English Version*] would be of equal Weight with the Original.' A Complement, or rather a Piece of Prophaness, that, I dare say, his Lordship read with Horror rather than Pleasure. The vulgar and ludicrous Expressions used in this Translation, the ridiculous Notes and Observations of the various Readings of the Original, the boyish and weak Reflections made on the Canon of Scripture, &c. do all justify the general Character I before gave of this doughty Translation. A Specimen of the first of these is as follows.

Mat. vi. 16. When ye fast, don't put on a dismal air as the Hypocrites do.

— xi. 17.— if we play a merry tune you are not for dancing; if we act a mournful part you are not in the humour.

— xii. 34.— 'tis the overflowing of the heart that the mouth dischargeth.

— xx. 31 — the people reprimanded them to make them hold their tongue, but they bawl'd out the more, Have mercy on us.

— xxii. 34.— the Pharisees hearing that he had dumb-founded the Sadduces —

Mark x. 34. — they will treat him with ignominy, subject him to the lash —

— xiv. 65. — and the domesticks slapt him on the checks. *It would have been better English,* gave him a slap on the chaps.

Luke x. 37. He replied, the doctor who took pity on him.

— xvii. 27. — eating and drinking, marriages and matches was the business.

John i. 23. I am, said he, the voice of one crying in the wilderness, Clear the way of the Lord.

1 Corinth. vii. 1. If any man thinks it would be a reflection upon his manhood to be a stale batchelor.

James ii. 3. If you should respectfully say to the suit of fine cloaths, Sit you there, that's for quality.

But as low and vulgar as these and other expressions, used by this Translator, are, to make the meanest Reader think this Divine Book was written by Men of no better Capacities than themselves, at other Times he makes use of Terms as high, and much exceeding the Capacity of common People. For instance :

Mark xiv. 24. — the effusion of my blood, the sanction of the New Covenant.

— 65. — divine who it is — the domesticks.

John i. 1. In the beginning was the Logos.

— 14. We contemplated his Glory, such Glory as the Monogenes derived from the Father.

— 16. Of his Plenitude have we all received

— vi. 63. It is the action of the mind that vivifies.

1 Thessalon. v. 5. You inherit the advantages of meridian light: we are not involved in the obscurity of night.

— 13. Don't form any brigues against them.

— 14. Comfort the pusillanimous.

(a) See A Critical Examination of the late New Text and Version of the New Testament, &c. by Leonard Twells, &c.

James iii. 5, 6. The tongue is but a small part of the body, yet how grand are its pretensions? A spark of fire! what quantities of timber will it blow into a flame? The tongue is a brand that sets the world in a combustion: it is but one of the numerous organs of the body, yet it can blast whole assemblies: tipp'd with infernal sulphur, it sets the whole train of life in a blaze.

Acts xxvii. Where we have an Account of St. Paul's Voyage toward Rome, and his being cast away on the Isle of Malta, this Translator seems to have affected to translate in the proper Sea Terms, but with what Success, let any one judge by the following Observations.

New Translation, 1729.

Acts xxvii. 3. The next day we touched at Sidon, where the Centurion, who was very civil to Paul, gave him leave to go and refresh himself at his friends.

4. *Eupeleusamen* is here rendred *made our coast*, and ver. 7. *we bore away*.

11. — the Centurion minded the pilot and the ship's owner.

12. For as that haven could not cover us from the storm.

14. Soon after it blew a storm from North-East.

15. Which bore so upon the ship, we could not go upon the wind, but were forc'd to let her drive.

17. This done, all hands aloft they frapp'd the ship — tought with her cables, and for fear of striking upon the sands.

20. — the tempest still bore hard —

28. — they (a) threw the line —

29. — they dropt four anchors astern —

30. — under pretext of dropping their anchors to moor —

32. — chopt the cable and set the boat adrift —

38. — they threw the wheat overboard to ease the ship —

39. — at day-break they made an unknown land —

40. Accordingly having heaved in their anchors, they drove with the sea, then loos'd the helm, hois'd the main-sail to wind, and made to shore.

41. — they ran the ship aground, where the fore-castle stuck fast and would not give, but her stern was shattered by the violence of the waves.

Translation in proper Sea Terms.

3. — — — — —
where Julius — — — — —
— to go ashore to his friends and refresh himself.

4. — — — — —

11. — — — the master and pilot of the ship.

12. As that port was not fit to winter in, or to lay up the ship in for the winter.

14. — we had a hard gale at North-East. *Tyndal* translated it, *there arose against their purpose a flaw of wynd out of the North-East*.

15. — — — that we could not bear up against the wind, but were forc'd to lye a-try, *i. e.* to drive under a reef main-sail.

17. Calling all hands on deck, they undergirt the ship — tought with her cables, and for fear of her running on the quick-sands.

20. — the storm still continuing —

28. — they heave the lead —

29. — they let go four anchors abaft —

30. — on pretence of carrying anchors out a-head —

32. — cut the boat ropes, or the boat's painter, and turn'd the boat adrift —

38. — they lightned the ship by throwing the wheat overboard —

39. — they saw or made the land, but did not know it —

40. And when they had weighed, or purchased, their anchors, they committed themselves unto the sea, and cast off the rudder ropes, and set the main-sail, and made towards the shore.

41. — they ran the ship aground where her head struck and would not give way, but her after-part was staved in pieces by the force of the sea.

It's with the like ignorant Affectation that this new Translator renders James iii. 4. *A ship too of the greatest burden, tho' the wind bears hard, by means of an inconsiderable helm, veers about as the band of the pilot directs her*; where he mistakes the *helm* for the rudder. But I don't pretend to a critical Examination of this uncommon Version, and therefore will mention but one more Particular of it, *viz. Mat. x. 5, &c.* where *apostelen* is rendred *made missionaries*, and *koniorton*, *pagan*, or *gentile dust*, tho' by their Instructions the twelve Apostles were not to go any where among the *Pagans* or *Gentiles*.

As to the *Notes*, it's noted on *Acts xxvi.* that a Goad is a sharp Stick with which they urge the Oxen at the Plough.

On Ver. 28. of the same Chapter is St. *Chrysostome* quoted to flur the Apostle Paul, as if he was so ignorant of the Greek Language as not to know the difference betwixt *en oligoe*, which, this Translator says, signifies with little reason, and *ek oligou*, which he says is in a little time. Whereas 'tis well enough known, that *en oligoe* signifies, as the Apostle here uses it, and that it is so understood by *Plato*. See Dr. *Whitby* on the Place.

As to this Translator's Sentiments, for the Sake of which this Version seems to have been made, it is pretty plain they are very profane, and no way consistent with the Dignity of those Holy Books which he has undertaken to translate, or rather to travestie and make ridiculous. In his Note on St. *John i. 14.* he is pleased to declare, that 'the word *only-begotten*, as there applied, conveys no idea to the mind: and confessedly is only an empty, insignificant sound.' In his Notes at the End of his Translation of the Epistle to the *Hebrews*, he represents *Origen* as saying, that 'the stile of this Epistle has nothing of the home-spun language of an Apostle,' and observes himself, that 'the Author's reasoning on the nature of a Testament being founded upon a meer quibble, serv'd rather to set off his wit than to recommend his penetration.' So again does

(a) The Sailors have no such Term as *throwing the Line*, or use no such Language.

does this Translator reflect, out of his Abundance of Civility and good Manners, that 'the whole series of ecclesiastical writers———far from having any historical evidence to support their bare conjectures, have, some of them, thought it necessary to corrupt the Text to help out their hypothesis. To such wretched shifts, he says, were the poor Fathers reduced to palliate their insincerity or their ignorance,' their want of Honesty, or their want of Sense. A good deal more there is of this sort of Ware, but I am weary of transcribing such *Billingsgate*.

He likewise quite omits 1 *John* v. 7. and beginning of Ver. 8. tho' it's certainly more easy to account for the (a) Omission of these Words in some MSS. than for the Addition of them in any.

Messieurs de *Beausobre* and *L'Enfant*, Ministers of the French Church at *Berlin*, represented to the late King of *Prussia*, that the French Translations of the Bible began to be neither so intelligible nor agreeable to read as they were at first, and that therefore to be edified by them required, that either they should be revised, or a New Translation made. On which that Prince pitch'd on them for this Purpose, and by his Royal Decree appointed them to make a New Translation. This accordingly they finished of the New Testament, which was printed in Two Volumes in 4to at *Amsterdam*, 1718. and to it they prefixed a large general Preface, serving as an Introduction to the reading of this Sacred Book. The Translation of this New Testament into English was attempted 1729, but, for want of Encouragement, I suppose, no more was printed this Year 1730, than the General Preface, and the Gospel according to *St. Matthew*.

Father *Simon*, a learned Frenchman, well known by his Critical Histories of the Old and New Testament and their Versions, published (b) 1702 a Translation of the New Testament into French from the *Latin Vulgate*. He himself said, that *F. Denis Amelotte* was the (c) first Catholick Writer, notwithstanding the many there had been before, who applied himself with Care to translate the New Testament into French. But it seems he thought there was room for Correction, and therefore he made this New Translation, to which he added literal Observations or critical Remarks on the Text. This Version was, by the Advice of the Honourable and Reverend Mr. *Edward Finch*, Prebendary of the two Metropolitan Churches of *Canterbury* and *York*, translated into English, by *William Webster*, Curate of *St. Dunstan's* in the West, London, and published by him in Two Volumes, 4to, 1730, with the following Title:

The New Testament of our Saviour Jesus Christ according to the ancient Latin Edition; with critical Remarks upon the literal Meaning in difficult Places.

From the French of *F. Simon*.

The Author of this French Translation tells us, in his (d) Preface, that 'this may be said for the commendation of it, that having had many advantages from the labour and industry of those who had formerly undertaken this work, he had studied to make this more accurate than those which were made before: tho' he ingenuously owned, that it was not yet arrived at that degree of perfection in which lucubrations of this nature should be: That he proposed to himself the imitation of *Origen*, since to this edition he had added the various readings taken from the Original Text, and the Oriental Versions: That he had attempted to translate the *Latin* (e) Version set forth by the commandment of *Sixtus V.* and *Clement VIII.* That it would be useless to enquire whether in some places the *Greek* context was to be preferred to the *Latin* edition, and therefore he did not think, that the *Hebrew* and *Greek* Text should be removed from or set aside in a French Translation: On the contrary, it seemed to him more prudent to place the variations and differences of them both in the margin, than to translate the whole sacred code from them. But, he said, because he never receded from the *Latin Vulgate*, he did not therefore prefer that to the *Greek* context. Only since he intended to publish the New Testament in the French dialect, he was obliged to follow, or express the sense of, that edition which the *Latin* Church had always used for so many ages past.'

At this Version, it seems, some Offence was taken by Cardinal *de Noailles* and the Bishop of *Meaux*, who disliked it, as having some Things in it worthy of reprehension, and therefore forbid the Use of it in their Dioceses. On which the learned Translator defended himself in a (f) Remonstrance against the Cardinal. The Authors of the Acts of the Learned, published at *Leipsic* 1704, give the following Character of this Translation, that 'it is not perfunctorily written, but made with singular Care according to the most correct Copy of the *Vulgate* Edition: That sometimes also, where the Translator might, he has departed from that Edition and followed the *Greek*: That sometimes he more copiously, or at least cautiously, renders those Passages which are scarce intelligible in the *Vulgate*, and yet very often with design retains its Faults: That to every Book are prefixed by *F. Simon* Prefaces, which are not vulgar or ordinary, but full of profound Learning: That above all, the Observations which the Author has put under every Page, deserve to be read, since in them he with great Industry compares the most ancient MSS. and old Translations, and adds the various Readings of the Fathers; so that this Book may be instead of a little Book of Criticks of the New Testament.'

As to this English Translation, the Author of it assures Mr. *Finch*, that 'it is as literal as possible, Fidelity, not Elegancy, being the thing intended and required in this case.'

(a) *Christoph. Matth. Pfaffi* Disserta. Critica de genuinis Librorum Novi Testamenti Lectionibus, p. 173. &c.

(b) *Treveltij* 4 Vol. in 8vo.

(c) Critical History of the Versions, &c.

(d) *Le Lang Bibliotheca Sacra*,

(e) *F. Simon* knew, that the Editions of the *Latin* by these two Popes were far enough from being the same,

(f) *Epist. Select. Lib.* 3 p. 260. See *Le Lang's Bibliotheca Sacra*.



THIS is the Account which I have been able to give of the several (a) Translations of the Bible and New Testament into the ancient and modern *English* Tongue, and of their most remarkable Editions in Print. From whence, I suppose, any one will infer the great Honour and Esteem that these Holy Books were always had in by our Christian Ancestors; since they were so very desirous to have them, and to know and understand their Contents, as to spare no Costs or Pains, but to run the hazard of even their Lives and Fortunes, and not to count them dear, so that they might but procure the free Use of these Books, and have the Advantage of perusing them. The great Number of the Copies of them, however of the New Testament, in Manuscript or Writing before Printing was invented, wrote with the utmost Accuracy and Exactness; and the many Editions of them since Printing came in Use, is a Demonstration of the great Value put on them by the Christians here in *England*, and that every one who could read took care to purchase and have a Bible or Testament in the Tongue wherein he was born. This, no doubt, will be thought a very great Reproach to the professed Christians of the present Age, and but too good an Argument of their having lost their first Love, and being no wise earnest for the Faith delivered to the Saints or Christians in these holy Books; since, to our Shame be it spoken, whatever Reputation the Holy Bible has been had in, it is now treated with the utmost Slight and Neglect, and is scarce any where read but in our Churches. So far are too many of our modern Christians here in *England* from reading this Book, meditating on it, and letting the Sense of it dwell richly or abundantly in them, that, every body knows, the Writings of the most filly and trifling Authors are often preferred to it, and read with greater Pleasure and Delight. What surer Sign can be given, that we have a Name that we live, and are dead? And consequently, that unless we remember from whence we are fallen, and repent, and do the first Works, the great Author and Finisher of our Faith will come unto us quickly, and will remove our Candlestick out of his Place? *Sed Deus avortat omen.*

I said, surely these are poor, they are foolish: for they know not the way of the LORD, nor the judgment of their God. I will get me unto the great men, and will speak unto them; for they have known the way of the LORD, and the judgment of their God: but these have altogether broken the yoke, and burst the bonds. Jeremiah v.

(a) The following ones mentioned by *La Lang* I could never hear of otherwise.

1. A new Version of the Psalms from the *Latin Vulgate*, 12mo. Paris, 1700.
2. A Specimen of a new English Version of the Bible, by a Minister of the Church of *England*, 8vo. London, 1703: Unless he meant by it, the Essay, or Project, towards a New Translation by *La Cense*, &c. and *Rosse*.
3. The New Testament translated into *English* by Order of Parliament 1540. Unless he intended the *Assembly's Annotations*.



Corrigenda

Corrigenda & Addenda.

PAGE 2. Line 8. after *assemblies*, read, A Copy of a very ancient Version of the Four Gospels in this Language, made by one *Aldred* a Priest, is to be met with in the very celebrated Code of *Eadfride* Bishop of *Lindisfarre*, about the Year 680, as Mr. *Selden* guesses. It's written by *Eadfride* himself, and had the Honour to be adorned with Pictures, Gold and Jewels by Bishop *Ethelwolde*, and *Bilfride* the Anchorite. There is likewise a later Translation of the Four Gospels into this Language by King *Alfred*.

P. 7. l. 6. after *exactness*, r. Archbishop *Usher* tells us, from the Register of the Bishop of *Norwich*, 1429, quoted by *Fox*, that the Price of one of these *English* New Testaments was Four Marks and Forty Pence, or 2l. 16s. 8d. which, the Archbishop observes, is as much as one may now buy forty New Testaments with.

P. 13. l. 16. I have no good Authority for this, that *Trevisa* translated into *English* certain Sentences of Scripture which were written on the Walls of Lord *Berkley's* Chapel, and therefore suspect that it is a Mistake which arose from what *Trevisa* says in the Dialogue, betwixt my Lord and him, about the Usefulness of translating into *English* the *Polychronicon*, prefixed to his *English* Translation of it, where Fol. 2. Lord *Berkley* is represented as saying to *Trevisa*, *Also thou wotest where the Apocalyps is wrytten in the walles and roof of a chappel in latya and in frenshe.*

P. 18. l. 15. A (a) second Edition of this Book was published by *W. T.* m. d. xxxiiiij.

P. 26. l. 34. One of these is in the Library of *St. Paul's*, being a Part of the Collection of old Bibles, Testaments and Liturgies which were purchased by the Dean and Chapter of the late *Humphry Wanley*. In this the Title is as follows:

The New Testament, dylygently corrected and compared with the Greke by Willyam Tyndale: and fynysbed in the yere of our Lorde GOD a m. d. xxxiiiij. in the moneth of November.

It is in 16mo and a *German* Letter. In the Margin are Scripture-references, and throughout the Book are ordinary wooden Cuts to the Revelation of *St. John*, with several Tables at the Beginning and End of the Book.

P. 29. l. 29. The Title of this runs thus in black and red Ink:

The New Testament both in Latin and English after the vulgare texte which is red in the Church.

Translated and corrected by Myles Coverdale, and printed in Paris by Fraunces Regnault.

M. ccccc. xxxvjjj.

in Novembre.

Printed for *Richard Grafton* and *Edward Whitchurch*, cytezens of London.

Cum gratia & privilegio regis.

Before this Book are two Prefaces; one to Lord *Cromwel*, another to the Reader, and a *Kalendar*; and at the End a Table, as in the Edition 1539.

— l. 39. The (b) *English* Translation is the very same with that in *Mathews's* Bible, and printed in the *English* Letter on about three Quarters of a large Quarto, the other Quarter being filled with *Erasmus's* *Latin* Translation, printed with Abbreviations in a lesser black Letter. The Epistle to the *Hebrews* is placed, as in *Tyndal's* Testament, and *Mathews's* Bible, after *St. John's* three Epistles, and the Words *1 John v. For there are three that beare record in heaven, &c. and in earth*, are placed within Parentheses; tho' no such Mark of distinction appears in the *Latin* Translation of *Erasmus*.

At the End is printed, *The ende of the newe Testament.*

Here folowe the Epytles taken out of the olde Testament, which are red in the church after the use of *Salisbury*, upon certayne dayes of the yere.

These Pytles are printed only in *English*, and are the very same with those at the End of *Tyndal's* New Testament, a Sample of which I have given p. 16. of this History.

After these Pytles follows A Table wherein ye shal fynde the Pytles and Gospels after the use of *Salisbury*; to which is prefixed this Direction:

For to fynde them the sooner, so shal ye seke after these Capital letters, by name A, B, C, D, &c. whiche stande by the syde of thys boke alwayes: on or undre the lettre there shal ye fynde a crosse & where the Pytyle or Gospell begynneth, and where the ende is, there shall ye fynde an halfe crosse &c.

¶ And the fyrste lyne in this table alway is the Pytyle, and the seconde lyne is alway the Gospel.

P. 30. l. 18. r. At the Top of it is a Representation of the Almighty in the Clouds of Heaven with both his Hands stretched out, and two Labels going from his Mouth. On that going towards his right Hand are

(a) *St. Paul's* Library.

(b) *Penes me ex dono Rcv. Jo. Sprinc de Milbeurn Paris apud Belgas.*

the following Words, *Verbum quod egredietur de me non revertetur ad me vacuum, sed faciet quacunq̄ volui*, Esa lv. His left Hand points to the King, who is represented kneeling at some distance bare-headed, and his Hands lifted up towards Heaven, with his Crown on the Ground before him, and a Label going out of his Mouth. On the Label which comes from the Almighty is this Text, *Inveni virum juxta cor meum qui faciet omnes voluntates meas*, Ac. xiii. to which answers that proceeding from the King, *Lucerna pedibus meis verbum tuum*, Psal. cxvii. Underneath the Almighty is the King again represented sitting in his Throne, with his Arms before him at his Feet. On his right Hand stand two Bishops bare-headed, and their Mitres on the Ground, in Token, as it should seem, of their Acknowledgment of the King's Supremacy. The King gives to him next him a Book shut, with these Words on the Cover, VERBUM DEI, and these Words on a Label going out of his Mouth, *Hec precipe & doce*, Tit. iiiii. The Bishop receives it bending his right Knee. On the King's left Hand stand several of the Lords Temporal, to one of which he delivers a Book clasp'd with VERBUM DEI on the Cover of it, and the following Words on one Label, *A me constitutum est & decretum ut in universo imperio & regno meo tremiscant & paveant deum viventem*, Daniel vi. and on another Label this Text, *Quod iustum est iudicate, Ita parvum audietis ut magnum*, Deut. primo. The Nobleman receives the Book bending his left Knee. Underneath the Bishops stands Archbishop *Cranmer*, with his Mitre on his Head, and habited in his *Pontificalia*. Before him is one kneeling with a shaven Crown, and habited in a Surplice, to whom the Archbishop delivers a Book clasp'd, with the Words VERBUM DEI on the Cover of it, and saying to him these Words as they are in a Label coming out of his Mouth, *Pascite quod in vobis est gregem christi*, 1 Pet. v. Behind the Archbishop seems to stand one of his Chaplains, and at his Feet are placed his (a) Coat of Arms within a Garland, the same with those before his Life by Archbishop *Parker*, only here distinguished by the Crest as the Arms of a younger Family. Under the Lords Temporal stands Lord *Cromwel* the King's Vicegerent, as appears by his Arms plac'd at his Feet as the Archbishop's are, tho' both they and the Archbishop's are omitted by the Engraver I employ'd to take the Copy here inserted. His Lordship is represented standing with his Cap on, and a Roll of Paper in his right Hand, and in his left a Book clasp'd, with VERBUM DEI on the Cover of it, which he delivers to a Nobleman, who receives it of him bare-headed, with these Words on a Label going out of his Mouth, *Diverte a malo & fac bonum, inquire pacem & sequere eam*, Psalmo xxxiii. At the Bottom on the right Hand is represented a Priest with his square Cap on in a Pulpit, preaching to a pretty large Auditory of Persons of all Ranks and Qualities, Orders, Sexes and Ages, Men, Women, Children, Nobles, Priests, Soldiers, Tradesmen and Countrymen, who are represented some standing and others sitting on Forms, and expressing themselves very thankful. Out of the Preacher's Mouth goes a Label with these Words, *Obsecro igitur primam omnium fieri obsecrationes, orationes, postulationes, gratiarum actiones pro omnibus hominibus, pro regibus, &c.* 1 Tim. ii. On the right Side of the Pulpit are the Words VIVAT REX, and in Labels coming from the Peoples and Childrens Mouths, VIVAT REX, GOD SAVE THE KING, to express the great and universal Joy and Satisfaction which all the King's Subjects, high and low, great and little, had, and their Thankfulness to the King, for his granting them this Privilege of having and reading the holy Scriptures in their Mother-tongue. On the left Side are represented Prisoners looking out of the Prison Grates, and partaking of this great and common Joy.

P. 31. l. 18. from the Bottom, r. In this Edition *Mathew's* Bible was revised, and several Alterations and Corrections made in the Translation. The Notes so much complained of, were all omitted, and the Additions to the *Hebrew* and *Greek* Originals in the *Latin Vulgate* were translated and inserted in a smaller Letter than the Text. Particularly the three Verses of *Psalms* xiv. ———

P. 33. l. 15. This same Year was published the New Testament alone of this Recognition, with the following Title:

The New Testament in Englysche after the Greeke exemplar: diligently translated, and corrected by Rycharde Taverner m. d. xxxix.

Cum privilegio ad imprimendum solum.

Before it is *A Calendar*, and at the End *A Table wherein to find the Epistles and Gospels after the use of Salisbury.*

P. 38. l. 31. Accordingly there was printed this Year another (b) Edition of the New Testament in *English* and *Latin*; at the End of which is printed,

Thus endeth the newe Testament both in Englysche and in Laten of Mayster Erasmus translation, with the Pyttles taken out of the old Testament. Set forth with the Kyng's most gracious lycence, and imprinted by Wyllyam Powell dwellynge in Fletestrete at the sygne of the George nexte unto Saynt Dunston's Church. The yere of our Lorde M. c. c. c. c. xlvij. and the fyrste yere of the Kyng's moste gracious reygne.

GOD save the Kyng.

The *Latin* is printed in a mix'd Character mostly *Black*, and some *Roman*.

P. 47. l. 4. from the Bottom. In *St. Paul's* Library is an Edition of the New Testament, in a small Folio, with the following Title:

The Newe Testament of our Savioure Jesu Christe, diligently translated according to the Greke, with certayne Notes folowynge the Chapters, wherein the hardest doubts are declared for the better understanding of the unlearned reader.

ii Timoth. ii.

All Scripture geven by inspyracyon of GOD is profytable to teache, to improve, to amend, and to instruct in righteousness, that the man of GOD may be perfect and prepared to all good workes.

Anno M. D. Lj.

To

(a) Mr. *Strype* conjectures, that about A. D. 1544. the King chang'd the Archbishop's Arms, and asserts, that unto the Year 1543 he bore his paternal Coat of three Granes Sable. But now from hence it's plain, that before 1539 his Grace bore for his Arms the three Pelicans quartered, &c. if ever he bore any other. *Memorials of Archbishop Cranmer*, p. 126.

(b) *St. Paul's* Library.

To this Edition is prefixed a Preface of *W. Tindal's*, and in the Margin are Scripture-references, with a Table at the End of the Book.

P. 48. l. 15. from the Bottom. The Title of this is, (a) *The Byble in English, that is to say, the contente of all the holy Scripture, bothe of the olde and new Testament, according to the Translation that is appointed to be read in Churches.*

Imprinted at London by *Edwarde Whytchurche.*

Cum privilegio ad imprimendum solum.

Before the New Testament is prefixed this Title.

The Newe Testament in Englishe, translated after the Greke, conteyning these boke.

The Gospelles.

<i>Matthew,</i>		<i>Luke,</i>
<i>Marke,</i>		<i>John.</i>

The Actes.

The Epistles of S. Paul.

To the Romaynes, &c.

Printed in the yeare of our Lorde GOD

M. D. L. III.

— I. 4. from the Bottom. On *October 25, 1555.* a new Parliament met at *Westminster*, and the next Day the Convocation of the Province of *Canterbury* was, by Order of the Dean and Chapter of *Canterbury*, appointed to be held at *St. Paul's, London.* Bishop *Bonner*, by Commission from the Dean and Chapter, presided in it, who had thus expressed his Hopes of the Business to be done in it, in a Book which he published this Year.— (b) 'Good hope, says he, is conceyved, that thys nexte Parlyament, which, GOD willynge, shal be begynne the 21st day of the Month of *October* nexte commynge, or at the Convocation of the Clergye of the Province of *Canterbury*, whiche is accustomed to followe immediatlye the same, some godlye order and direction shal be taken, amongste other thynges, for such matters of religyon as the seven Sacramentes, &c. to be so fully set forth as may stand both with the Lawes of GOD, and also with the honor, profyt and welth of thys realme.'— But what was then done we don't know, the Acts of this Convocation being lost. Only (c) *Jan. 8.* it is hinted, that the Regulation and Improvement of Grammar-Schools was under their Consideration.

P. 52. l. 4. Printed by *Rowland Hall.*

— I. 30. r. in King *Henry VIII's*: tho' by the Queen's Articles of Inquiry exhibited at her Royal Visitation, it appears some Books of Holy Scripture were delivered to be burnt or otherwise destroyed.

(a) *St. Paul's Library.*

(b) *A profitable and necessary Doctrine, &c.*

(c) *Archbishop Wake's State of the Church, &c.*



A SPECIMEN of the Variations in the several TRANSLATIONS and EDITIONS of the ENGLISH BIBLE and TESTAMENT mentioned in the foregoing HISTORY.

F 1 Sam. vi. 4.
 FYUE hynder partes of golde.
Coverdale, fol. 1535
 fyue mens hynder partes of golde. *Coverdale*, 4to. 1550
 fyue golden arffes with emerodes. *Mathews*, 1537
 ditto — 1551
Taverner's, 1539
Becke's — 1549
 fyue golden arffes.
Cranmer's, 1639
 ditto — 1540
Tunstall and Heath — 1541
 ditto — 1562
 ditto 4to. — 1566
 fyue golden emerods.
Bishops, 1568
Geneva, 1576
Doway, 1609
K. James, 1611

Psal. xiv. 5, 6, 7.
 These three Verses are not in the Hebrew, and accordingly are omitted in the Latin Translation of Frier Felix Pratensis, Ed. 1515 and 1522, and in the English one of Myles Coverdale 1535. But they being in the Latin Vulgate, Archbishop Cranmer inserted them in his Revision of Coverdale and Mathews's Bible 1539, but in a smaller Letter, to shew, that they are not in the Original, and so they were continued in the After-editions of this Bible — — 1540
 — — — 1541
 — — — 1562
 — — — 1566
Coverdale's 4to, 1550
Cranmer's 4to, —

In the Doway — 1609 these Verses are printed in the same Letter with the Text, but the following marginal Note is added: *These three verses being not in the Hebrew nor Greeke, yet are in the English 1577, and are three distinct verses in other Psalmes, v. ix. and xxxv.*

In the following English

Versions of the Psalms and Bible are these three Verses omitted, viz.

J. Aleph's Sauter, 1530
G. Joye's Sauter, 1534
Coverdale's Bible, 1535
Mathews's ditto, 1537
Taverner's — 1539
Becke's — 1549
Mathews's Rev. 1551
Geneva — 1576
Bishops — 1568
King James's — 1611
Psal. lviii. 4.
 — magnifie him that (a) rideth above the heavens (whose name is the Lord) and rejoyse before him.
Coverdale, 1535
Mathews, 1537
 — praise ye him in his name Jah and rejoyce before him.
Cranmer's, 1539
 — praise him in his name, yea and rejoyse before him.
Cranmer, 1540
 — — — 1541
 — — — 1562
 — — — 1566
Psalter, 1569
 — exalt him that rideth upon the heavens in his name Jah and rejoyce before him.
Geneva, 1576
 — magnifie him that rideth upon the heavens, as it were upon an horse, in his name (b) everlasting, and rejoyce before his face.
Bishops, 1568
 — make way to him who mounteth upon the west, Lord is his name: rejoyce ye in his sight.
Doway, 1609
 — make an high way for him that rideth in the desarts in Jah his name, and shew gladness before his face.
Ainsworth.
 — extol him that rideth upon the heavens by his name Jah, and rejoyce before him.
King James.

King James.

Mat. iii. 2.
 do ye penance.

Wiclif, MS.
Coverdale, 4to.
 ditto, 8vo.
 amend your selves.
Tyndal, 1526
Coverdale, 1535
 repent.
Mathews, 1537
Geneva, 1576
 repent of the life that is past
Cranmer, 1539
 — — — 1540
 — — — 1541
 &c.

doe penance.
Rhemish, 1582
Nary — 1719

repent ye.
Bishops — 1568
K. James.
 amend your lives.
Liturgy, 1552
 &c.

Acts viii. 27.
 a gelding. *Wiclif*, MS.
 a gelded man.

Coverdale, 4to.
 ditto — 8vo.
 a chamberleyne.
Tyndale, 1526
Id. — 1536
Coverdale, 1535
Mathews, 1537
Cranmer, 1539
 — — — 1540
Heath, &c. 1541
Id. — 1562
Id. — 1566
Id. 4to. —
Taverner's, 1539
Becke's — 1549
Coverdale's, 4to.
Id. — 8vo.
J. C. 8vo. 1550
Jugge, 4to. 1552
Id. — 1553

an eunuch.
Geneva, 1557
Id. — 1576
Id. — 1583
Bishops, 1568
Rhemish, 1582
K. James, 1611
Nary — 1719

1 Timothy iv. 14.
 with puttyng on of hondis of presthod.
Wiclif, MS.

with layeng on of the handes of the elders.

Tyndale, 1526
Coverdale, 1535
Id. 4to. 1557
 with layenge on of the handes of the elder.
Coverdale, 4to. 1538
 with the layenge on of the handes of an elder.
Tyndale, 1536
Mathews, 1537
Id. — 1551
Taverner, 1539
Becke's, 1549
J. C. 8vo. 1550

with the layenge on of hands by auctorite of the presthode.

Coverdale's } 1539
N.T. 4to. }
Cranmer's, 1540
Heath — 1541
Id. — 1562
Id. — 1566
N. T. with }
Erasmus's } 1548
Paraphraf. }

with thee layenge on of handes by the auctortie of priesthod.

Cranmer, fol. 1539
Cranmer, 4to. —
 with the layenge on of handes by the auctortie of eldership.
Jugge's N. T. 1552
Id. — 1553
Bishops Bib. 1568

with the layenge on of handes by the eldership.

Geneva N. T. 1557
 with the layenge on of handes of the companie of eldership.

Geneva Bib. 1576
 with imposition of the handes of priesthod.

Rhemish N. T. 1582
 with the laying on of the hands of the presbytery.

K. James, 1611
 with the imposition of the hands of the priests.

Nary, 1719
 1 Peter ii. 13.
 as to him that is higher in straat.

Wiclif, MS.

(a) ryseth aboute. (b) Jahi

<p>as unto the chefe head.</p> <p>Tyndale, 1526 Coverdale, 1535 Id. 4to. 1550 Id. 8vo. 1539 Mathews, 1537 Id. — 1551 Cranmer's, 1539 Id. — 1540 Heath, &c. 1541 Taverner, 1539 Cranmer, 1562 Id. — 1566 Id. with } Eras. Par. } 1549 Becke's — 1549 J. C. N. } Test. — } 1550 Jugge, 4to. 1552 Id. — 1553 Geneva, 1557 as the moost excellente. Coverdale, 1538</p>	<p>as unto the superior.</p> <p>Geneva Bib. 1576 as having the preeminence. Bishops Bib. 1568 as excelleng. Rhemish N. T. 1582 as supreme. K. James 1611 Nary — 1719 N. B. In a Dutch Edition of Tyndal's N. Testament, about 1528, is this whole Clause omitted, thro' Care- lessness of the Printers. 1 John v. 7. For there are thre whych beare record in heuen, the fa- ther, the word and the holy gost, and these thre are one. This Verse is printed in a Parenthesis, without any difference of Letter, in the following Editions of the</p>	<p>English Bible and Testa- ment, viz.</p> <p>Tyndal's N. T. 1526 ditto — 1536 Coverdale's Bib. 1535 N. T. in Lat. & } Engl. printed } 1538 by Redman, Epistles, with } Erasmus's Par. } 1549 Coverdale's B. 4to. 1550 J. C. N. T. 8vo. 1550 In Edit. 1539 this Mark O is set before it, and in erth v. 8. and that is greater v. 9. to shew that it is not in the Greek. In the following Edi- tions it is printed in a smaller Letter than the Text within a Parenthesis. Mathews's Bib. 1537 ditto —</p>
		<p>ditto — 1551 Cranmer's — 1539 Id. — 1540 Heath, &c. 1541 Id. — 1562 Id. — 1566 Taverner's — 1539 In the following Edi- tions it is printed without any distinction at all. Coverdale's N. } Test. 4to. — } 1538 Id. 8vo. — 1539 Cranmer's 4to. — Jugge's 4to. — 1552 Id. — 1553 Geneva Test. — 1557 Geneva Bib. — 1576 Bishops — 1568 Rhemish N. T. 1582 K. James's Bib. 1611 Nary's N. T. — 1719</p>

English Translations of the BIBLE, in Whole or in Part, in MS. and Print, of which an Account is given in the foregoing History.

<p>Anglo-Saxon Translation of the Four Gospels. Page 2, 3 — of the <i>Oktateuch</i>. 3 — of the <i>Psalter</i>. 3 Translation of the <i>Psalter</i> into the English spoken after the Conquest, by Richard Rolle 1349. 4 — by uncertain Authors. 4 — by John Wiclif. 4 Translation of some of the Gospels and Epistles by uncertain Authors, MS. 4 — of the Bible by John Wiclif, 1378, MS. 5, 6, 7 — by John Purvy about 1396, MS. 8, 9 — of some Texts by John Trevisa and Bishop Pecock. 13 — of the New Testament by William Tyn- dal. 15, 25, 29, 43, 46, 47, 48, 54 — <i>Pentateuch</i>, ditto. 18, 37 — <i>Psalter</i> by J. Aleph. 21 — ditto by Geo. Joye. 22 — <i>Isaiah</i> by Geo. Joye. 22 — <i>Jeremiah</i> ditto. 22 — <i>Jonah</i> by William Tyndal. 18 — Holy Bible by Myles Coverdale. 18, 23, 45, 46, 47 — Ditto by Tho. Mathews. 26, 45 — recognised by Ric. Taverner. 32, 44 — reviewed by Archbishop Cranmer. 30, 33 — reviewed by Bishops Tonstal and Heath. 34, 35, 48, 52, 53, 54, 55</p>	<p>New Testament, Latin and English, by Myles Coverdale, 27, 28 Ditto Latin by Erasmus, and English by Tyndal. 29, 44, 46 Ditto paraphrased by Erasmus. 39 Holy Bible translated by the English at Geneva. 50, 51, 52, 59, 66 Printed 1568, 1570, 1572, 1575, 1576, 1577, 1578, 1579, 1580, 1581, 1582, 1583, 1589, 1592, 1598, 1599, 1606, 1610, 1615, 1616, 1627, 1631, 1642, 1644, 1657, 1677, 1688 — of the Bishops Translation. 59, 64, 65, 66 Printed 1568, 1569, 1570, 1572, 1573, 1574, 1575, 1576, 1577, 1578, 1580, 1582, 1584, 1585, 1586, 1587, 1592, 1593, 1595, 1602 New Testament at Rbemes. 70 Old Testament translated at Doway. 72 Translation of <i>Job</i>, <i>Ecclesiastes</i>, <i>Daniel</i>, <i>Lamentations</i>, by Hugh Broughton. 76 — <i>Pentateuch</i>, } — <i>Psalter</i>, } by H. Ainsworth. 90, 91 — <i>Song of Songs</i>, } — Holy Bible by Ambrose Usher. 87 — Holy Bible by Order of K. James I. 84 — New Testament by Cornelius Nary 1719. 91 — New Testament, Greek and English, by Ig- notus 1729. 93 — New Testament translated into English, from the French of F. Simon, by W. Webster 1730. 95 — Gospel of St. Matthew translated from the French of L'Enfant 1730. 95</p>
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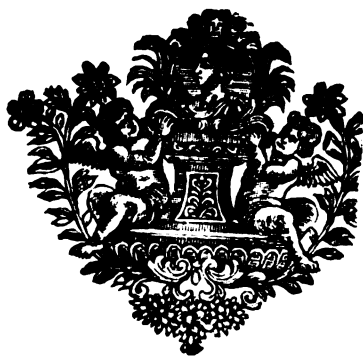


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A Particular Account of the several (a) MSS. of the Bible and New Testament made use of in this Edition of the New Testament, &c.

1. **B**ishop *More's* Bible in Folio. This Book is now a Part of the *Royal Library* at *Cambridge*, being the Royal and Munificent Present of his late Majesty King *George I.* to that famous University. This MS. is finely written, and of the common Version called *Wiclif's* both Old and New Testament. It has a large Margin, and is fuller of marginal Glosses than many other Copies of the same Translation. Betwixt the Old and New Testament is inserted the *Prologue*, which was printed as *Wiclif's* in 1550. In other Copies (particularly in one of *Bennet College*) is this *Prologue* placed at the Head or Beginning of the Bible, and might have been so placed here. There is no certain Judgment to be made of the Time when this MS. was written, only it appears by the Hand and other Marks not to be of the earliest Date.

2. *Emanuel College* Copy in Folio. This MS. is of the same Translation with that of Bishop *More's*, and is also beautifully written. It wants the *Prologue*, but at the Beginning it has a large Table of the Lessons, Epistles and Gospels throughout the Year: in which it is observable, that the Lessons of the Old Testament are not according to the Version of the Bible following, but according to some other Version; as appears by some initial and concluding Words of those Lessons not agreeing with this Version of the Bible, but with the Version of these Lessons at the End of a MS. New Testament in *Sidney College*, of which an Account will be given presently. No certain Judgment can be made of the Date of this MS. but it appears to be an older Copy than that of Bishop *More's*. At the End of the *Apocalypse* are written, in Red Ink and in the same old Hand with the rest of the Copy, these two Lines:

*Here endith the Bible.
Jhesu helpe us, for we ben febel.*

3. *Trinity College* New Testament in a small Folio. This is a fair Copy but imperfect, wanting about five Chapters of *St. Matthew*, and as much of the *Apocalypse*. It is of the same Version with the Bibles before-mentioned, and by the Hand and other Marks appears to be a more modern Copy.

4. *Caius College* New Testament in Quarto. This is of the same (b) Age with the *Emanuel Copy*, 8vo. and has the same Note or Date in the Calendar under *February*, and is in all Respects the same, with only this Difference, that the *Calendar* and *Tables* in this MS. are not placed at the Head of the Book, but at the End of the Gospels.

5. *Pepys's* New Testament in his Library in *Magdalen College*, in a thick and large Quarto. This MS. is written in a large and fair Hand, and has been carefully preserved. It was formerly the Book of Sir (c) *Will. Weston*, the last Lord Prior of (d) *St. John's* of *Jerusalem* in *England*, but carries no Date with it. After the Epistle to the *Colossians* follows the apochryphal one to *Laodicea*; and at the End is a very complete and methodical Transcript of the Lessons and Pistils of the olde Lawe that ben red in the chirche astir the uss of *Saliburi*: to which are subjoined five Lessons more which are not of that use. The Lessons are of the common Version of *Wiclif's* Bible, some few only excepted which are of another Version. At the End of all is a large and accurate Table of Lessons, Epistles and Gospels, of 28 Pages of the largest Size, close written, tho' in none of the smallest Letter.

6. *Emanuel* New Testament in a large 8vo. This MS. begins with the quotaciouns of epistlis and gospels that ben rad bi al the gbeer; and at the End of it is a Calendar of the lessouns of the olde Lawe that ben rad in the Churche; after which follows this Rubric, *expliciuunt Lessones Veteris Testamenti que leguntur per totum annum*. The former of these, the Lessons, which are taken out of the Old Testament and Apochrypha, are not as in other Tables of the common Version called *Wiclif's*, as appears from the initial and concluding Words, but of another, the same that is seen in the *Sidney MS.* before-mentioned. Next follows another Table of all the Books of the New Testament. Then succeeds a Calendar, in which under *February* are written in the same old Hand with the rest of the MS. these Words, *This was written in the year of the Lord M. CCCLXXXVII*. The Epistles and Gospels for Saints-Days are placed in the Calendar over-against the Names of the Saints respectively. For instance, against *July 26*.

St. Anne oure { *Proverbis xxxi.* who schal fynde a strong. eend. preise hire in the gatis.
Ladi modir. { *Matt. i.* the book of the generacioun. eend. that is clepid crist.

7. *Trinity College* New Testament in 8vo. This Copy begins with a Calendar. At the End of it is, i. A Table of Matters or Contents of the Books and Chapters of the New Testament. ii. A Calendar and Rule for the Epistles and Gospels on Saints-Days. iii. A Table of Lessons, Epistles and Gospels for *Sundays* and *Feries*. iv. The Lessons taken out of the old Lawe for *Sundays* and *Feries* throughout the Year, which are of another Version both at large and in the initial and final Words in the Table: which seems to prove, that this Copy, which bears no Date, is later than 1397, the Date of two former Copies.

8. *Jesus*

(a) E Collect. D. *Waterland*.

(b) 1397.

(c) Ob. 7 *Mail* 1540.

(d) At *Clerkenwell*.

8. *Jesus College New Testament* in 8vo. This Copy is not ancient, but valuable for its being very correct, and containing more than common Copies. It begins with a very large and particular *Table of Matters* of the New Testament, which fills 40 Pages. Next follows a *Table of Lessons, Epistles and Gospels*, which takes up about 26 Pages. After *Colossians* follows a *Prolog on the pistle to Laodicensis*, with the Epistle it self, but of a different Translation from that in *Pepys's New Testament*. This shews, that this Copy is modern in Comparison with the others, the Prologue it self observing, that this Epistle was but late translated into english tange. At the End of the New Testament are added the Lessons of the Old Testament according to the Use of *Salisbury* throughout the Year, with some (a) few other Lessons, not in that Use, here and there inserted in their proper Places, but scored with red Lines for distinction sake.

9. The (b) *New Testament* in a thick large 8vo of my own. At the Beginning there seems to be four Leaves cut out, so that it begins with these Words written with red Ink, as the other Titles and Rubrics are,
Here bygynneþ a newe testament.

In the Margins are the Letters a, b, c, &c. to denote the Beginning of the Gospels and Epistles read in the Communion-Service. In the Margins of *St. Mat.* xxiii. and *St. Luke* xi. are numeral Figures set to number the Woes there repeated. Some of these are very different from the Figures in use among us now, and therefore I have here given a Copy of them, together with the *Arabic* ones from whence they are allowed to be copied, and those written with a Pen on the Folios of a printed Edition of (c) *Lactantius* his Works 1471.

(d) <i>Arabic</i>	11123456789	
<i>Wiclif</i>	1232456789	1378
<i>Lactantius</i>	1232456789	1471
<i>Henry VIII.</i>	43 7	1539

At the End is a *Table of the pistils and gospels of the newe testament unto seynt andrewes euyn*, beginning at the first sundai of aduent, from andrewis euyn unto the comyn, and the pistils and the gospels of the comune. But it is to be observed, that the Table, in several Instances, varies from the preceding Testament: As, 1. The Letters of the Alphabet in the Table at the Beginning of the Gospel, &c. are not the same with those in the Margin of the Testament. For instance, the Gospel on *Cristemasse euyn*, *Mat. i.* is in the Table mark'd e, and in the Testament d. 2. Some of the Beginnings and Endings of the Gospels and Epistles in the Table are not the same with those in the Testament. Thus the Pistil on *cristemas euyn* begins in the Table *benyngnyte and humanite*; whereas in the Testament it is *the benyngnyte and the manbede*. So again on *seynt thomas the Gospel*, *Luk. xix. b.* begins in the Table *some noble man wente*, and ends *seyinge up to jerusalem*: but in the Text it begins *a worthi man went*, and ends *and gede up to jerusalem*. And yet, notwithstanding these Variations, it's plain the Translation is the same. At the end of this Table is *explicit*, and after that a Register of the Books of the New Testament, with a distinction of the Gospels and Epistles, wherein the *dedis of apostlis* is placed among the latter after that to the *Ebrows*. In a spare Leaf of Vellom after this Table is written in a Hand of that Time the Copy of a Will of one *Robert Thast*, dated *April 11. m. cccc. xiv.* and on the next Leaf *William Mylett est nomen meum*. On the back-side of the last Leaf of the Table is a Cypher with the Date 1563, and lower down

Docter turner
 in Welles 12 daye auguste,
 Deane of Welles.

From this MS. I copied the Four Gospels.

10. *Surenden-dering New Testament* in a small thin 8vo. It is very finely written with very beautiful Ink on a thin Vellom, the initial Letters of the Gospels, &c. being illuminated, but it has been ill kept, some of the Leaves being in part illegible, occasioned by the Dampness of the Place where it has been laid. It once belonged to one *Ra. Bosvoile*, and afterwards to *John Craige*, who gave it to the learned *Sir Edward Dering*, Bart. of *Surenden-dering*, who has wrote on a spare Leaf,

Edwa. Dering,
 ex dono *Johannis Craige*
Clerici. 1637.

It begins with a *Kalendar*, and at the End of the New Testament has the lessons and pistils of the *oolde lawe that ben rad in the chirche bi al the yeer*, beginning with the pistle on the first fryday in advent before *cristmasse*: after which follows a Table of the Epistles and Gospels. From this MS. I copied the Epistles, the Dedes of the Apostles, and the Apocalips.

11. *Pepys New Testament* in two Volumes, 12mo. This MS. is in a small, but very fair and legible, Hand, but the least correct of any of the MSS. having several Omissions in it thro' the Carelessness of the Scribe. It wants all the Prologues before the several Books. After the Gospels is a *Kalendar*, and next to that is a Table of moveable Feasts: then a Table or Register of all the Books of Scripture, in Number 74, and Chapters 1300. Afterward follows a Table of Lessons, Epistles and Gospels; and at the End of this first Volume are these Words: *Whanne the yeers of our lord Jhesus Crist were of his incarnation 1437, tho was this Book writen.*

12. *Christ College New Testament*, 8vo. It is a good MS. and of the earlier Kind, but is only the New Testament, without either *Kalendar* or Tables.

13. *Sidney College New Testament* in a small Folio. This and the following one are of a different Version from those already mentioned, Copies of which are not common. It is a very good one and ancient. At the Beginning of it is a Table of Epistles or Lessons and Gospels, of which it is very observable, that it follows the

E c

(a) five: (b) Penes me. (c) *Castell's Lexicon Heptaglotton.*
 (d) Penes V. R. *Michael Buz*, A. M. Rectorum de *Draxted* apud *Conslans*.

the other Version of the New Testament. At the End are the Lessons of the old Law at length, of the common Version.

14. *Magdalen College New Testament*, 8vo. of the same Version, but a later Copy and imperfect, and without the Addition of Lessons, &c.

15. The late Mr. *Bowles*, chief Keeper of the *Bodleian Library in Oxford*, gave the following Account of MS. *Fairfax*, No. 2. It is, he said, a large Bible in *English*, done very fairly on Vellum. It may perhaps have been translated, but 'twas undoubtedly written, in 1408:

At the End of the *Apocalypse*, before the general Table, we read,
Ye eer of the Lord M. CCC . and VIII. yis book was endid.

But quære whether it has not been M. CCCC. and VIII. inquit anonymous in Marg. 'Tis very evident, by the Space between the third C and the . that something has been erased: and whoever looks at the Book it self may perceive it at a considerable Distance. I shewed it this Morning to several Gentlemen acquainted with these Affairs, who all concurred in this Opinion. However, some-body has scribbled in the first Leaf next the Cover these Notes.

1. This translated An. Dom. 1318. in the End before the Table.
2. Or written 1308.

OBSERVATIONS on the following TRANSLATION.

TH^{O'} it can't possibly escape the Observation of any learned Man who compares the Original Greek of the New Testament with the Latin Vulgate, that there are many Variations or divers Readings, occasioned in part by the Corruption of the Latin Copies, and consequently, that the following Translation, which is a verbal rendring of the Latin, must in many Places differ from those Translations which are made from the Greek; I have yet thought it proper to add here a few Observations, which may possibly be of Use, if they only shew, that Dr. *Wiclif's* Adversaries had no good Reason to oppose this Translation with so bitter a Zeal as they shew'd, since if the Latin be right, *Wiclif's* English can't be wrong.

Mat. I. Sche was founden hauynge of the holy goost in the wombe.] *Inventa est in utero habens de spiritu sancto.* This Latin of the *Vulgate* is a verbal Translation of the Greek, and *Wiclif's* English is a verbal rendring of the Latin. *Erasmus* translates it, *gravidata e spiritu sancto.*

— for he schal make his puple saaf fro her synnes.] *Ipse enim saluam faciet populum suum a peccatis eorum.* The *Rhemists* translate the Words, *for he shall save his people*, &c. *F. Simon* finds fault with some French Translators, as not sufficiently considering the Stile of *St. Matthew* when they translated this Text, who shall enfranchise his people.

— for that thing that is born in her.] *Quod enim in ea natum est.* So the *Rhemists*, for that which is born in her. The *Paris* Edition 1543 has in the Margin, *vel conceptum.* *Erasmus* translates, *quod in illa conceptum est.* *Nary* accordingly translates, that which is begotten in her, and in the Margin puts *alias conceived.* *F. Simon* thought it better to put the Word *conceived* in the Text.

— II. They felden down and worshipeden him.] *Proidentes adoraverunt eum.* The *Rhemists* and *Nary* translate these Words, and falling down adored him; which is only leaving the Latin Word untranslated. Use has confined the Meaning of Adoration to paying a Divine Honour or Respect; whereas the Word *Worship* is used to signify not only a religious Reverence, but a civil Respect; to salute or compliment any one with a profound Respect. However, *Erasmus* renders the Words, *prostrati adoraverunt illum.*

— III. Schal gader his whete into his barne.] *Congregabit triticum in horreum suum.* *Par. Ed.* 1543. It seems as if the Copy that *Wiclif* used read *triticum suum*, &c. The *Rhemists* and *Nary* translate the Place, *will gather his wheate into the barne* instead of *the wheate into his barne.* For so *Pope Clement* has mended the Latin, *congregabit triticum suum in horreum.*

— IV. The fende toke him into the holic citee.] *Assumpsit eum diabolus in sanctam civitatem.* The *Rhemists* and *Nary* translate the Words *the devil took him up.* *F. Simon*, tho' he does not find fault, he says, with those who have expressed the Latin Word *assumpsit* by *took him up into*, yet thought it better to render this Place, *the Devil having taken him up, carried him into the holy city.*

— XI. Peraenture thei schulden have dwellid into this day.] *Fortè mansissent usque in hanc diem.* *F. Simon* thought the Word *fortè* an Expletive. But the *Rhemists* and *Nary* have translated the Word *perhaps.* They likewise render *mansissent* as if they read *mansisset*, it had remained.

— XXIV. Tweyne in a bed the toon shal be taken the tother left.] So the Latin Text is in (a) MS. *Rogeri Bennet*, a Monk of *Christ-Church, Canterbury*, *duo in lecto, unus assumetur & alter relinquetur*; and in the printed Editions at *Paris* 1543, *Lions* 1532, and by *Benedict* at *Paris* 1549, and in the Edition of *Pope Sixtus.* But *Pope Clement* rased out these Words, and so the present Editions of the Latin Bible are without them: accordingly they are omitted in the *Rhemists* and *Nary's* Translations.

— XXVII. Afir that thei hadden crucified him, thei departiden his clothis and kessen lott to fulfill that is seyde by the profete seiynge, thei partiden to hem my clothis and on my cloth thi kessen lott, and thei setten and kepten him.] So this Text stands in the printed Bibles above-mentioned. MS. *R. B.* reads it thus, *postquam autem crucifixerunt eum dividerunt vestimenta ejus sortem mittentes, & sedentes servabant eum.* *Pope Sixtus* left out these Words, *ut impleretur* — *super vestem meam miserunt sortem*; but *Pope Clement* restored them.

Luke XI. Netheles that that is ouerpluys ghyve ghe almes.] *Veruntamen quod superest date elemosynam.* The *Paris* Edition 1543 has placed in the Margin *quæ adsunt*, and *Benedict's* *quæ suppetunt*, which are juster Translations of the Greek, *ta enonta.* The *Rhemists*, however, translate the Words, *But yet that that remaineth give alms*; which *Nary* thus corrects, *However give alms of what you have*; wherein he follows the Gentlemen of *Port Royal.*

— XIV. Clepe pore men, feble — brynge in hidir pore men and feble.] *Pauperes ac debiles.* *F. Simon* censures the Jesuits for translating *debiles*, People who had lost the Use of all their Limbs, and observes, that *debiles* is oiten no more than *mutilus*, maimed. The *Rhemists* translate it *feeble*, and *Nary* maimed.

Jon.

(a) *Penes Joannem Godfrey Armi. de Norton-Cours apud Cantianot.*

Jon. III. He that is of the erthe spekith of the erthe.] Here the Words in the *Latin*, *de terra est*, are omitted. Either they were not in the Copy which *Dr. Wickif* used, or have been left out as a Redundancy by the Copiers of his Translation; tho' all the MSS. which my Friends and I have consulted have not these Words.

— IV. Thou peraventure woldist have axid of him, and he schulden have gyven to thee quyk water.] *Tu forsitan petisses ab eo.* The *Rhemists* translate these Words, *thou perhaps wouldest have asked of him, and he would have given thee living water*; and *Nary*, *perhaps thou wouldest have asked*, &c.

— VI. For jesus wifte fro the bigynnyng whiche weren belevyngge.] *Qui essent credentes*, MS. R. B. So the Editions printed at *Lions* 1532, and *Paris* 1543. *Jo. Benedictus* added *non*, which is retained in *Pope Clement's* Edition. And accordingly the *Rhemists* and *Nary* here translate *did not believe*.

— XXI. But so I wole, that he dwelle til I come.] *Sic cum volo manere donec veniam*, MS. R. B. The Editions of *Lions* and *Paris* read *si cum volo*. *J. Benedict* read it *si*, and so *Pope Sixtus* and *Cement* in their Editions. Accordingly the *Rhemists* translate here, *but so I will have him*. *Nary* quite omits the Words *si* and *si*, and translates, *but I will have him*, adding in the Margin, that in the Greek it is, *if I will*.

Romaynes VII. I am an uncely man, who schal delyuere me from the body of this synne? the grace of god by jhesus crift oure lord.] *Gratia Dei.* And so the *Rhemists* and *Nary* translate here the *grace of God*.

— IX. For I my self desirede to be departid fro crift.] *Optabam enim ego ipse anathema esse a cristo.* This is one Instance of many, of its not being the Opinion now, that there are *authentical ecclesiastical words* in Scripture which it's a Crime to translate into any other Language. The *Rhemists*, according to this Notion, leave the word *anathema* untranslated, but *Nary* renders it *accused*.

— able into deeth to shew the richeffis.] *Apta in interitum ut ostenderet divitias.* The *Rhemists* here translate — *Apt to destruction that he might shew the riches.* *Nary*, *fit for destruction*.

— forsothe a word making an end and abreggyng in equyte.] *Verbum enim consummans & abbrevians in equitate.* The *Rhemists* translate this Passage; *for consummating a word, and abridging it in equitie.* But *Nary*, for *God in his justice will consume and cut off his people.* *Verbum*, he says, here signifying *things*, and these things are *God's people*.

— XV. And hethen men schall hope in him.] *In eum gentes sperabunt.* So the *Rhemists* and *Nary*. Our own Translation is *shall trust*.

— XVI. Grete wel effenete loved to me that is the firste of Asye in crift jesus.] *Salutate ephenetium dilectum meum qui est primitivus a fide in cristo jesu.* MS. R. B. The printed Edition at *Paris* 1543, reads *primitivus Arabia*, as in the present *Greek Copies*; the others *Asia*.

1 Corin. XV. Lo I seye to ghou pryvyte of holy thingis, and alle we schulen risen agen, but not alle we schulen be chaunged.] *Ecce misterium vobis dico, Omnes quidem resurgemus, sed non omnes immutabimur.* MS. R. B. So the printed Editions before mentioned. That of *Paris* 1543, has in the Margin *non omnes quidem dormiemus, omnes tamen immutabimur.* But the *Rhemists* here translate, *We shal al in deede rise againe, but we shal not al be changed.* Much to the same purpose *Nary*. See *Mill's G. Testa.* *Mysterie* is one of those *authentick ecclesiastical Words* which the pretended *Catholicks* would not have translated. But *Wickif* has here ventured to make it *English*.

— XVI. I schal dwel at effesi til to witfontide.] *Usque ad pentecosten.* *Wickif* translates *Pentecosten* *Whitfontide*, as more intelligible to *English Readers* than *Pentecost*. The *Rhemists* have added the following marginal Note on this Place. *The Heretikes and other new-fangled strive among themselves whether Pentecost signifie here the terme of fiftie daies, or else the Jewes holy day so called.* But it cometh not to their mindes that it is most like to be the feast of *Whitfontide kept and instituted even then by the Apostles, as appeareth by the Fathers.*

— for a gret dore and an opin is opined to me.] *Ostium enim mihi apertum est magnum & evidens.* In the Margin of the *Paris Edition* 1543 is put *efficax* for *evidens*. The *Rhemists* translate these Words, *For a great dore and evident is opened unto me*; but *Nary*, *For a fair and manifest occasion is offered unto me*.

— be he cursid maranatha] The Word *maranatha* is here left untranslated; but in my Copy is interlined this Explanation, that is, *unto the comynge of oure lorde*.

2 Cor. XI. The provost of damask of the kyng of the folk arethe kepte the citee of damascenes to take me.] *Damasci prepositus gentis arete regis custodiebat civitatem damascenorum ut me comprehenderet.* This Place thus verbally translated by *Wickif* the *Rhemists* translate as follows; *At Damascus the governour of the nation under Aretas the king kept the citee of the Damascenes for to apprehend me.* *Nary* improves upon them thus: *In Damascus the governour of the province under king Aretas set guards on the city of the Damascenes to apprehend me.*

Gal. IV. — which hill is joined to it that is now jerusalem.] *Qui conjunctus est ei qua nunc est jerusalem.* The *Rhemists* translate, *which hath affinitie to that which now is Hierusalem*; *Nary*, *which represents Jerusalem.* The Edition at *Paris* 1543 has in the Margin *confinis* for *conjunctus*.

— V. That ye don not all thinges that ye willen.] *Ut non quacunqve vultis illa faciatis.* The *Rhemists* here translate, *that not what things soever you wil these you doe.*

Philip. II. — though I be offrid or slayn on the sacrifice and seruise of your feith.] *Etsi immolor supra sacrificium & obsequium fidei vestrae.* *Benedict* reads & *si amulor*, and puts in the Margin, *immolor super oblatione & sacrificio.* The *Rhemists* translate the Words, *and if I be immolated upon the sacrifice*; *Nary*, *and if I should spill my blood upon the victim and sacrifice of your faith*, as if he had read *hostiam* for *obsequium*, as the *Paris Edition* 1543 does in the Margin.

— III. Se ye diuifoun.] *Videte concisionem.* The *Rhemists* translate this Passage, *see the concision*, or rather don't translate *concionem* at all. *Nary* renders it, *beware of the circumcison*, as if the Text had been *circumcisionem*, which is another Instance of his strict Adherence to the *Vulgar*. *Wickif* seems not to have understood the Apostle's Meaning.

Coloff. II. — religioun of angeles.] *Religione angelorum.* In the Margin of the *Paris Edition* is put for *religione, superstitione.* The *Rhemists* translate the Words as *Wickif* had done, but *Nary* renders them *superstitious worship of angels*.

Ebreus V. — of whom ther is to us a gret word for to seye and able to be expowned.] *De quo nobis est grandis sermo & interpretabilis ad docendum.* MS. R. B. The printed Editions have it *in interpretabilis*, and in the Margin *interpretatu difficilis*.

— XIII. For bi fiche sacrifices god is differvid.] *Talibus enim hostiis promeretur deus.* The Rhemists here translate, with *such hostes God is promerited,* and Nary, by *such sacrifices GOD is appeased.*

Dedis II. And the lord encrefide hem that weren maad saaf ech day into the same thing.] *Dominus autem augebat qui salui fierent quotidie in id ipsum.* In the Paris Edition 1543 is placed in the Margin against *id ipsum, congregatione.* The Rhemists translated the Words, and our Lord increased them that should be saued, daily together: and in their Notes acknowledge, that the Greek more plainly expresseth it. Nary renders this Text, and the Lord increased daily and linked together such as should be saved.

— XIV. But whanne ther was maad an afaught of the hethen men and the iewis with her princis to turmente and to stoonen hem, thei undirstoden and fledden togidre to the citees of licaonye and listir and derben.] *Cum autem factus est impetus gentilium & judeorum cum principibus suis, ut contumeliis afficerent & lapidarent eos: intelligentes confugerunt ad civitates licaonie, listram & derben.* MS. R. B. Wiclif's MS. seems to have read it & *listram, &c.*

— XIX. In the scole of a myghty man.] *In schola tyranni cujusdam.* The Rhemists translate these Words, in the scole of one Tyrannus. Wiclif seems not to have understood that Tyrannus was a Man's proper Name.

— XXVII. And not attir myche the wynd tifonyk, that is clepid north eest, was aghens it, and whanne the schipp was rauyschid and myghte not enforie aghens the wynd.] *Non post multum autem misit se contra ipsam ventus (a) Typhonicus, qui vocatur euro aquilo, cumque arrepta esset navis & non posset conari in ventum.* Wiclif seems to have taken Typhonicus for a proper Name. So did the Editors, who printed it with a capital Initial. But the Rhemists have rendred this Place not more intelligibly to an English Reader, who translate it thus: *But not long after a tempestuous winde, that is called Euro-aquilo, drove against it. And when the ship was caught and could not make against the wind. Nary has mended this Translation; But not long after, there arose against it a tempestuous wind called North-east.*

2 Pet. I. — for we not suyngge unwise talis.] *Non enim indoctam fabulam sequati.* MS. R. B. But the Copy which Wiclif used read *indoctas fabulas.* The Paris Edition 1543 reads *doctas fabulas,* and puts in the Margin *arte compositas.* The Rhemists translate this Place *unlearned fables,* and Nary *fabulous doctrines.*

2 John. — wityngge that ech man that goith bifore.] *Precedat.* MS. R. B. The Paris Edition 1543 reads here, *Omnis qui credat. Benedict, Omnis qui recedit.* The Rhemists translated, *every one that revolteth,* and Nary, *whosoever draweth back.*

Jude. — herveest trees withoute fruyte.] *Arbores autumnales infructuose,* which the Rhemists translate *trees of autumnne, unfruitful,* and Nary *autumn trees.*

Apocalips II. — I schal gyve aungel meat hid, and I schal gyve to him a whyt stoon.] *Dabo manna absconditum & dabo illi calculum candidum.* The Rhemists and Nary leave the Word *manna* untranslated, and render *calculum* a counter. But Wiclif renders *manna* aungel meat, which, I suppose, he took from *Psal. lxxvii.* according to the Numbering in the *Vulgate,* where *manna* is called *panem angelorum.*

By these few Observations it appears, that the MSS. which Dr. Wiclif used, were in some Places corrupted, and that in others he had not Light enough fully to understand the Meaning of these Divine Books: and yet what thro' Affectation of Obscurity, or keeping too closely to the Latin Text, the Translation made by the Rhemists so many Years after, and in an Age of greater Light and Knowledge, does very little exceed this of Dr. Wiclif's in either the Purity of its English, or its Intelligibleness to English Readers. In Roger Bennet's MS. the Prologue to St. Luke's Gospel begins and ends thus:

Lucas syrys antiocensis, arte medicus, discipulus apostolorum — *ne non tam volentibus deum videremus quam fastidientibus prodesse. Quando quidem multi conati sunt.* — 'By which may be accounted for Dr. Wiclif's wholly omitting the Preface or Dedication of St. Luke's Gospel, as, thro' want of Criticism, taking it to be a Part of Hierome's Prologue.

(a) A smooking Wind, the Surge of the Sea raised by this Wind appearing like Smoak. In the *Levans* the Wind at East and East and by North is the strongest Wind.



JOANNES WICLIF S.T.P. Rector de LYTTERWORTH.



A Tabula penes Nobilissimum Ducem Dorsettie.
J. White fecit.



THE
NEW TESTAMENT

WITH THE

LESSONS

Taken out of the

OLD LAW,

Read in CHURCHES according to the Use of *SARUM*;

Translated

Into *ENGLISH* from the *Vulgar Latin*.

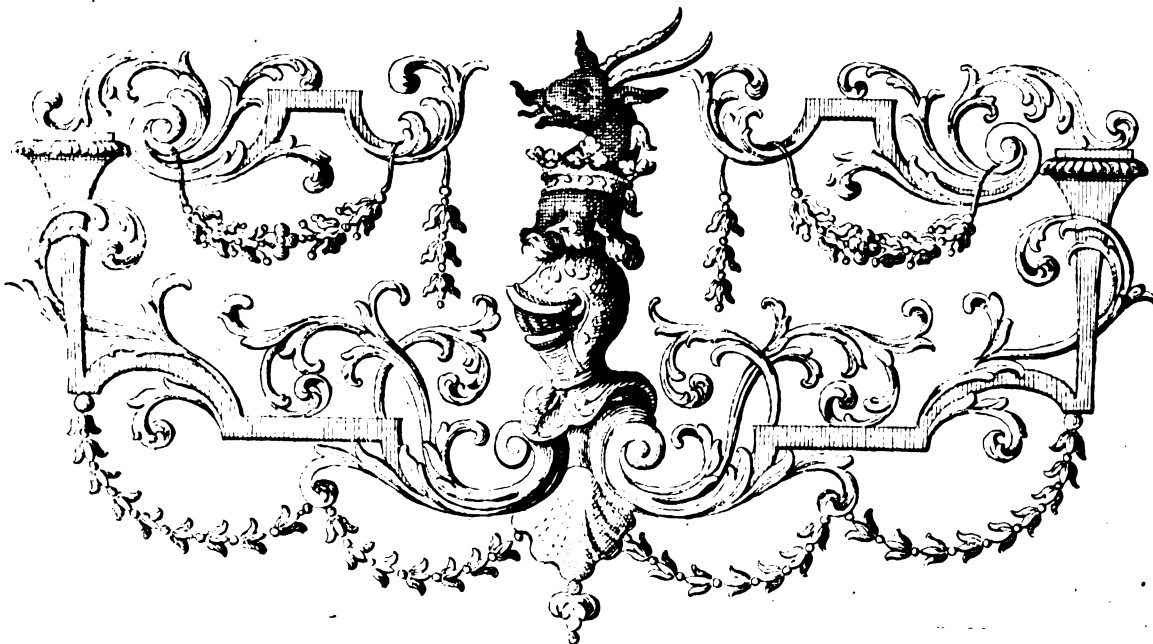
By *John Wiclif*, D.D. Rector of *Lutterworth*, 1380.

MSS. Caius
& Emanuel
A.D. 1397.

*Here ben writun the names of alle the Bookis that ben in
this newe Testament, and on every Bookis name the
nounge of the Chapitris ben writun also.*

The foure Evangelists	Seynt matheu Seynt mark Seynt luk Seynt Joon	with	xxviii. xvi. xxiv. xxi.
The ten pistlis that Seynt Poul wroot to dyuerse chirchis: & foure that he wroot to certeyne perfoncs.	to Romayns the first to Corinthis the secunde to Corinthis to Galathies to Effecies to Philipensis to Colocensis [to Laodicensis] the firste to Tefsalonicensis the secunde to Tefsalonicensis the firste to Thimothie the secunde to Thimothie to Tite to Filemon to Ebrews.	with	xvi. xiii. vi. vi. iiii. iiii. i. chapitris. v. iii. vi. iv. iii. i. xiii.
The pistle of Luk Actus	of Apostlis	with	xxviii.
The sevene pistlis of Christen feith.	of James the firste of Petre the secunde of Petre the firste of Joon the secunde of Joon the thirddde of Joon And of Judas.	with	v. v. iii. v. i. i. ii.
the Revelacioun of Joon	the Apocalips	with	xxii.

Thus alle these Pistlis stonden in her ordre.



*Here bigynnoth a newe testament. A PROLOG on
matheu.*



Matheu that was of iudee as he is sett first in order of * gossellers, so he ^{* the gossellers} wroot first the gospel in iudee, and fro the office of a tol-gaderer he was clepid to god. whanne this matheu hadde prechid first the gospel in iudee and wolde go to hethen men he wroot first the gospel in ebrew, and lefte it to mynde to cristen men of the iewis fro whiche he departide bodili. for as it was nedeful that the gospel were prechid to the confermyng of feith, so it was nedeful that it were writun also aghens cretikis.

though manye men han writun the gospel, four oonli, that is matheu, mark, luyk and ioon han the witnesyng of autorite. for thei tellen the feith of the trynity bi foure partis of the world: and thei ben as foure whelis in the foure horfid carte of the lord that berith him aboute bi prechyng of the gospel: and mankynde that was slayn bi foure deethis schulde be quykened bi the prechyng of them. and therefore the gospels of othere writeris felden down and be not resseyued. for the lord nolde, that the foresaid noumbre were distried for the vertu of sacrament. also the foure gossellers ben undurstondun bi foure figuris of goostli pryuyte. matheu is undurstondun bi man, for he dwellith principali aboute the manheed of crist. mark is undurstondun bi a lioun, for he tretith of cristis risyng aghen. luyk is undurstondun bi a calf, and tretith of preesthood. ioon is undurstondun bi an egle and writeth highere the sacramentis *either booli priuytees* of the godheed. forsothe crist, whom these gossellers discryuen, was a man borun of the virgyn; he was a calf in offryng *either dyng on the cross*. he was a lioun in risyng aghen. and he was an egle in ascensioun. either the manheed of crist is signyfyed in man, preesthood is signyfyed in the calf, rewme is signyfyed in the lioun, and the sacrament of godheed is signyfyed in the egle. * *that is bi these foure beests it is* ^{not in the} *declarid, that iesu crist is god & man kyng and preest.* Jerom in hise twei ^{latin.} *prologis on matheu seith this. And here bygynnoth the gospel of matheu.*



MATTHEW, Chap. I.

MSS. Coll. Magdalen Cantab. Sidney Coll. Cantab.



HE book of the generacioun of Ihesus Crist the sone of David, the sone of Abraham. Abraham * bigat Ysaac, Ysaac † bigat Jacob, Jacob † bigat Judas,

* gendred † forsothe gendred § forsothe gendred

* that woman

and hise brithren. Judas bigat Phares and Zaram of Thamar, Phares bigat Esrom, Esrom bigat Aram. Aram bigat Amynadab. Amynadab bigat Naason. Naason bigat Salmon. Salmon bigat Booz of Raab. Booz bigat Obeth of Ruth. Obeth bigat Jesse. Jesse bigat David the kyng. David the kyng bigat Salomon of * hir that was Uries wyf. Salomon bigat Roboam. Roboam bigat Abias. Abias bigat Afa. Afa bigat Josaphat. Josaphat bigat Joram. Joram bigat Osias. Osias bigat Joathan. Joathan bigat Achaz. Achaz bigat Ezeckie. Ezeckie bigat Manasses. Manasses bigat Amon. Amon bigat Josias. Josias bigat Jechonyas and hise brithren into the transmigracioun of Babiloyne. And after the transmigracioun of Babiloyne Jeconyas bigat Salatiel. Salatiel bigat Zorobabel. Zorobabel bigat Abiud. Abiud bigat Elyachym. Eliachym bigat Afor. Afor bigat Sadoch. Sadoch bigat Achym. Achym bigat Eliut. Eliut bigat Eleasar. Eleasar bigat Mathan. Mathan bigat Jacob. Jacob bigat Joseph the husbunde of Marie: of * whom Ihesus was borne that is clepid Crist. † And so alle generaciouns from Abraham to David ben fourtene generaciouns: and from David to the transmigracioun of Babiloyne ben fourtene generaciouns.

* which Mary † Therefore

* Forsothe † his moder § that thei * Joseph forsothe † whan he was rygtwife & nold §§ forsake her privili forsothe him thenkyng. * an † the § Sothely * Forsothe † the theng § the wombe * his name schal be cleped † interpreted, or expounid. * Sothely † rising up fro sleep lo as the aungel had commaunded him of the Lord,

* But the generacioun of Crist was thus: whan Marie † the moder of Ihesus was spousd to Joseph § before thei camen togadre she was foundun havynge of the hooly Goost in wombe: * And Joseph hir hosbonde † for he was rigtful and wolde not pupplishe hir, § he wolde § prively have left hir. But while he thoughte these thingis: Lo * the aungel of the Lord apperid in slep to him and seide Joseph the sone of David nyle thou drede to take Marie thy wyf, for † that thing that is born in hir is of the hooly Goost. § And sche schal bere a sone: & thou shalt clepe his name Ihesu; for he schal make his peeple saaf fro her synnes; * for this thing was don that † it schulde be fulfilled that was seid of the Lord bi a prophet seiyng. Lo a virgyn schal have in § wombe and sche schal bere a sone and * they schulen clepe his name Emanuel that is † to seye, god with us. * And Joseph † roos fro sleep

and dide as the aungel of the Lord commaunded him and tooke Marie his wyf. And he knewe hir not til sche hadde borne hir first * bigetun sone, & § he clepid his * gendred § seke name Jhesu.

CHAP. II.

Therefore whanne Ihesus was borun in Bethleem of Juda, in the daies of Kyng Eroude. Lo * aironomyens camen * kyrges, or fro the east to Jerusalem. † And seiden, wife men, where is he that is borun kyng of Jewis? MS Sidn. || for we han seen his sterre in the east: and † seying || forsothe we comen for to worschipe him. § But § Sothely kyng Eroude * herde and was troublid & * heeryng al Jerusalem with him. And he † gaderide was togydre alle the princis of prestis and scribis † gederynge of the puple: and enqueride of hem where Crist schulde be borun. And thei seyden to him in Bethleem of Juda, for so it is writun by || a profete. And thou Bethleem || the the lond of Juda are not the leste § among § in the princis of Juda, for of thee a duyk schal go out that schal gouerne my puple of Israel. Thanne Eroude * clepide prively * the * Aironomyens, § and lernide vylly the kynges clepid to him. biuily of hem the time of the sterre that § deest apperide to hem. And he * sente hem in * sendyng to Bethleem: † and seide go ye, and axe † deest ye biuily of the child, and whanne ye han foundun tell ye || it to me: that I * also ** and I come * come and worschipe him. § And whanne ynge. thei haden herd the kyng: thei wenten forth, § which and lo the sterre that thei saien in the east went bifore hem: til it * came * and stode ** coming † Forsothe † And thei † Forsothe || sighen the sterre and joiciden with a ful || seying greet joie. And thei § entriden in to the § enteryng hous * and foundun the child with Marie † deest his modir, and thei † fallyng * and ** worschippeden. † And whanne thei haden opened her tresouris thei offriden to § her tresour is oppenyd. him giltis, gold, ensence, and myrre. And whanne thei hadden take an answer in sleep that thei sculden not turne agein to Eroude thei turneyden agein by another wei in to her cuntreye. And whanne thei * weren * haden gon gon: Lo the aungel of the Lord apperide awei to Joseph in sleep, * and * seyde, rise up ** seying and take the child and his modir, and fle into Egipt: and be thou there, til that I say to thee, for it is to † come that Eroude seke the child for to || destrie him. † comyng || see. MS And Joseph roos and took the child and his modir by night and went in to Egipt. Magd. lefe Ms Sidn. And he was there § to the deth of Eroude, § till to that it schulde be fulfillid that was seid of * for he was the Lord bi the prophete seiyng fro Egipt sketned or difseyved of the i have clepid my sone. Than Eroude se- Kinges. yng * that he was disseyved of the astro- † greetly nomyens was † ful wrooth, and he sente & wrothe and he slowgh alle the children that weren in Beth- sending kyllid leem

* *ceendis of hit* leem and in alle the * *cooffis* therof fro two
 † *fonte owte* year age & withynne, after the time that
 of the *kynges* he hadde † *enquerid* of the astronomyens.
 || *fillid* Thanne it was ful || *fillid* that was seid bi
 S *in highe* Jeremye the prophete feyng. A voice
 ** *rolde* was herd, § an high weepyng, & myche
 † *Sottely* D weilyng, Rachel by weepyng her sonnes
 ** *feyng* and sche * *wolde* * not be comfortid for
 thei ben not. † But whanne Eroude was
 deed Lo the angel of the Lord apperide
 to Joseph in sleep in Egipt. * And * *seide*
 ryse up & take the childe & his modir and
 go into the lond of Israel, for thei that
 soughten the Lyfe of the child ben deed.
 *** *which* * Joseph * *roos* * and took the child & his
 ry *fyng* modir & came into the lond of Israel. * And
 * *Forsothe* he he herde that Archelaws regnyde in Judee
 heringe. for Eroude his fadir, and dredde § to go
 S *for to* thidur, and he was † *warned* in sleep: and
 † *he monestred* went into the partis of Galilee. And * *cam*
 ** *he cominge* * and dwelte in a citee that is clepid Na-
 dwelled. zareth, that it schulde be fulfillid that was
 † *of Nazareth* seid bi prophetis, for he schal be clepid a
 MS. *idn.* † Nazarey.
 Nazareth
 MS. *Magd.*

CHAP. III.

A. I N tho daies Jon Baptist cam, and pre-
 chide in the desert of Judee. And seide
 do ye penaunce for the kyngdom of he-
 venes schal neigh. For this is he of whom
 it is seid bi Ysaie the prophete feyng, a
 voice of a crier in desert, make ye redy the
 weies of the Lord, make ye right the pathis
 of him. And this Jon hadde clothing of
 Camels heris and a girdle of skyn aboute
 his Leendis and his mete was hony soukis
 and hony of the wode. Thanne wente Je-
 rusalem out to him and alle Judee and alle
 the cuntree aboute jordan. And thei weren
 waischen of hym in jordan, and knowle-
 chiden her synnes. But he sigh many of
 the Parisees and of Saduccis comyng to
 his baptyng, and seiden to hem generaciouns
 of Eddris who schewide to You to fle fro
 wraththe that is to come? Therfor do ye
 worthi fruytis of penaunce. And nyle ye
 sey withynne you, we have Abraham to fa-
 dir, for i seye to you that god is myghti to
 reise up of these stonnes the sonnes of Abra-
 ham. And now the axe is put to the roote
 of the tree, therfor every tre that makith
 not good fruyt schal be kit down and schal
 be cast into the fyr. I waishe ghou in wa-
 tir into penaunce, but he that schal come
 after me is strengier than i whos schoon y
 am not worthi to bere, he schal baptise you
 in the hooly Goost and fire. Whos wyne-
 wyng cloth is in his hond, and he schal
 fully clanse his corn flore, and he schal ga-
 dre his whete into his berne: but the chaff
 he schal brenne with fire that may not be
 quenched. Thanne Jhesus came fro Galile
 into Jordan to Jon to be baptisid of hym.
 And Jon forbed him and seide I owe to
 be baptisid of thee, and thou comest to me.
 But Jhesus answerid and seide to him suffer
 now, for thus it fallith to us to fulfille al
 rightfulnessse: thanne Jon suffride him. And
 whanne Jhesus was baptisid: anon he
 wente up fro the watir and lo hevenes weren
 opened to him: and he saw the Spirit of

god comyng down as a dowve and com-
 yng on him. And lo a voice fro hevenes
 feyng, this is my loved sone in whiche I
 have plesid to me.

CHAP. IV.

A. THanne Jhesus was led of a spirit into
 desert, to be temptid of the fend.
 And whanne he hadde fastid fourti daies,
 and fourti nights, affirwarde he hungride.
 And the tempter came nigh & seide to him,
 yt thou art godis sone, seye that these
 stonnes be maad looves. Whiche answeride
 & seide to him, it is writen not oonly in
 breed lyveth a man but in eche word that
 cometh of Goddis mouth. Thanne the
 fend tok him into the hooly citee, and fet-
 ted him on the pynacle of the temple.
 And seide to him, if thou art goddis sone,
 sende thee adoun, for it is writen that to
 hise aungels he commaundide of thee: and
 thei schulen teke thee in hondis, lest para-
 venture thou hirt thi foot at a stoon. Est
 soone Jhesus seide to him, it is writen thow
 schalt not tempt thi lord god. Estsoone the
 fend tok him into a ful high hil and schew-
 ide to him alle the rewmes of the world
 and the joie of hem, and seide to him, alle
 these I schal give to thee: if thou falle
 doun and worschipe me. Thanne Jhesus
 seid to him, go Sathanas, for it is writen
 thou schalt worschipe thi lord god, and
 to him aloone thou schalt serve. Thanne the
 fend left him, and lo aungels came nigh,
 and seryden to him. But whanne Jhesus
 hadde herd that Jon was taken, he went
 into Galilee. And He leste the citee of
 Nazareth, and cam and dwelte in the citee
 of Cafernaum bisyde the see, in the coosts
 of Zabulon, and Naptalim. That it schulde
 be fulfillid that was seid by Ysaie the pro-
 phete, feyng, The lond of Zabulon &
 the lond of Naptalym, the wei of the see
 over Jordon of Galilee of Hethene men:
 The peple that walkide in darknesis sigh
 greet light, and while men saten in the
 cuntree of schadewe of deth, Ligt aroos to
 hem. Fro that tyme Jhesus bigan to preche
 and seie, do ye penaunce: for the kyng-
 dom of hevenes schal come nigh. And
 Jhesus walkide bisidis the see of Galilee
 and sygh twey britheren, Symount that is
 clepid Petir, & Andrew his brother, cast-
 yng nettis into the see; for thei weren fish-
 eris. And he seide to hem come ye after me,
 and I schal make ye to be maad fisheris of
 men. And anon thei lesten the nettis and
 fueden hym. And he ghede forth fro that
 place: and sigh tweyne oother britheren,
 James of Zebede, and Jon his brothir, in
 ship with Zebede her fadir, amendyng her
 nettis, and he clepide hem. And anon thei
 lesten the nettis, and the fadir, and fueden
 him. And Jhesus ghede abovte al Galilee
 techinge in the synagogis of hem and prech-
 yng the gospel of the kyngdome, and hecl-
 yng every langour, and ech sicknesse, a-
 mong the peple. And his fame wente in
 to al Syrie, and thei broughten to him alle
 that weren at mal ese, and that weren ta-
 kum

kum with dyverse languores, and turmentis, and hem that hadden fendis, and lynatyk men, and men in palacie, and he helide hem. And ther saeden him myche peple of Galilee and of Decapoly, and of Jerusalem, & of Judce, and of bighonde Jordan.

CHAP. V.

AND Jhesus seyng the peple, went up into an hil; and whanne he was sett, hise disciplis camen to him. And he openyde his mouth, and taughte hem; and seide. Blessid be pore men in spirit; for the kyngdom of hevenes is herun. Blessid ben mylde men: for thei schulen weelde the erthe. Blessid ben thei that mournen: for thei schal be coumfortid. Blessid be thei that hungren and thirsten rigtwisnesse: for thei schal be fulfillid. Blessid ben merciful men: for thei schul gete mercy. Blessid ben thei that ben of clenç herte: for thei schulen se god. Blessid ben pesible men: for thei schulen be clepid goddis children. Blessid ben thei that suffren persecucioun for * rigtwisnesse: for the kyngdom of hevenes is hern. Ye schul be blefid whanne men schul curse you, and schul pursue you: and schul seye al yvel agens you linge for me. Joie ye and be ye glade: for your meede is plenteous in hevenes: for so thei han pursued also prophetis that weren before you. Ye ben salt of the erthe, that if the salt vanishe away wherynne schal it be saltid? to nothing it is worth over, no but it be cast out, and be defoulid of men. Ye ben light of the world, a citee sett on an hill may not be hid. Ne me teendith not a lanterne and puttith it undir a bushel: but on a candilfik that it give light to alle that ben in the hous. So, schyne your light bifore men, that thei see youre gode workis, and glorifie your fadir that is in hevenes.

B. Nyle ghe deme that I cam to undo the Lawe or the prophetis. I cam not to undo the lawe but to fulfillle. Forsothe I seye to you till hevne and erthe passe, oon letre, or oon tittle, schal not passe fro the Lawe til alle thingis be don. Therefore he that brekith oon of these leeste maundementis, and techith thus men, schal be clepid the Leest in the rewme of hevenes: but he that doth, and techith, schal be clepid greet in the kyngdom of hevenes. And I seye to you that but your * rigtwisnesse be more plentuous thanne of Scribis and Farisces, ye schul not entre in to the kyngdom of hevenes. Ye han herd that it was seide to olde men: thou schalt not sle, and he that sleeth, schal be gilty to doom. But I seye to you that ech man that is wroth to his brothir schal be gilty to doom, and he that seith to his brother, fugh, schal be gilty to the counsell; but he that seith, fool, schal be gilty * into the fire of helle. Therefore if thou offrist thi giste at the auter, & there thou bithenkist that thi brothir hath somewhat agens thee, leve there thi giste bifore the auter, and go first to be reconcilid to thi brothir, and thanne thou schalt come and schalt offie thi giste. Be thou consent-

* rigtfulnesse
MS. plures

* rigtfulnesse
alii.

* to MSS
plures.

ing to thin adversarie soone, while thou art in the weye with him, lest peradventure thin adversarie take thee to the domesinan, and the domesinan take thee to the mynistr, and thou be sent in to prisoun. Truly I seye to thee thou schalt not go out fro thennes till thou yelde the laste feithing. Ye han herd that it was seid to olde men thou schalt not do lecherie. But I seye to you that every man that seeth a woman to coveyte hir hath now do lecherie bi hir in his herte. That if thi right yghe sclandre thee, pulle it out, and caste fro thee; for it spedith to thee that oon of thi membrs peresche, than that al thi bodi go in to helle. And if thi right hond sclandre thee kitte him away and caste fro thee, for it spedith to thee that oon of thi membrs perishe, than that al thi bodi go in to helle. And it hath ben seid, whoevere levet his wyf, give he to hir a libel of forsaking. But I seye to you that every man that levet his wyf, out teke cause of fornicacioun makith hir to do lecherie, and he that weddith the forsaken wyf doth avowtrie. Est-soone ye han herd that it was seid to olde men thou schalt not forswere but thou schalt yeld thin othis to the lord. But I seye to you, that ye swere not for any thing, neither bi hevne for it is the trone of god. Neither bi erthe, for it is the stool of his feet; neither bi Jerusalem, for it is the citee of a greet kyng. Neither thou schalt swere bi thin heed, for thou maist not make oon heer whyt ne black. But be your word ghe ghe, nay nay, and that, that is more than these is of yvel. ghe han herd that it hath be seid yghe for yghe, and toth for toth. But I seye to you that ye aghenstonde not an yvel man, but if ony smyte thee in the right cheke, schewe to him also the oother. And to him that stryve with thee in doom, and take away thi coote, levee thou also to Him thi mantel. And whoever constreynith thee a thousynd pacis: go thou with him other tweyne. Give thou to him that axith of the, and turne thou not away fro him that wole borowe of thee. ghe han herd that it was seid thou schalt love thi neigbore, and hate thin enemy. But I seye to you, Love ye your enemyes, do ye wel to hem that haten you, and prie ye for hem that pursuen and sclandren you. That ye be the sones of your fadir that is in hevenes, that makith his sunne to rise upon gode, and yvel men, and reyneth on just men and unjust. For if ye loven him that loven you, what meede schulen ye have? whether pupplicans don not this? And if ghe greeten youre bretheren oonly, what schulen ye do more? ne don not hethene men this? Therefor be ye parfit, as your hevny fadir is parfit.

CHAP. VI.

TAKITH heed that ye do not youre * rigtwisnesse bifore men, to be seyn * rigtfulnesse of hem; ellis ye schul have no meede at your fadir that is in hevenes. Therefore whanne thou doist almes, nyle thou trumpe bifore thee as ypocrites don in synagogis and

and fretis, that thei be worschipid of men; sothely I sey to you thei han resseyved her meede. But whanne thou doist almes, knowe not thi left hond what thi right hond doith. That thin almes be in hidlis, and thi fadir that seeth in hidlis schal quyte thee. And whanne ye preyen, ye schulen not be as ypocrites that loven to preye stondynge in synagogis, and corneris of streetis, to be seyn of men, treuly I sey to yow thei han resseyved her meede. But whanne thou schalt prie, entre into thi couche, and whanne the dore is schitt, prie thi fadir in hidlis, and thi fadir that seeth in hidlis, schal yelde to thee. But in priyng nyle ye speke myche, as hethene men don for thei gessen that thei ben herd in her myche speche. Therefore nyle ye be maad lyk to hem for youre fadir woot what is nede to you, biforn that ye axen him. And thus ye schulen pryve. Our fadir that art in hevenys; halwid be thi name. Thi kyngdom come to, be thi wil done in erthe as in hevене. Give to us * this day oure breed ovir othir Substaunce. And forgive to us our dettis as we forgiven to oure dettouris. And lede us not into temptacioun: but delyvere us from yvel amen. For if ye forgiven to men her synnes, your heavenly fadir schal forgive to you your trespassis. Sothely if ye forgiven not to men, nether your fadir schal forgive you youre synnes. But whanne ye fasten nyle be ye maad as ypocritis sorowful, for thei defasen hem silf to seme fastynge to men, treuly I seye to you thei han resseyved her meede. But whanne thou fastist anynte thin heed, and waifche thi face: That thou be not seen fastynge to men, but to thi fadir that is in hidlis, and thi fadir that seeth in hidlis schal yelde to thee. Nyle ye tresoure to you tresouris in erthe were rust and mought distryeth, and where theses delven out and stelen. But gadir ye to you tresouris in hevене, where neither rust ne mought distrieth and where theses deluen not out; ne stelen. For where thi tresour is, there also thin hert is. The lanterne of thi bodi is thin iye, if thin iye be symple al thi bodi schal be ligthful. But if thin yghe be weyward al thi bodi schal be derk. if thanne the light that is in thee be derknessis, how grete schul thilke derknessis be?

D. No man may serve twey Lordis for either he schal hate the toon and love the tother: either he schal susteyne the toon, and despise the tother: ye moun not serve god and richesse. Therefore I sey to you that ye be not besy to youre lyf, what ye schul etc neither to your bodi, with what ye schul be clothid. whether lyf is not more than mete, and the body more than the cloth? Biholde ye the foulis of the eir, for thei fowen not, neither repen, neither gaderen in to bernes, and youre fadir of hevене seedith hem. whether ye ben not more worthi than thei? But who of you thenkyng, may putte to his stature o cubit? And of clothing what ben you besy? biholde ye the lilies of the feeld hou thei wexen, thei traueilen not neither spynnen. And I sey to you that Salomon in al his glorie was not kevered as oon of these. And if god cloth-

ith thus the hey of the feeld, that to dey is, and to morowe is cast in to an ovenc, hou myche more you of litil feith? Therefore nyle ye be besy sciynge, what schul we etc, or what schul we drynk, or with what thing schul we be kevered? Forsothe hethene men seken alle these thingis, and your fadir wot that ye han nede to alle these thingis. Therefore seke ye first the kyngdom of god and his * rigtwisnesse: and alle these thingis schal be cast to you. Therefore nyle ye be besy in to the morowe for the morowe schal be besy to him self; for it suffisith to the daic his owne malice.

CHAP. VII.

Nyle ye deme that ghe be not demed. For in what doom ye demen: ye schulen be demed, and in what mesure ye meten: it schal be meten agen to you. But what seest thou a litil mote in the yghe of thi brothir, and seest not a beem in thin owne yghe? Or hou seist thou to thi brother, brother suffre, I schal do out a mote fro thin yghe, and lo a beem is in thin owne yghe? Ypocrite do out first the beem of thin yghe, and thanne thou schalt se to do out the mote of the yghe of thi brother. Nyle ye gyve hooly thing to houndis, neither caste ye youre margaritis bifore swyn, lest paraventure thei defoule hem with her feet, and the houndis ben turned, and al to tere you. Axe ye and it schal be gyven to you; seke yee, and yee schulen fynde: knocke ye: and it schal be openid to you. For ech that axith, takith, and he that sekith, syndith: and it schal be opened to him that knockith. What man of you is, that if his sone axe him breed: whether he wole take him a stoon? Or if he axe fish, whether he wole * give him an Eddre? Therefore if ye, whanne ye ben yvel men, kunnen give gode giftis to youre sones: how myche more your fadir that is in hevenes schal give goode thingis to men that axen him? Therefore alle thingis, whatever thingis ye wolen that men do to you, do ye to hem; for this is the Lawe, and the prophetis. Entre ye bi the streit gate, for the gate that ledith to perdicion is large, and the wey is brood, and thei ben many that entren bi it: Hou streit is the gate and the wey narrowe that ledith to lyf, and ther ben fewe that fynden it. Be ye war of false prophetis, that comen to you in clothingis of scheep, but withynne forth thei ben as Wolves of raveyne. Of her fruytis ye schulen knowe hem; whether men gadren grapys of thornes or figis of brieris? So every good tre makith gode fruytis; but an yvel tree makith yvel fruytis. A good tree may not make yvel fruytis; neither an yvel tree may make gode fruytis. Every tree that makith not good fruyt, schal be kitt down, and schal be cast in to the fire. Therefore of her fruytis ye schul knowe hem. Not ech man that seith to me, Lord, Lord, schal entre into the kyngdom of hevenes, but he that doth the wille of my fadir that is in hevenes, he schal enter into the kyngdom

* MS penes me.

o.

*rightfulness

* take him MSS alii ple-riqua.

D.

dom of hevenes. Many schul sey to me in that dai Lord, Lord, whether we have not prophecied in thi name, and han cast out Feendis in thi name, and han do manie vertues in thi name? And thanne I schal knowleche to hem, that I knewe you never, departe away fro me ye that worcken wickidnesse. Therefore ech man that heerith these my wordis, and doth hem; schal be maad lyk to a wise man that hath bildid his hous on a stoon: And reyn feldown, and flodis camen, and wyndis blewen, and ruschiden into that hous & it felde not down, for it was foundid on a stoon. And every man that herith these my wordis, and doth hem not: is lyk to a fool that hath bildid his hous on gravel. And reyn cam down, and flodis camen, and wyndis blewen: and thei hurliden agen that hous and it felde down, and the fallyng down therof was greet. And it was don whanne Jhesus had endid these wordis: the puple wondride on his teachyng. For he taughte hem as he that hadde power: and not as the scribis of hem, and Farisees.

C H A P. VIII.

A. **B**UT whanne Jhesus was come down fro the hill myche puple sueden him. And lo a leprous man cam and worschipide him, and seid, Lord if thou wilt, thou maist make me clene. And Jhesus helde forth the hond, and touchid him, and seid I wole: be thou maad clene; and anoon the lepre of him was clenfid. And Jhesus seid to him se, say thou to no man: but go schewe thee to the prestis and offre the gifte that Moyfes commaundide in witnessyng to hem.

B. And whanne he had entrid into Cafernaum: the centurien neighede to him, and priiede him, and seid lord, my child lijth in the hous syke on the palesye: and is yvele tormentid. And Jhesus seide to him I schal come and schal heele him. And the centurien answeride, and seid to him, Lord I am not worthi that thou entre undir my roof, but ony sey thou bi word: and my child schal be heclid. For why I am a man ordeyned undir power, and have knightis undir me, and I sey to this go: and he goth: and to an other come: and he comith: and to my servant do this and he doth it. And Jhesus herde these thingis and wondride and seide to men that sueden him, treuly I sey to you, I fond not so greet feith in Israell. And I sey to you that many schul come fro the east, and fro the west, and schul rest with Abraham and with Ysaac and Jacob in the kyngdom of hevenes.

* *this MS* But the sones of * the rewme schal be cast
penes me. out in to utmer derknessis, there schal be weepyng and grynstyg of teeth. And Jhesus seide to the Centurien go, and as thou hast bileeved so be it doon to thee. and the child was heclid fro that our. And whanne Jhesus was come into the hous of Symount Petir: he sigh his wyves modir liggyng and schakun with feveres. And he touchide hir hond, and the severe left her, and sche roos and servyde hem. And whanne it was evyn thei broughten to him

many that hadden develis, and He castide out ipiritis bi word. and heclide alle that weren yvele at ese. That it were fulfid, that was seide bi Ysaie the prophet feyng, he took oure infirmytees and bar oure syknessis. And Jhesus sigh myche puple aboute him: and bad hise disciplis go over the watir. And a scribe neighede, and seide to him maistir, I schal sue thee whider ever thou schalt go. And Jhesus seide to him, foxis han dennes, and briddis of hevne han nestis: but mannes sone hath not where he schal reste his hed. Anothir of hise disciplis seide to him, Lord suffre me to go first, and birie my fadir: But Jhesus seide to him, sue thou me and lete the dede men birie her dede men. And whanne he was gone up in to a litil schip, his disciplis sueden him. And lo a greet stiryng was maad in the see so that the schip was hilid with wawis, but he slept: And his disciplis camen to him, and reisiden him and seiden, Lord save us: we perischen. And Jhesus seiden to hem, what ben ye of litil feith agast? thanne he roos and commaundide to the wyndis and the see; and a greet pesiblenesse was maad. And men wondriden and seiden, what maner man is he this, for the wyndis and the see obeisfen to him! And whanne Jhesus was come over the watir in to the cuntre of men of Gerasanorum, tweye men metten him that hadden develis and camen out of graves ful woode so that no man myghte go bi that wey. And lo thei crieden and seiden, what to us and to thee Jhesus the sone of God? art thou come hider bifore the tyme to tormente us? And not fer fro hem was a flock of many swyn leseyng. And the develis prieden him, and seiden, if thou castist us out fro hennes: sende us in to the drove of swyn. And he seid to hem, go ye, and thei geden out and wenten into the swyn, and lo in a gret bir al the drove wente heedlyng in to the see: and thei weren dede in the watris. And the heerdis fleden away: & camen in to the citee and telden alle these thingis and of hem that hadden the fendis. And lo al the citee wente out aghens Jhesus, and whanne thei hadden seyn him, thei prieden that he wolde passe fro her coostis.

C H A P. IX.

A. **A**ND Jhesus wente up into a boot and passide over the watir, and came in to his citee. And lo thei broughten to him a man syke in palesie liggyng in a bed; and Jhesus sigh the feith of hem; and seid to the man syke in palesie, sone have thou trist: thi synnes ben forgiven to thee. And lo summe of the Scribis seiden withynne hem silf, this blasfemith. And whanne Jhesus had seen her thoughtis: he seide wherto thenken ye yvelthingis in youre hertis? What is it lighter to seye thi synnes ben forgiven to thee: either to sey rise thou and walke? But that ye wite that mannes sone hath power to forgive synnes in erthe; thanne he seide to the sykeman in palesie: rise up take thi bed and go in to thin hous. And he

s. he roos and wente in to his hous. And the puple seyng drede, and glorifiede god that gaf such Power to men. And whanne Jhesus passide fro thannes he sigh a man Matheu bi name sittynge in a tol-bothe, and he seide to him, sue thou me, and he roos and folowide him. And it was don the while he saet at the mete in the hous: lo many pupplicans and synful men camen and faten at the mete with Jhesus and hise disciplis. And * the Farisees syghen, seiden to his disciplis, whi etith your maister with pupplicanes and synful men? And Jhesus herde and seide, a leeche is not nedeful to men that faren wel: but to men that ben yvel at cese. But go ye and lerneth what it is: I wole merfy and not sacrifice, for I cam not to clepe rigtfull men: but synful men. Thanne the disciplis of Jon camen to him & seiden, whi fasten we, and the Farisees ofte: but thi disciplis fasten not? And Jhesus seide to hem, whethir the sones of the spouse moun mourne as long as the spouse is with hem. but daies schulen come whanne the spouse schal be taken away fro hem and thanne thei schulen faste. And no man puttith a clout of boistous cloth into an olde clothing, for it doith away the fulnesse of the cloth and a worse brekyng is maad. Neither men putten newe wyn in to olde botels, ellis the botels ben to broken and deftryed, and the wyn schod out, but men putten newe wyn in to newe botels and bothe ben kept. While that Jhesus spake these thingis to hem: lo a prince came and worschipide him and seide, Lord my doughtir is now deed: but come thou and putte thin hond on hir and sche schal lyve. And Jhesus roos and hise disciplis and sueden him. And lo a woman that hadde the blodi flix twelve yeer neighede bihynde & touchide the hemme of his cloth. For sche seide withynne hir hilt if I touche oonly the cloth of him I schal be faaf. And Jhesus turnide and sauye hir and seide doughtir have thou trist, thi feith hath maad thee faaf: and the woman was hool fro that hour. And whanne Jhesus cam in to the hous of the prince and saigh the myntrels and the puple makynge noyse: He seide go ye away for the damysel is not deed but sleepith, and thei scorneden him. And whanne the folc was put out he wente yn and heelde hir hond, and the damysel roos. And this same wente out in to al that lond. And whanne Jhesus passide fro thennes tweye blynde men cryngge sueden him and seiden thou sone of David have mercy on us. And whanne he came in to the hous the blynde men camen to him, and Jhesus seid to hem, what wolen ye that I do to you? and thei seiden lord thatoure yghen be opened, and Jhesus seide, bileeven ye, that I may do this thing to you? and thei seiden to him yhe Lord: Thanne he touchide her yghen, and seide, astir youre feith be it don to you. And the yghen of hem weren opened, and Jhesus thretenyde hem & seide se ye that no man wite. But thei gheden out and * defameden him thorough al that lond. And whanne thei weren gon out, lo thei brought-

* deest MS penes me.

* Sic omnes (10); uno tantum excepto, in quo fameden.

en to him a doumbe man havynge a devel. And whanne the devel was cast out: the doumbe man spak, and the peple wondride and seide, it hath not be seen thus in Israel. But the farisees seiden, in the prince of develis, he castith out develis. And Jhesus wente aboute alle the citees and castels: techynge in the synagogis of hem, and prechynge the gospel of the kyngdom, and heelyngge every languor, and every sykenesse. And he sygh the peple and hadde reuthe on hem: for thei weren traveilid and liggynge as scheep not havynge a scheepherde. thanne he seide to hise disciplis, sothely ther is myche ripe corn, but fewe work men. Therefore preye ye lord of the ripe corn that he sende werk-men into his ripe corn.

G.

* Jude.

B.

S

CHAP. X.

AND whanne hise twelve disciplis weren clepid togidre he gaf to hem power of unclene spiritis to cast hem out of men, and to heele every languor & sykenesse. And these ben the names of the twelve Apostlis, the first: Symount that is seid Petir, and Andreu, his brothir: James of Zebedee and Jon his brothir: Filip and Bartholomew: Thomas and Matheu puppican: and James, * Alphey and Tade: Symount canane and Judas Scarioth that betraiede Crist. Jhesus sente these twelve and commaundide hem, and seide, go ye not in to the wei of hethen men, and entre ye not in to the citees of Samaritans: But rathir go ye to the schepe of the hous of Israel that han perischid. And go ye and preche ye, and sey that the kyngdom of hevenes schal neighe. Heele ye like men, reise ye dede men, clense ye mesels, caste ye out develis, frely ye han take, frely give ye. Nile ye welde golde neither silver ne moneye in youre girdils; Not a scrippe in the wey, neither twey cootis, neither schoon, neither a yerde, for a workman is worthi his mete. Into whatevir citee or castel ye schul entre, axe ye who thereynne is worthi, and there dwellé ye til ye gon out. And whanne ye gon into an hous greete ye it, and feyen pees to this hous. And if thilke hous be worthi: your pees schal come on it, but if that hous be not worthi youre pees schal turne agen to you. And who evir resleyveth not you, ne heerith youre wordis, go ye fro that hous or citee, and sprengge off the dust of youre feet. Treuly I sey to you, it schal be more suffrable to the lond of men of Sodom and Gomor in the dal of judgement, than to thilke citee. Lo I sende you as scheep in the myddil of wolves, therfor be ghe slygh as serpentis: and simple as dowues. But be ye war of men, for thei schul take you in counseilis: and thei schul bete you in her synagogis. And to meyris or presidentis & to kyngis ye schul be led for me in witnessyng to hem, and to the hethen men. But whanne thei taken you, nyle ye thenke hou or what thing ye schul speke, for it schal be goven to you yn that hour what ye schulen speke. For it ben not ye that speken

C

speken

speken : but the spirit of youre fadir that spekith in you. The brothir forsothe schal teke the brothir in to deth, and the fadir the sone, and sones schul ryse agens fadir & modir : and thei schulen turmente hem bi deth. And ye schul be in hate to alle men for my name, but he that schal dwelle stille into the ende schal be saaf. And whanne thei persuen you in this citee, fle ye in to an other, treuly I seye to you, ye schule not ende the citees of Israel: tofore that mannes sone come. The disciple is not above the maister, ne the servaunt above his Lord. It is ynough to the disciple that he be as his maister, and to the servaunt as his Lord. if thei han clepid the housebonde man Belzebug : how myche more hise household meynee? Therefore drede ye not hem, For nothing is hid that schal not be schewid and no thing is privy that schal not be wist : That thing that I seye to you in derknessis, seye ye in the light: and preche ye on housis that thing that ye heeren in the cere. And nyle ye drede hem that sleen the bodi: for thei moun not flec the soul, but rathir drede ye hym that may leese bothe soule and bodi into helle. Whethir two sparrowis ben not sold for an halpeny: and oon of hem schal not falle on the erthe withoute your fadir? And alle the heris of youre heed ben noumbred, Therefore nyle ye drede, ye ben betire than many sparrowis. Therefore eviry man that schal knowleche me bifore men: I schal knowleche him bifore my fadir that is in hevenes; But he that schal denye me bifore men, I schal denye him bifore my fadir that is in hevenes. Nyle ye deme that I came to sende pees into erthe: I cam not to sende pees: but swerd: For I cam to departe a man agens his fadir: and the doughtir agens hir modir: and the sones wyf agens the hofebondis modir. And the enemyes of a man ben thei that ben homely with hym. He that lovith fadir or modir more than me is not worthi to me, and he that lovith sone or doughtir over me is not worthi to me: And he that takith not his crofs and sueth me is not worthi to me: He that syndith his Lyf, schal leese it: and he that leelith his lyf for me, schal fynde it. He that rescyevith you rescyevith me, and he that rescyevith me, rescyevith him that sente me: He that rescyevith a prophete in the name of a prophete: he schal take the meede of a prophete: and he that rescyevith a Just man in the name of a just man; he schal take the meede of a just man. And who ever giveth drynke to oon of these leeste a cuppe of cold watir oonly in the name of a disciple: treuly I seye to you he schal not leese his meede.

C H A P. XI.

AND it was don whanne Jhesus had endid: he commaundide to his twelve disciplis and passide fro thennes to teche and preche in the citees of hem. But whanne Jon in bondis had herd the werkis of Crist: he sente tweyne of hise disciplis,

And seide to him, art thou he that schal come: or we abiden an othir? And Jhesus answeride & seide to hem, go ye and telle agen to Jon tho thingis that ye han herd and seen. Blind men seen, crokide goen, mesels ben maad clene, dese men heren: deede men ryfen agen, pore men ben taken to prechyng of the goipel. And he is blef-sid that schal not be sclaudrid in me. And whanne thei weren gon away: Jhesus bigan to sey of Jon to the peple, what thing wenten ye out in to desert to se? a reed wawid with the wynd? Or what thing wenten ye out to se, a man clothid with softe clothis? lo thei that ben clothid with softe clothis: ben in housis of kyngis. But what thing wenten ye out to see: a profete? ghe I seye to you: and more than a profete; For this is he of whom it is writen, lo I sende myn angel bifore thi face, that schal make redy thi wey bifore thee. Treuly I seye to you: ther roos noon more than Jon baptist among the children of wymmen, but he that is lesse in the kyngdom of hevenes: is more than he. And fro the daies of Jon baptist til now the kyngdom of hevenes suffrith violence, and violent men ravyschen it. For alle profetes and the Lawe * til Jon profesieden. And if ye wolen rescyve: he is Helie that is to come. He that hath ceris of heryng; here he. But to whom schal I gesse this generacioun lyk? it is lyk to children sittynge in chepyng that crien to her peeris, and seyn we have sungen to you: and ye han not daunsid, we have mourned to you: and ye han not weyled. For Jon cam neither etynge ne drynkynge and thei seyen he hath a devil, The sone of man cam etynge and drynkynge: and thei seyen lo a man a gloutoun and a drynkere of wyn, and a frend of puppicanes and of synful men: and wisdom is justified of her sones. Thanne Jhesus bigan to seye reproof to citees in whiche ful many vertues of him weren don: for thei diden not penaunce. Wo to thee Corosaym, wo to thee Bethsaida, for if the vertues that ben don in you, hadden be don in Tyre and Sydon: sum tyme thei hadden do penaunce in heire and aische. Nethes I seye to you, it schal be lesse peyne to Tyre and Sydon in the dai of dome than to you. And thou Cafarnaum whether thou schalt be arerid up to hevenes? thou schalt go down in to helle, for if the vertues that ben don in thee, hadden be don in Sodome: peraventure thei schulden hane dwelled in to this dai. Nethes I seye to you that to the lond of Sodom it schal be lesse peyne in the dai of dome than to thee. In thilke tyme Jhesus answeride and seid, I knowleche to thee fadir lord of hevne and of erthe, for thou hast hid these thingis fro wise men and redy, and hast schewid hem to litil children, so fadir: for so it was plefyng to fore thee. Alle thingis ben goven to me of my fadir: and no man knewe the sone but the fadir, neither ony man knewe the fadir: but the sone: and to whom the sone wolde schewe. Alle ye that travelen and ben chargid come to me: and I schal fulfille you. Take ye my yok on you, and lerne

C.

* til to Jon
or till Joon
MSS ceteri.

E.

F.

lerne ye of me, for I am mylde and meke in herte and ye schal fynde reſte to youre ſoulis. for my yok is ſofte: and my charge light.

CHAP. XII.

A. **I**N that tyme Jheſus wente bi cornes in the Sabot dai, and hiſe diſciplis hungriden and bigunnen to plucke the eeris of corn and to ete. And the Farifees ſeynge ſeiden to him, lo thi diſciplis don that thing that is not leefful to hem to do in ſabotis. And he ſeide to hem, whether ye han not red what Davith dide whanne he hungride and thei that weren with him? Hou he entride in to the hous of god and eet looves * of puttyngge * of propoſicioun, whiche looves it was not *fortb. MS* leefful to him to ete, neither to hem that *Pepy's. 12°.* weren with him: but to preſtis aloone. *irreſpit ex* Or whether ye han not red in the Lawe, *Gloſſemate al-* that on ſabotis preſtis in the temple defoulen *terius verſio-* the ſabotis: and thei ben withoute blame? *nis, quæ legit,* And I ſey to you that heere is a gretter *Loves of pro-* than the temple. And if ye wiſten what *poſicioun, or* it is I wole merſy and not ſacrifice: ye *puttyngge fort.* ſchulden never have condempned ynnocentis; For mannes ſone is Lord yhe of the ſabote. And whanne he paſſide fro thennes, he cam in to the ſynagoge of hem. And lo a man that hadde a drie hond, and thei axiden him and ſeiden, wher it be leeffal to heele in the ſabot, that thei ſhulden accuſe him. And he ſeide to hem, what man of you ſchal be that hath a ſcheep, and if it falle in to a dicke in the ſabotis: wher he ſchal not holde & liſte it up? How myche more is a man bettere than a ſcheep? therefore it is leefful to do good in the ſabotis. Thanne he ſeide to the man ſtretcheth forth thi hond, and he ſtraughte forth: and it was reſtorid to helthe as the tothir. **B.** And the Farifees wenten out and maden a counſeil agens him: how thei ſchulden diltrye him. And Jheſus knewe it, and wente away fro thennes, and manye ſueden him: and he helyde hem alle. And he comaundide to hem that thei ſchulden not make him knowen, That, that thing were fulfilled: that was ſeide bi Yſaie the prophete ſeiynge, lo my child whom I have choſen: my derlyng in whom it hath wel pleaſid to my ſoul, I ſchal putte my Spirit on hym: and he ſchal telle doom to hethene men, He ſchal not ſtryve ne crie: neither ony man ſchal here his voice in ſtretis: A brenſid reed he ſchal not breke, and he ſchal not quench ſmokyng flex til he caſte out doom to victorie: And hethene men ſchulen hope in his name. Thanne a man blynde & doumbe that had a ſeend: was brought to him and he heclide him, ſo that he ſpake and ſygh. And al the puple wondride and ſeide, wher this be the ſon of Davith? But the Farifees herden and ſeiden, he this caſtith not out ſeendis, but in Belſebub prince of Feendis. And Jheſus wityngge her thoughtis, ſeide to hem ech kyngdom departid agens it ſelf, ſchal be deſolatid, and ech citee or hous departid agens it filſ ſchal not ſtonde? And if Sathanas caſtith out Sathanas: he is departid agens hym filſ

therefore how ſchal this kyngdom ſtonde? And if I in Belzebub caſte out develis: * in ** Sic MS Trin. Coll. 8vo. Cæteri omnes 9 in whom youre ſones caſten out? quæ vera eſt Lectio. Altera eſt ex Gloſſemate verſionis alterius.* whos myght caſten out youre ſones? therefore thei ſchulen be youre domeſmen: But if I in ſpirit of god caſte out ſendis: *sones caſten out? quæ vera eſt Lectio. Altera eſt ex Gloſſemate verſionis alterius.* thanne the kyngdom of god is comen in to you. Either hou may ony man entre in to the houſe of a ſtrong man, and take awci his veſſels: but firſt he bynde the ſtronge man and thanne he ſchal ſpoike his hous. He that is not with me: is agens me, and he that gedrieth not with me: ſcaterieth abroad. Therefore I ſey to you, al ſynne & blaſfemye ſchal be forghoven to men: but the * ſpirit of blaſfemye ſchal not be forghoven. ** Blaſfemye of the Spirit. Bp. Mores MS.* And whoever ſeith a word agens mannes ſone: it ſchal be forghoven to him, but who that ſeyth a word agens the hooly gooft, it ſchal not be forghoven to him neither in this world ne in the tother. Either make ye the tree good and his fruyt good: either make ye the tree yvel, and his fruyt yvel, for a tree is knowun of the fruyt. Ye generacioun of eddris: hou moun ye ſpeke gode thingis whanne ye ben yvele? for the mouth ſpekith of plentee of the herte. A good man bryngieth forth gode thingis of good treſoure, and an yvel man bryngieth forth yvel thingis of yvel treſoure. And I ſey to you that of every ydel word that men ſpeken: thei ſchul yelde reſoun thereof in the day of doom. For of thi wordis thou ſchalt be juſtified: and of thi wordis thou ſchalt be dampned. Thanne ſumme of the ſcribis and farifees anſweriden to him and ſeiden, mayſtir we wolen ſe a token of thee, whiche anſwerde and ſeide to hem, an yvel kyndrede and a ſpouſe breker ſekith a tokene, and a tokene ſchal not be goven to it: but the tokene of Jonas the profete. For as Jonas was in the wombe of a whaal thre daies and thre nightis: ſo mannes ſone ſchal be in the herte of the erthe thre daies and thre nightis. Men of Nynyve ſchulen ryſe in doom with this generacioun and ſchulen condempne it: for thei diden penaunce in the prechyngge of Jonas, and lo here a gretter than Jonas. The queen of the ſouth ſchal ryſe in doom with this generacioun, and ſchal condempne it: for ſche came fro the endis of the erthe to here the wiſdom of Salomon, and lo here a gretter than Salomon. Whanne an unclene ſpirit goth out from a man: it goth bi drie placis and ſekith reſte and fyndith not, Thanne he ſeith I ſchal turne agen in to myn hous fro whennes I wente out, and he comieth and fyndith it voide and clenſid with beſyms and maad fair, Thanne he goth and takith with him ſevene othere ſpirits worſe than him filſ: and thei entren and dwellen there & the laſte thingis of that man ben maad worſe than the formere, ſo it ſchal be to this worſte generacioun. Yit the while he ſpake to the puple: lo his modir and hiſe britheren ſtonden withoute forth ſekyng to ſpeke with him, And a man ſeide to him, lo thi modir and thi bretheren ſtonden withouten forth ſekyng thee, He anſwerde to the man that ſpake to him: and ſeide, who is my modir and who

* of puttyngge
fortb. MS
Pepy's. 12°.
irreſpit ex
Gloſſemate al-
terius verſio-
nis, quæ legit,
Loves of pro-
poſicioun, or
puttyngge fort.

* Blaſfemye of
the Spirit. Bp.
Mores MS.

who ben my bretheren? And he helde forth his hond in to hise disciplis: and seide, lo my modir and my bretheren: For who ever doth the wil of my fadir that is in hevenes, he is my brothir and sifter & modir.

C H A P. XIII.

IN that day Jhesus ghede out of the hous and saet bifidis the see, And myche puple was gaderid to him: so that he wente up in to a boot and sate, and al the puple stode on the brynke. And he spak to hem many thingis in parablis and seide, lo he that sowith ghede out to sowe his seed, And while he sowith, some seedis felden bifidis the weye, & briddis of the eyr camen and eeten hem; But othire seedis felden in to stony placis where thei hadden not myche erthe, and anoon thei sprungen up, for thei hadden not depnesse of erthe, But whanne the sunne was risen thei swaliden, and for thei hadden not roote thei drien up. And othere seedis felden among thornes, and thornes wexen up and strangliden hem: But othere seedis felden into good lond: and gaven fruyt sum an hundrid fold, another sixty fold, an other thritty fold, He that hath eris of heryng here he. And the disciplis camen nigh, and seiden to hem, whi spekest thou in parablis to hem? And he answeride and seide to hem for to you it is goven to know the privytees of the kyngdom of hevenes: but it is not gyven to hem. For it schal be goven to him that hath, and he schal have plente, but if a man hath not, also that thing that he hath schal be taken away fro him. Therefore I speke to hem in parablis: for thei seyng seene not, and thei heryng heren, not neither undirstonden, That the prophecie of Ysaye be fulfillid seiynge, with heryng ye schulen heere & ye schulen not undirstonde, and ye seyng schulen se and ye schulen not se. For the herte of this puple is gretly fattid: and thei herden hevily with eris and thei han cloid her yghen: lest sum tyme thei seene with yghen, and with eris heere and undirstonde in herte and thei ben convertid and I heele hem. But youre yghen that seene ben blesid and youre eris that heeren. Forsothe I seye to you, that many profetis and just men covetiden to se tho thingis that ye seene; and thei seighen not; and to here tho thingis that ye heren; and thei herden not: Therefore here ye the parable of the sower. Ech that herith the word of the rewme and undirstondith not, the yvel spirit cometh and ravyschith that, that is sown in his herte this it is, that is sown bifides the weye. But this that is sown on the stony lond: this it is that herith the word of god, and anoon with joie takith it; And he hath not roote in him self, but is temporal, for whanne tribulacioun and persecucion is maad for the word: anoon he is schlaundrid; But he that is sown in thornes: is this that herith the word and the bisynesse of this world, and the fallace

of richeffis stranglith the word and it is maad withouten fruyt, But he that is sown into good lond: is this that herith the word and undirstondith and bringith forth fruyt, and sum makith an hundrid fold, treuly another sixtifold and another thritti fold. Another parable Jhesus putte forth to hem: & seide the kyngdom of hevenes is maad lyk to a man that sew good seed in his feeld, And whanne men slepten his enemy came and sew aboue taris in the myddil of whete and wente away. But whanne the erbe was growid and maad fruyt thanne the taris apperiden, And the servauntis of the husbonde man camen and seiden to him, lord wher thou hast not sown good seed in thi feeld? wherof thanne hath it taris? And he seide to hem, an enemy hath do this thing, and the servauntis seiden to him, wolt thou we gan and gedren hem? And he seide, nay, lest peraventure ye in gadringe taris drawe up with hem the whete bi the roote. Suffre ye hem bothe wexe into repyng tyme: and in tyme of rype corn I schal sey to the repers, first gadere ye togidre the taris and bynde hem togidre in knycces to be brent: but gedre ye whete into my berne. Another parable Jhesus putte forth to hem and seide, the kyngdom of hevenes is lyk to a corn of Senevey whiche a man took and sew in his feeld, Whiche is the leeste of all seedis, but whanne it hath woxen it is the mooste of all wortis, and is maad a tree so that briddis of the eir comen and dwellen in the bowis theroff. Another Parable Jhesus spake to hem, the kyngdom of hevenes is lyk to four dowgh, whiche a womman took and hidde in thre mesuris of mele, til it were al sowed. Jhesus spak alle these thingis in parablis to the puple: and he spak not to hem without parablis; That it schulde be fulfillid that is seid bi the profete seiynge, I schal opene my mouth in parablis: Y schal telle out hid thingis fro the making of the world. Thanne he lefte the puple and cam into an hous, and hise disciplis camen to him and seiden, expowne to us the parable of taris of the felde, whiche answerde and seide: he that sowith good seed is mannes sone, the feeld is the world, but the good seed, these ben sones of the kyngdom; but taris, these ben yvel children: The enemy that sowith hem is the fend, and the ripe corn is the endynge of the world, the repers ben aungels, Therefore as taris ben gedride togidre and ben brent in fir: so it schal be in the endynge of the world, Mannes sone schal sende his aungelis, and thei schulen gedre fro his rewme alle his schlaundris, and hem that don wickidnesse. And thei schulen sende hem into the chymney of fir, there schal be wepyng and betyng togidre of teeth. Thanne juste men schulen schyne as the sunne in the rewme of her fadir: he that hath eris of heryng here he. The kyngdom of hevenes is lyk to tresour hid in a feeld, which a man that fyndith, hidith and for joye of it, he goith & sellith alle thingis that he hath and byeth thilke felde. Estones the kyngdom of hevenes is lyk to

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F.

G.

H.

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a marchaunt that sechith gode margaritis, But whanne he hath founde oo precious margarite, he wente and solde alle thingis that he hadde and boughte it. Est the kyngdom of hevenes is lik to a net cast into the see, and that gaderith togidre of alle kynde of fischis, whiche whanne it was full thei drowen up, and saten bi the brynke and chesen the good into her vessels but the yvele thei kesten out, So it schal be in the endyng of the world, aungels schulen go out, and thei schulen departe yvel men fro the myddil of just men. And thei schulen sende hem into the chymney of fier, there schal be wepyng and gryntyng of teeth. Have ye undirstonden all these thingis? thei seyen to him yhe: He seith to hem, therefore every wise man of lawe in the kyngdom of hevenes is lyk to a housbonde-man that bryngith forth of his tresour newe thingis and olde. And it was don whanne Jhesus had endid these parablis he passide fro thennes, i. And he come into his cuntre, and taughte hem in her synagogis, so that thei wondriden and seiden, fro whennes this wisdom and vertues comen to this? Whether is not this the sone of a carpenter? wher his modir be not seid Marie: and hise britheren James & Joseph and Symount and Judas, And hise sistris wher thei alle be not among us? fro whennes thanne alle these thingis comen to this? And so thei weren sclaudrid in him, but Jhesus seide to him, a profete is not withouten * worschip, but in his owne cuntre and in his owne hous, And he did not there many vertues, for the unbileve of hem.

CHAP. XIV.

IN that tyme eroude Tetrarke, *prince of the fourth part*, herde the fame of Jhesus; And seide to his children, this is Jon Baptist he is risen fro deth: and therefore vertues worchen in him, For Eroude hadde holden Jon, and bounden him, and puttide him into prisoun, for erodias the wyf of his brothir, For Jon seide to him, it is not leeful to thee to have hir, And he willynge to sle him, dredde the peple: for thei hadden him as a profete. But in the day of eroudis birthe, the doughtir of erodias daunside in the myddil and pleside eroude, Wherfore with an ooth he bihigte to give to hir what ever thing sche axide of him, And sche bifore warnid of hir modir seide give thou to me heere the heed of Jon Baptist in a dische, And the kyng was forewful, but for the ooth, and for hem that saten togidre at the mete, he comaundide to be gyven. And he sente and bihedide Jon in the prisoun, And his heed was brought in a dische, and it was goven to the damysel, and sche baar it to hir modir. And hise disciplis camen and token his bodi, and brieden it: and thei camen & tolden to Jhesus. And whanne Jhesus had herde this thing, he wente fro thennis in a boot into disert place bifidis, and whanne the peple hadde herd, thei follewiden him on her sect fro citees, And Jhesus ghede out and saigh a gret puple and hadde reuthe on hem, and heclide the like men of hem. But whanne the even-tyde was come, his disciplis camen to him and seiden, the place is disert, and the tyme is now passid, lat the puple go into townes to bye hem mete. Jhesus seide ye hem, thei han not nede to go, ghyve to hem sumwhat to ete: Thei answerden, we have not heere but fyve looves

and twey fischis, And he seide to hem, brynge ye hem hider to me. And whanne he hadde comaundid the puple to sitte to mete on the † hey: he took fyve looves and twey fischis, and he bihelde into hevne and blesside and brak and gaf to hise disciplis, and the disciplis gaven to the peple, And alle eten and weren fulfid, and thei token the relifis of broken gobetis twelve cofyns ful: And the noumbre of men that eten was fyve thousand of men out taken wymmen and litel children. And anoon Jhesus compellide the disciplis to go up into a boot and go bifore him over the see while he left the peple. And whanne the peple was left, he stiede aloone into an hil for to preic, but whanne the evenyng was come he was there aloone, And the boot in the myddil of the see was schoggid with wawis, for the wynd was contrarie to hem. But in the fourthe wakyng of the nyght he cam to hem walkyng above the see, And thei seyng him walkyng on the see weren disturblid and seiden that it is a fantum and for drede thei crieden. and anoon Jhesus spak to hem and seide, have ye trist, I am, nyle ye drede. And Petir answeride and seide, lord if thou art; comaunde me to come to thee on the watis. And he seide, come thou, and Petir ghede doun fro the boot and walkide on the watis to come to Jhesus, But he sigh the wynd strong, and was aferd, and whanne he biganne to drenche he cride and seide, lord make me saaf; And anoon Jhesus helde forth his hond & took Petir and seide to him, thou of litel feith why has thou doutid? And whanne he had stied into the boot the wynd ceefide, And thei that weren in the boot camen and worschippeden him and seiden, vreily thou art goddis sone; And whanne thei hadden passid over the see thei camen into the lond of Genasar. And whanne men of that place hadden knowe hem, thei senten into al that cuntre and thei broughten to him alle that hadden sykeneffe, And thei prieden hem that thei schulden touche the hemme of his clothing, and who evere touchiden weren maad saaf.

CHAP. XV.

THanne the Scribis and the Farisees camen to him fro Jerusalem, and seiden, Whi breken thi disciplis the tradiciouns of eldre men? for thei weischen not her hondis whanne thei eten breed. He answeride and seide to hem whi breken ye the maundement of god for youre tradicioun? For god seide, honoure thi fadir and thi modir, and he that cursith fadir or modir dye bi deth, But ye seyn, who ever seith to fadir or modir, what ever giste is of me it schal profite to thee, and he hath not worschipped his fadir or his modir and ye han maad the maundement of god voyde for youre tradicioun. Ypocritis, Ysaie the prophet profeciede wel of you and seide This peple honourith me with lippis: but her herte is ser fro me, and thei worschipen me withoute cause: techyng the doctrynes and maundementis of men. And whanne the puple weren clepid togidre to him, he seide to hem, heere ye and undirstonde, That thing that entrith into the mouth defoulith not a man, but that thing that comith out of the mouth defoulith a man. Than hise disciplis camen and seiden to hym, thou knowist that if this word be herd the farisees ben sclaudrid? And he answeride and seide every plauntyng that my fadir of hevne hath not

D

plauntid

* *H. near Pep MS 16mo.*† *Lat. Forum.*

plautid schal be drawn up bi the roote, Suffre ye hem thei ben blynde, and leederis of blynde men, and if a blynde man lede a blynde man, bothe fallen down in the ditch. Petir answerde and seide to him, expowne to us this parable, And he seid yit also ben ye without undirfonding? Undirfonden ye not that al thing that entrieth into the mouth goith into the wombe and is sent out into the goyng away? But tho thingis that comen forth fro the mouth gon out of the herte and tho thingis defoulen the man, For of the herte gon out yvel thoughtis, mansleyngis, avoutries, fornyaciouns, theftis, false witnessyngis, blasfemyes; These thingis it ben that defoulen a man: but to ete with hondis

E. not waischen defoulieth not a man. And Jhesus ghede out fro thennes, and wente into the coastis of Tyre and of Sidon. And lo a womman of Chananee ghede out of tho coastis and criede and seide to him, Lord the sone of Davith have mercy on me, mydoughtir is yvele travellid of a feend, And he answerde not to hir a word. and hise disciplis camen and preiden him, and seiden leese thou hir, for sche crieth astir us, He answeride and seide, I am not sent but to the scheep of the hous of Israel that persichiden. And sche cam and worschipide him and seide, Lorde helpe me, whiche answeride and seide, it is not good to take the breed of children and caste to houndis. And sche seide, yhis lord, for whelpis eten of the crummes that fallen down fro the boord of her lordis. Than Jhesus answeride, and seide to hir, aa womman, * thi feith is greet, be it don to thee as thou wolt: and hir dougtir was heclid fro that hour. And whanne Jhesus had passid fro thennis he came bisides the see of Galilee, and he gede up in to an hil, and saaf there, And myche peple cam to him and hadden with hem doumbe men, and crokide, and feble, and blynde and many othere; and thei castiden † hem down at his feet, and he helide hem, So that peple wondride, seyng doumbe men spekyng and crokide goyng, blynde men seyng: and thei magnifieden god of Israel. And Jhesus, whanne his disciplis weren clepid togidre, seide to hem, I have reuthe of the peple for thei han abiden now thre daies with me and thei han nothing to ete, and I wole not leeve hem fastyng leste thei failen in the wey, And the disciplis seyn to him, wheroff thanne so many looves among us in desert to fulfill so greet a peple? And Jhesus seide to him, how many looves han ye? and thei seiden sevene, and a fewe finale fischis. And he comaundide to the peple to sitte to mete on the erthe. And he * took the sevene looves and fyve fisches, and did thankyngis and brake and gaf to hise disciplis, and the disciplis gaven to the peple, And alle eten and weren fulfilld and thei token that that was leit of relifis sevene § lepsull; And thei that eten weren foure thousynd of men, withouten lital children and wymmen. And whanne he had leit the peple: he wente up into a boot, and cam into the coastis of Magedan.

CHAP. XVI.

AND the Farisees and the Saduceis camen to him temptyng, and thei preiden him to schewe hem a tokene fro hevne. And he answerde and seide to hem, whanne the eventide is come ye seyn it schal be cleer, for hevne is rody, And

the morowe tide to day tempest, for hevne schynith hevly thanne ye kunnen deme the face of hevne: but ye moun not wite the tokens of tymes. An yvel generacioun and avoutresse sekith a tokene and a token schal not be given to it, but the token of Jonas the prophete, and whanne he had leit hem, he wente forth. And whanne hise disciplis camen over the see thei forgaten to take looves. And he seide to hem, biholde ye and bewar of four dough of Farisees and of Saduceis. And thei thoughten among hem, and seiden, for we han not taken looves; But Jhesus wityng, seide to hem: what thenken ye amonge you of lital leich for ye han not looves? yit undirfonden not ye neither han mynde of tyve looves into fyve thousynd of men: and hou many coyns ye token? Neither of sevene looves into four thousynd of men, & hou many leepis ye token? Whi undirfonden ye not, for I seide not to you of breed: be ye war of the four dough of Farisees and of Saduceis: Thanne thei undirfonden, that he seide not to be war of four dough of looves: but of the techyng of Pharisees and Saducees. And Jhesus came into parties of Cesarie **E.** of Philip, and axide hise disciplis and seide, whom seyn men to be mannes sone? And thei seiden, summe jon Baptist, ethir Helie, and othere Jeremye, or oon of the prophetis. Jhesus seide to hem; but whom seyn ye me to be? Symount Petir answeride and seide, thou art Crist the sone of god lvyng. Jhesus answeride and seide to him, bleitid art thou Symount Barjona, for flesh and bloot schewide not to thee; but my fadir that is in hevnes: And I sey to thee thou art Petir and on this stoon I schal bilde my chirche and the gais of helle schulen not have myght agens it, And to thee I schal give the keies of the kyngdom of hevnes and what ever thou schalt bynde on erthe schal be bounde also in hevnes. And what ever thou schalt unbynde on erthe, schal be unbounlen also in hevnes. Thanne he comaundide to hise disciplis that thei schulden sey to no man that he was Crist. Fro that tyme Jhesus bigan to schewe to his disciplis, that it bihovye him to go to Jerusalem and there many thingis of the eldre men, and of †§ scribis & of princis of prestis, and be slayn and the thridde day to rylse agen. And Petir took him, and bigan to blame him and seide, fer be it fro thee Lord: this thing schal not be to thee. And he turnyde and seide to Petir, Sathanas go astir me, thou art a sclandre to me, for thou savorist not tho thingis that ben of god, but tho thingis that ben of men. Thanne Jhesus seide to hise disciplis, if **F.** ony man wole come astir me, denye he himself and take his crofs and sue me, For he that wole make his lyf saaf schal leese it, and he that schal leese his lyf for me schal fynde it, For what profitith it to a man if he wyne al the world and sulre peyryng of his soule? or what chaungyng schal a man give for his soule? For mannes sone schal come in glorie of his fadir with his aungelis and thanne he schal yelde to every man astir his workis. Truly I seye to you ther ben summe of hem that stonden heere, whiche schulen not taste deeth, til thei se mannes sone comyng in his kyngdom.

CHAP. XVII.

AND astir sixe daies Jhesus took Petir & James **A.** and Jon his brother and ledde hem alidis in

* gret is thi feith MS penes me.

† down hent.

* takyng sevene looves & the fisches.

§ lepis full.

†§ the Scribis.

in to an high hil, And was turned into an other liknesse bifore hem, and his face schoon as the sunne, and his clothis weren maad white as snow, And lo Moyfes and Helie apperiden to hem, and spaken with him. And Petre answeride and seide to Jhesus, Lord it is good us to be heere, if thou wolt, make we heere thre tabernacles to thee oon, to Moyfes oon, and oon to Helie. Yit the while he spake, lo a bright cloude overschadowide hem, and lo a voys cam out of the cloud and seide, this is my dere worthe sone in whom I have wel plesid to me, heere ye him. And the disciplis herden & felden doun on her facis, and dreden gretly, And Jhesus cam and touchide hem and seide to hem, rise up and nyle ye dredde, And thei lesten up her yghen and fayen no man but Jhesus aloone, And as thei camen doun of the hil, Jhesus comaundide to hem and seide, seye ye to no man the visoun til mannes sone

c. rise agen fro deeth. and hise disciplis axiden him and feyden what thanne seyen the Scribis, that it bihovith that Elye come first, He answeride and seide to hem Elye schal come and he schal restore all thingis; And I seye to you, that Elye is now comen, and thei knewen him not, but thei diden in him whatever thingis thei wolden, and so mannes sone schal suffre of hem. Thanne the disciplis undirstoden that he seide to hem of Jon the Baptist. And whanne he cam to the peple, a man cam to him and fel doun on knees bifore him and seide, Lord have mercy on my sone for he is lunatyk and suffrih yvele, for ofte tymes he fallith into the fire, and ofte tymes into watir, And I broughte him to thi disciplis and thei myghten not heele him. Jhesus answeride and seide, a thou generacioun unbileful & weiward, how longe schal I be with you how longe schal I suffre you? bringe yehim hidur to me. And Jhesus blamyde him, and the devel wente out fro him, and the child was heclid fro our. Thanne the disciplis camen to Jhesus prively and seiden to him: whi myghten not we caste him out? Jhesus seith to hem for your unbi-leve, treuly I seye to you, if ye have seith as a corn of Seveney, ye schulen sey to this hil passe thou hennes, and it schal passe, and nothing schal be impossible to you, But this kynde is not cast out but bi preiyng and fasting. And while thei weren abidyng together in Galilee Jhesus seide to hem, mannes sone schal be bitraved into the hondis of men. And thei schulen sle him and the thridde dai he schal

F. rise agen to lyf, and thei weren ful sory. And whanne thei camen to Casarnaum thei that token tribute camen to Petir and seiden to him, youre maistr payeth not tribute? And he seide, yhis, and whanne he was come into the hous, Jhesus cam bifore him & seide, Symound, what seemith to thee? kyngis of erthe of whom taken thei tribute, of her sones either of aliens? And he seide, of aliens. Jhesus seide to him, thanne sones ben fre; But that we sclandre hem not go to the see and caste an hook, and take thilke fish that first comith up and whanne his mouth is opened, thou schalt fynde a Stater take it and give for thee & for me.

CHAP. XVIII.

A. IN that hour the disciplis camen to Jhesus and seiden, who gessith thou is gretter in the kyngdom of hevenes? And Jhesus clepide a litil child and putte him in the myddil of hem, And seide,

I seye treuthe to you, but ye be turned and maad as litil children, ye schul not entre into the kyngdom of hevenes. Therefore whoever mekith him as this litil child he is grethere in the kyngdom of hevenes; And he that resceyveth oon sich litil child in my name resceyvith me: But whoso sclaudrith oon of these smale that bileven in me, it spedith to him that a mylne sto one * of allis be hanged in his necke and he be drenchid in the depnesse of the see. Wo to the world for sclaudris, for it is need that sclaudris come, nethelisse woo to theilke man bi whom a sclandre cometh. And if thin hond or thi foot sclaudrith thee kitte it off and caste away fro thee, it is bettir to thee to entre to lyf seble either crokid, than havynge tweyne hondis or tweyne feet to be sent into everlastyng fier. And if thin yghe sclandre thee, pulle it out and caste away fro thee it is bettere to thee with oon yghe to entre into lyf, thanne havynge tweyn yghen to be sent into the fier of helle. Se ye that ye despise not oon of these litel, for I seye to you that the aungels of hem in hevenes seen evermore the face of my fadir that is in hevenes, For mannes sone came to save that thing that perischide. What semeth to you, if ther weren to a man an hundrid sheep and oon of hem hath errid wher he schal not leve nynty and nyne in desert, and schal go to seche that, that erride? And if it falle that he fynde it, treuly I seye to you, that he schal have joie therof more than on nynty and nyne that erriden not. So it is not the wille bifore youre fadir that is in hevenes, that oon of these litil perische. But if thi brothir synneth agens thee

D. go thou and reprove him bitwixe thee and him aloone, if he heerith thee thou hast wonnen thi brothir & if he heerith thee not, Tak with thee oon or tweyne, that every word stonde in the mouth of tweyne or thre witnessis, And if he heerith not hem, seye thou to the chirche, But if he heerith not the chirche; be he as an hethen and pupplican to thee. I seye to you treuly, what ever thing ye bynden on erthe tho schulen be bounde also in hevene: and what ever thingis ye unbynden on erthe tho schal be unbounden also in hevene. Eitsoone I seye to you that if tweyne of you consente on the erthe, of every thing what ever thei axen, it schal be don to hem of my fadir that is in hevenes: For where tweyne or thre ben gaderid in my name, there am I in the myddil of hem. Thanne Petre cam to him and seide, Lord hou ofte schal my brothir synne agens me, and I schal forgive him? whether til seven tymes? Jhesus seith to him I seye not to thee til seven sithis; but til seventy sithis seven sithis. Therefore the kyngdom of he-

F. venes is likned to a kyng that wolde rikene with his servantis. And whanne he † bigan for to putte resoun oon was offride to him that oughte to him ten thoufynd talentis, And whanne he had not wherof to yelde, his lord comaundide him to be sold, and his wyf, & children, and alle thingis that he hadde, and to be paid, But thilke servaunt fell doun and preiede him and seide, have patience in me, and I schal yelde to thee all thingis. And the Lord hadde mercy on that servant, and suffride him go, and forgaf to him the dette. But thilke servaunt gede out, and fonde oon of his even servantis that oughte him an hundrid peens, and he heclde him and stranglide him and seide, yelde that, that thou owist, And his even servaunt fel doun and preiede him and seide, have patience in me, and I schal

quyte

* of *Allis*, deest D S Eman. Fol. MS Caij Coll. † bigan to reacone oon that oughte ten thoufynd talentis was broughte to him.

quyte alle thingis to thee, But he wolde not : but wente out and putte him into prisoun til he payede al the dette. And his evene servauntis feynge the thingis that weren don foroweden greetly, and thei camen and tolden to her lord alle the thingis that weren don. Thanne his lord clepide him and seide to him, wickide servaunt I forgaf to thee alle the dette, for thou preie dist me ; Therefore wher it bihoved not also thee to have mercy on thin even servaunt as I hadde mercy on thee ? And his lord was wroth and took him to turmentouris til he palde al the dette, So my fadir of hevene schal do to you, if ye forgiven not every man to his brothir of youre hertis.

C H A P. XIX.

AND it was don whanne Jhesus hadde endid these wordis he passide fro Galilee and came into the coostis of Jude over Jordan : And myche puple suede him, and he heclide hem there. And the Farisees camen to him temptynge him, and seiden wher it be leefful to a man to leve his wyf for ony cause ? whiche answeride and seide to hem have not ye rad, for he that made men at the bigynnyng made hem male and female ? And he seide, for this thing a man schal leve fadir and modir, and he schal drawe to his wyf, and thei schal be tweyne in oo flesch : And so thei ben not now tweyne but oo flesch ; therefore a man departe not that thing, that god hath joyned. Thei seyen to him, what thanne comaundide Moyse to give a libel of forsakyng, and to levee of ? And he seide to hem, for Moyse for the herdnesse of youre herte suffride you * leve youre wyves, but fro the bigynnyng it was not so, And I seye to you that whoever levith his wyf but for fornicacioun, and weddith an oother doth leccherie ; and he that weddith the forsaken wyf doth leccherie. Hise disciplis seyen to him, if the cause of a man with a wyf is so, it spedith not to be weddid ; And he seide to hem, not alle men taken this word, but to whiche it is goven, For ther ben geldyngis, whiche ben thus born of the modirs wombe, and ther ben geldyngis that ben maad of men, and ther ben Geldyngis that han geldid hemself for the rewme of hevenes ; He that may take ; take He. Thanne litil children weren brought to him that he schulde putte hondis to hem, and preie, and the disciplis blameden hem, But Jhesus seide to hem, suffreye that litil children come to me, and nyle ye forbede hem, for of siche is the kyngdom of hevenes. And whanne he hadde putte to hem hondis he wente fro thennes, And lo oon cam and seide to him, gode maistir, what good schal I do that I have everlastyng lyf ? whiche seith to him, what axist thou me of good thing ther is oo gode god, but if thou wolt entre to lyf kepe the comaundementis, He seith to him, whiche ? and Jhesus seide, thou schalt not do manfleyng, thou schalt not do avowtrie, thou schalt not do thefte, thou schalt not sey fals witnessyng. Worschipe thi fadir and thi modir : and thou schalt love thi neighbore as thi self. The younge man seith to him, I have kept alle these thingis from my † ghouth, what yit failith to me ? Jhesus seith to him, if thou wolt be parfit : go and sille alle thingis that thou hast, and gyve to pore men and thou schalt have tresour in heven, and come and sue me. And whanne the younge man had herde these

wordis he wente away forowful for he hadde many possessiouns. And Jhesus seide to his disciplis I seye to you treuthe, for a riche man of hard schal entre into the kyngdom of hevenes, And estfoone I seye to you, it is lighter a camel to passe thorough a nedlis yghe than a riche man to entre into the kyngdom of hevenes. Whanne these thingis weren herd the disciplis wondriden gretly and seiden, who thanne may be saaf ? Jhesus bihelde and seide to hem, anentis men this thing is impossible ; but anentis god alle thingis ben possible. Thanne Petir answeride and seide to him, lo we han forsaken alle thingis and we han sued thee, what thanne schal be to us ? Jhesus seide to hem, treuly I seye to you, that ye that han forsaken alle thingis and han sued me in regeneracioun whanne mannes sone schal sitte in the secte of his mageste, ye schulen sitte on twelve seetis demynge the twelve kynredis of Israel. And every man that forsakith hous, bretheren or sistren, fadir or modir, wyf either children or feeldis for my name, he schal have an hundred fold, and schal welde everlastyng lyf : But many schulen be the firste the laste ; and the laste the firste.

C H A P. XX.

THE kyngdom of hevenes is lyk to an housbonde man that wente out first bi the morowe to hyre werkmen into his vyncyerd, And whanne the covaunt was maad with werkmen of a peny for the day he sente hem into his vyncyerd. And he gede out aboute the thridde houre and sigh othere stondyng ydel in the chepyng : And he seide to hem go ye also in to my vyncyerd, and that, that schal be rightful I schal gyve to you, and thei wenten forth. Estfoones he wente out aboute the sixte houre and the nynthe and dide § on lyk manere. But aboute the elleventhe houre he wente out and founde other stondyng, and he seide to hem, what stonden ye idel heere al dai ? Thei seyen to him, for no man hath hyrid us, he seith to hem, go ye also into my vyncyerd. And whanne evenyng was come the lord of the vyncyerd seith to his procuratour, clepe the werkmen, and yelde to hem her hyre, and bigynne thou at the laste til to the firste. And so whanne thei weren come, that camen aboute the elleventhe houre also thei token everich of hem a peny : But the firste camen and demyden that thei schulden take more but thei token ech oon bi hemself a peny. And in the taking thei grucchiden agens the housbonde man and seiden The laste wroughten oon houre, and thou hast maad hem evene to us that han born the charge of the dai & heete. And he answerde to oon of hem, and seide, frend I do thee no wrong ; where thou hast not accordid with me for a peny. Take thou that, that is thin, and go, for I wole give to this last man as to thee. Wher it is not leefful to me to do that, that I wole ? wher thin yghe is wikkid for I am good ? So the laste schulen be the firste, and the firste the laste, for many ben clepid & fewe ben chofen. And Jhesus wente up to Jerusalem and toke hise twelve disciplis in privyte, & seide to hem, lo we gon up to Jerusalem, and mannes sone schal be bitakun to princis of prestis & scribis : and thei schulen condempne him to deeth, And thei schulen bitake him to hethene men, for to be scorned, and scourgid, and crucified and the thrid day he schal ryse agen to lyf. Thanne the

* 5 MSS habent *to*. Sed recentiores sunt MSS. In 6 antiquioribus deest.

† ghonghte.

§ in

the modir of the sones of Zebedee cam to him with hir sones, honouryng and axynge sum thinge of him. And he seide to hir what wolt thou? Sche seith to him, sey, that these tweyne my sones sitte oon at thi right half, and oon at thi liite halfe in thi kyngdom. But Jhesus answeride and seide, ye witen not what ye axen. moun ye drynke the cuppe whiche I schal drynke? thei seyn to him, we moun. He seith to hem ye schulen drynke my cuppe: but to sitte at my right half or list half, is not myn to gyve to you but to which it is maad redy of my fadir. And the ten herynge, hadden indignacioun of the tweyne britheren. But Jhesus clepide hem to hym and seide, ye witen that princis of hethene men ben lordis of hem, and thei that ben * grette usen power on hem, It schal not be so among you; but whoever wole be maad grettere among you, be he youre mynistr, And whō ever among you wole be the firste, he schal be youre servaunt. As mannes sone cam not to be served but to serve, and to give his lyf redempcioun for manye. And whanne thei geden out of Jericho myche puple suede him. And lo two blynde men saten bifidis the weye, and herden that Jhesus pafside, and thei crieden and seiden, Lord the sone of David have mercy on us. And the peple blamyde hem, that thei schulden be stille: And thei crieden more and seiden, Lord the sone of Davith, have mercy on us. And Jhesus stood and clepide hem and seide, what wolen ye that I do to you? Thei seyn to him, Lord thatoure yghen be opened. And Jhesus had mercy on hem and touchide her yghen, and anoon thei sayen, and sueden him.

CHAP. XXI.

a. **A**ND whanne Jhesus cam nygh to Jerusalem and cam to Bethsage at the mount of Olyvete, thanne sente he his tweyne disciplis; And seide to hem, go ye into the castel that is agens you, and anoon ye schulen fynde an asse tied and a colt with hir untye ye, and bryngith to me. And if ony man say to you any thing: seye ye that the lord hath nede to hem and anoon he schal leve hem. Al this was don that that thing schulde be fulfilled, that was seide bi the profete seiynge. Seye ye to the doughtir of Syon, lo thi kyng comith to thee meke sittynge on an asse and a foole of an asse undir yok. And the disciplis geden & diden as Jhesus comaundide hem, And thei broughten an asse and the foole, and leiden her clothis on hem, and maden him sitte above, And fulle myche peple spredden her clothis in the wey, other kittiden braunchis of trees and strewiden in the weye. And the puple that weate bifore and sueden crieden and seiden Osanna to the sone of Davith, bleffid is he that comith in the name of the Lord Osanna in high things. And whanne he was entred into Jerusalem al the citee was stirid and seide, who is this? But the puple seide, this is Jhesus the prophete of Nazareth of Galilee. And Jhesus entride into the temple of god, and castide out of the temple alle that boughten & solden, and he turnede upso down the boordis of chaungeris and the chayeris of men that solden culveris. And he seith to hem, it is writen, myn hous schal be clepid an hous of preyere, but ye han maad it a denne of theves. And blynde and crookid canen to him in the temple, and he heclide hem. But the princis of prestis & scribis

seyngge the merveylouse thingis that he dede and children cryngge in the temple and seiynge Osanna to the sone of Davith, thei hadden indignacioun. And seiden to him, herist thou what these seyn? And Jhesus seide to hem, yhe. wher ye han never red that of the mouth of younge children and of foukyngge children thou hast maad perfyt heriynge? And whanne he leste hem, he wente forth out of the cite into Bethanye and there he dwelte, and taughte hem of the kyngdom of god. But on the morowe he turnynge agen into the citee hungride, And he faugh a fige tre bifidis the weye and cam to it and fond nothing therynne but leeves onely. and he seide to it, nevere fruyt come forth of thee into withouten ende; and anoon the fige tre was dried up: And disciplis sighen wondriden and seiden, hou anoon it driede? And Jhesus answeride & seide to hem treuly I sey to you, if ye han feith and douten not, not oonly ye schulen do as of the fyge tre; but also if ye seyn to this hill, take & caste thee into the see it schal be don so: And alle thingis whatever ye bileevynge schulen axe in preier ye schulen take. And whanne he cam into the temple, the princis of prestis and eldre men of the puple camen to him that taughte, and seiden; in what power dost thou these thingis, and who gaf thee this power? Jhesus answeride and seide to hem, and I schal axe you oo word, the whiche if ye tellen me I schal sey to you in what power I do these thingis. Of whennes was the bapty m of Jon, of hevenc, or of men? and thei thoughten withynne hem silf seiynge, if we seyn of hevenc he schal seye to us, whi thanne bileeven ye not to him? If we seyn of men: we dreden the puple, for alle hadden Jon as a prophete. And thei answeriden to Jhesus and seiden we witen not. and he seide to hem, neither I seye to you in what power I do these thingis. But what semeth you? a man hadde two sones and he cam to the firste and seide, sone go worche this dai in my vyneyerd: And he answeride and seide I nyle, but affirward he forthoughte and went forth: But he came to the tother and seide in the same manere, and he answeride and seide, lord I go and he went not. Who of the tweyne dide the fadiris wille? thei seyn to him the firste. Jhesus seith to hem, treuly I seye to you, for pupplicans and hooris schul go bifore you into the kyngdom of god. For Jon cam to you in the wey of rigtwisnesse and ye bilevyden not to him, but pupplicans and hooris bilevyden to him, but ye sighen and hadden no forthenkyng affir, that ye bilevyden to him. Here ye an other parable, ther was an housbondeman that plauntide a vineyerd and heggide it about and dalle a presure therynne and bildide a tour, and hiride it to erthe tilieris & wente fer in pilgrimage, But whanne the tyme of fruytis neyghede he sente his servauntis to the erthe tilieris to take fruytis of it. And the erthe tylieris token hise servauntis, & thei beeten the ton, thei slouen an other, and stonyden an other. Estfoon he sente othere servauntis, moo thanne the firste and in lyk manere they diden to hem, And at the laste he sente his sone to hem, and seide, thei schulen drede my sone. But the erthe tilieris seiynge the sone seyden withynne hemself, this is the eyr, come ye sle we him, and we schulen have his crytage: And thei token and castiden him out of the vineyerd and slouen him. Therefore whanne the lord of the vineyerd schal come, what schal he do to thilke erthe tilieris? Thei seyn to him,

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* grettere.

he schal lese yuele the yuel men: and he schal sette to hyre his vineyerd to othere erthe tileris, which schulen yelde to him fruyt in her tymes. Jhesus seith to hem redder ye nevere in scripturis, the stoon whiche the bilderis * reprovden, this is maad in to the heed of the cornere? of the Lord this thing is don, and it is merveylous bifore oure yghen, Therefore I seye to you, that the kyngdom of god schal be taken fro you, and schal be goven to a folk doynge fruytis of it, And he that schal falle on this stoon schal be broken, but on whom it schal falle it schal also brisen him. And whanne the princis of prestis and farisees hadden herd his parablis, thei knewen that he seide of hem. And thei soughten to holde him; but thei dreedden the puple, for thei hadden him as a profete.

CHAP. XXII.

AND Jhesus answerde and spak eftsoone in parablis to hem, and seide, The kyngdom of hevenes is maad lyk to a kyng that made weddingis to his sone, And he sente hise servauntis for to clepe men that weren bede to the weddingis and thei wolde not come. Eftsoon he † sende othere servauntis, & seide seye ye to the men that ben beden to the feste, Lo I have maad redy my mete, my bolis and my volatilis ben slayne, and alle thingis ben redy, come ye to the weddingis, But thei dispiseden, & wenten forth, oon into his toun, another to his marchaundise. But othere heelden hise servauntis, and turmentiden hem, and slowen. But the kyng whanne he hadde herd was wroth, and he sente hise oostis, and he destriede the manquelleris, and brent her citee: Thanne he seide to his servauntis the weddyngis ben redy but thei that weren clepide to the feste weren not worthi. Therefore go ye into the endis of weyes, and whomever ye fynden, clepe ye to the weddingis: And his servaunts geden out into weyes: and gedriden togidre alle that thei founden goode and yuele, and the bridale was fulfid with men sittynge at the mete. And the kyng entride to se men sittynge at the mete, and he sigh there a man not clothid with bryde-cloth, And he seide to hym, frend hou entridist thou hidere withoute bryde clothis? and he was doumbe. Thanne the kyng bad hise mynistris bynde him bothe hondis and feet: and sende ye him in to utmer derkneffis, there schal be wepyng and grytynge of teeth, For many ben clepid but fewe ben choson. Thanne Farisees geden awei and token a counseil to take Jhesus in word, And thei senden to him her disciplis with Herodians and seiden, maistere we witen that thou art sothfast and thou techist in treuthe the wey of god, and thou chargist not of ony man, for thou biholdist not the persone of men, Therefore seye to us, what it seemith to thee? is it lesul that tribute be goven to the emperour either nay? And whanne Jhesus hadde knowe the wichidnesse of hem, he seide Ypocritis what tempten ye me? Schewe ye to me the prente of the money; and thei broughten to him a peny, And Jhesus seide to hem, whos is this ymage, and the writing above? Thei seyn to him the emperouris. thanne he seide to hem therefore yelde ye to the emperour, the thingis that ben the emperouris: and to god, tho thingis that ben of god. And thei herden and wondriden and thei lesten him and wenten away. In that dai Sadducees, that

seyn ther is no risynge agen to lyf camen to him and axiden him, And seiden maistir Moyfes seide if any man is deed, not havynge a sone: that his brothir wed his wyf and raise sed to his brothir, And sevene Brithcren weren at us. and the firste weddide a wyf and is deed and hadde no seed, and lefte his wyf to his brothir, Also the secoude, and the thridde til to the seventhe; But the laste of alle the womman is deed also. In the risynge agen to lyf, whos wyf of the sevene schal sche be? for alle hadden hir. Jhesus answerde and seide to hem, ye erren, § not knowynge the Scripturis ne the vertue of god. For in the risynge agen to lyf, neither thei schulen wedde neither schulen be weddid. but thei ben as the aungelis of god in hevenc. And of the risynge agen of ded men have ye not red, that is seide of the Lord, that seith to you, I am god of Abraham, and god of Isaac, and god of Jacob, he is not god of dede men, but of lvyng men: And the puple heerynge wondriden in his techynge. And Farisees herden that he had put scilence to Sadducees and camen togidre, And oon of hem a techer of the lawe axide Jhesus and temptide him, Maister whiche is a greet maundement in the lawe? Jhesus seide to him, thou schalt love thi lord god of al thin herte, and in al thi soule, and in al thi mynde: This is the firste & the moste maundement, And the secoude is lyk to this, thou schalt love thi neighbore as thi sili: In these two maundementis hangith al the Lawe & the profetis. And whanne the Farisees weren gaderid togidre; Jhesus axide hem, And seide, what semeth to you of Crist, whos sone is he? thei seyn to him of Davith, He seith to hem, hou thanne Davith in spirit clepith him lord, and seith? The Lord seide to my lord, sitte on my right half, til || I putte thin enemyesa stool of thi feet. Thanne if Davith clepith him lord, hou is he his sone? And no man mighte answer a word to him; neither ony man was hardy fro that dai to axe him more.

CHAP. XXIII.

THANNE Jhesus spak to the puple, and to hise disciplis, and seide, on the chaier of Moyfes han sete Scribis and Farisees. Therefore kepe ye and do ye alle thingis, whatever thingis, thei seyen to you: but nyle ye do astir her werkis; for thei seien and do not. And thei bynden grevoufe chargis and that moun not be born, and putten on schouldris of men: but with her fynger thei wolen not move hem. Therefore thei don alle her werkis, that thei be seen of men. for thei drawn abrood her salateries and magnyfien hemmes; and thei loven the firste sittynge placis in soperis, and the firste chaieris in sinagogis, and salutaciouns in cheping; and to be clepid of men maistir. But nyle ye be clepid maistir, for oon is youre maistir, and alle ye ben britheren; And nyle ye clepe to you a fadir on erthe; for oon is youre fadir that is in hevenes. Neither be ye clepid maistris; for oon is youre maister, Crist. He that is grettist among you schal be youre mynystre. For he that highith himself, schal be mekid. and he that mekith himself, schal be enhaunsid. But woo to you Scribis and Farisees ypocritis: that closen the kyngdom of hevenes bifore men, and ye entren not: neither suffren men entrynge to entre. Woo to you Scribis and Farisees, ypocritis: that eten the housis of

* respueden.

† sente

§ and ye knowen not scripturis.

|| as long an

of widiwis and preien bi long preyer, for this thing

3. ye schulen take the more doom. Woo to you Scribis and Farisees ypocritis; that gon about the see and the lond to make oo profelyte, and whanne is maad: ye maken him a sone of helle double

8 more than ye ben. Woo to you blynde lederis that seyn whoever swerith bi the temple of god it is nothing but he that swerith in the gold of the temple is dettour: Ye foolis and blynde, for what is grettere, the gold or the temple that halowith the gold? And whoever swerith in the auter, it is nothing. but he that swerith in the gifte that is on the auter, owith. Blynde men, for what is more, the gifte or the auter that halewith the gifte? Therefore he that swerith in the auter, swerith in it, and on alle thingis that ben thereon. And he that swerith in the temple, swerith in it and in him that dwellith in the temple. And he that swerith in hevenc, swerith in the trone of god, and in

9. him that sittith thereon. Woo to you Scribis and Farisees ypocritis that tithen mynte anete and comyne and han left tho thingis that ben of more charge of the lawe doom and mercy and feith, and it bihovide to do these thingis, and not to leve tho. Blynde lederis clenfyng a gnatte but swolowynge a camel. Woo to you scribis and farisees ypocritis, that clenfen the cuppe and the plater without forth, but withynne ye ben full of raveyn and unclennesse. Thou blynde pharisee clenfe the cuppe and the plater withynne forth, that that is without

10. forth be maad clene. Woo to you scribis and farisees ypocritis, that ben lyk to sepulcris whitid, which withouten forth semen faire to men: but withynne thei ben fulle of bones of dede men and of alle filthe. So ye without forth semen just to men, but withynne ye ben ful of ypocricie and wickidneise. Woo to you scribis and farisees, ypocritis that bidden sepulcris of profetis, and maken faire the bieris of just men: And seyen, if we hadden ben in the daies of oure fadris, we schulden not have be her selowis in the blood of profetis: And so ye ben in witnessyng to you self that ye ben the sones of hem that sloun the profetis, And fulfille ye the mesure of youre fadris. Ye eddris and eddris briddris, hou schulen ye fle fro the

11. doom of helle? Therefore lo I sende to you profetis and wite men and scribis, and of hem ye schulen fle & crucific and of hem ye schulen scourge in youre synagogis, and schulen pursue fro citee to citee: That al the just blood come on you that was shed on the erthe fro the blood of just Abel to the blood of Zacarie the sone of Barachie, whom ye sloun bitwixe the temple and the auter: Truly I seye to you, alle these thingis schulen come to this generacioun. Jerusalem, Jerusalem that sleest profetis and stonest hem, that ben sent to thee: hou ofte wolde I gedre togider thi children as an henne gederith togidere here. chykens undir hir wyngis and thou woldist not? lo youre hous schal be left to you desert. And I seye to you, ye schulen not se me fro hennis forth til ye seyen. blessid is he that cometh in the name of the lord.

CHAP. XXIV.

12. **A**ND Jhesus wente out of the temple, and hise discipulis camen to him, to schewe him the bildyngis of the temple; But he answerde and seide to hem, seen ye alle these thingis? truly I seye to you a stoon schal not be left heere on a stoon that ne it schal be distryed; And whanne he saet on

the hil of Olyvete hise discipulis camen to him privately and seiden, seye us whanne these thingis schulen be, and what token of thi comynge, and of the endyng of the world. And Jhesus answerde & seide to hem, loke ye that no man disceyve you, For manye schulen come in my name, and schulen seye, I am Crist; and thei schulen disceyve many. For ye schulen heere batels, and opynyons of batels, se ye that ye be not disturblid. for it bihovith these thingis to be don: but not yit is the ende. Folk schal ryse togidre agen folk, and rewme agens rewme, and pestilencis and hungris, and the erthe movyngis schulen be bi placis; and alle these ben bigynnyngis of sorowis. Thanne men schulen biteake you into tribulacioun, and schulen sle you, and ye schulen be in hate to alle folk for my name, and thanne many schulen be sclaudrid and bitraie ech oother, and thei schulen hate ech oother: and many false prophetis schulen ryse and disceyve manye, and for wickidnesse schal be plentifulous, the charite of many schal wexe cold, but he that schal dwelle stable into the ende schal be saaf; And this gospel of the kyngdom schal be prechid in al the world in witnessyng to alle folk; and thanne the end schal come. Therefore whanne ye seen the abomynacioun of discourtfort, that is seid of Danyel the profete stondyng in the hooly place, he that redith undirstonde he. thanne thei that ben in Judee fle to the mounteyns, and he that is in the hous roof come not down to take ony thing of his hous, and he that is in the feeld turne not agen to take his coote. But woo to hem that ben with childe and norisken in tho daies. Preye ye that youre fleynge be not maad in wynter, or in the sabotis, for thanne schal be greet tribulacioun what manere hath not be fro the bigynnyng of the world til now, neither schal be maad. And but tho daies hadden ben abreggid ech flesch schulde not be maad saaf, but tho daies schulen be maad schorte for the chosene men. Thanne if ony man seye to you, lo here is Crist, or there, nyle ye bileeve. For false Cristis and false profetis schulen ryse and thei schulen give grete tokenes and wonderis, so that also the chosene be led into errour, if it may be don, lo I have bifore seide to you, Therefore if they seye to you, lo he is in desert, nyle ye go out, lo in privey placis, nyle ye trowe; For as leyt goith out fro the east, and apperith into the west; so schal be also the comynge of mannes sone. Where ever the bodi schal be also the eglis schulen be gaderid thidir. And noon aftir the trybulacioun of tho daies, the sunne schal be maad derk and the moone schal not give hir light, & the sterris schulen falle fro hevenc, and the vertues of hevencs schulen be moved, And thanne the tokene of mannes sone schal appere in hevenc: and thanne alle kynredis of the certhe schulen weyle, and thei schulen se mannes sone comynge in the cloudis of hevenc with myche vertu and maieste: And he schal sende hise aungelis with a trumpe and a greet voys, and thei schulen gedre hise chosene fro foure wyndis, fro the higheste thingis of hevencs to the endis of hem. And lerne ye the parable of a fyge tre, whanne his braunche is now tendre, and the leves ben sprungen, ye witen that somer is nygh, so and ye whanne ye seen alle these thinges wite ye that it is nygh in the gatis, truly I seye to you, for this generacioun schal not passe til alle thingis be don. Hevenc and erthe schulen passe, but my wordis schulen not passe. But of thilke dai and our no man woot, neither aungelis of hevencs, but the fadir alone. But

as it was in the daies of Noe so schal be the comynge of mannes sone: For as in the daies before the greet flood thei weren etynge and drynkynge, weddyng and takynge to weddyng til that dai that Noe entride into the schip, and thei knewen not til the greet flood came, and took alle men: so schal be the coming of mannes sone. Thanne tweyne schulen bein a feeld oon schal be take, and an ether left: Two wymmen schulen be gryndynge in oo queerne oon schal be taken and the tother left: tweyne in a bed the toon schal be taken and the tother left. Therefore wake ye, for ye witen not in what our the Lord schal come; But wite ye this, that if the housebondeman wiste in what our the thief were to come, certis he wolde wake and suffer not his hous to be undirmyned. And therefore be ye redy, for in what hour ye gessen not, mannes sone schal come. Who gessist thou is a trewe servaunt and a prudent, whom his lord ordeynede on his meyne to gyve hem mete in tyme? Blessid is that servaunt whom his Lord, whanne he schal come, schal fynde so doynge; Treuly I seye to you for on alle hise goodis he schal ordeyne him. But if thilke yvel servant seie in his herte, my Lord tarieth to come, And bigynnith to smyte his evene servauntis and ete and drynke with drunken men. The Lord of that servaunt schal come in the dai whiche he hopith not and in the our that he knowith not; And schal departe him, and putte his parte with ypocritis, there schal be wepyng, and gryntynge of teeth.

C H A P. XXV.

- A. **T**HE kyngdom of hevenes schal be lyk to ten virgins, whiche token her laumpis and wenten out agens the housbonde and the wyf; and fyve of hem weren foolis, and fyve prudent: but the fyve foolis tooken her lampis, and tooken not oile with hem: but the prudent tooken oile in her vessels with the laumpis: and whiles the housbonde taried alle thei nappiden and slept; but at midnight a cry was maad: lo the spouse comith, go ye out to meete with him. Thanne alle * the virgins risen up and arayedden her laumpis. And the foolis seiden to the wyse, give ye to us of youre oyle: for oure laumpis ben quenched: The prudent answeriden and seiden, leste peradventure it suffice not to us and to you: go ye rathir to men that sellen, and bie to you, And while thei weeten for to bie, the spouse cam, and † tho that weren redy entriden with him to the weddyngis, and the gate was schitt, And at the laste, the othere virgynes camen and seiden, Lord, Lord, opene to us. And he answerde and seide, treuly I seye to you, I knowe not you. Therefore wake ye, for ye witen not the dai, ne the our. For as a man that goith in pilgrimage, clepide hise servauntis, and bitook to hem hise goodis, and to oon he gaf fyve talentis, to an othir tweyne; and to an othir oon, to ech astir his owne vertu: and wente forth anoon. And he that hadde fyve besauntis wente forth and wroughte in hem & wanne othir fyve. Also and that hadde taken tweyne wanne othir tweyne, But he that hadde taken oon, ghede forth and dalf into the erthe; and hidde the money of his lord. But astir longe tyme the Lord of the servauntis came and rekenede with hem. And he that hadde taken fyve besauntis cam and broughte othere fyve, and seide, Lord thou bitokist

to me fyve besauntis lo I have geten above fyve othir: His Lord seyde to hym wel be thou goode servaunt and feithful for on fewe thingis thou hast be trewe, I schal ordeyne thee on many thingis, entre thou into the joie of thi Lord. And he that hadde takun tweye talentis, came & seide Lord thou bitokist to me tweye besauntis, lo I have wonen over othir tweyne. His Lord seide to him wel be thou gode servaunt and trewe, I schal ordeyne thee on many thingis entre thou into the joie of thi Lord. But he that hadde takun oo besaunt, came and seide Lord Y woot that thou art an harde man, thou repist where thou hast not sowe and thou gederist togidere where thou hast not spred abroad, and I dredynge, wente & hidde thi besaunt in the erthe, lo thou hast that that is thin. His lorde answerde and seide, to him yvel servaunt and slow: wistist thou that I repe where I sewe not, and gedre togidre where I spredde not abroad: Therefore it bihovede thee to bitake my money to encrees to *chungeris* that whanne I cam I schuld resseyve that that is myn with usuris, Therefore take away fro him the besaunt, and give ye to him that hath ten besauntis, for to every man that hath, me schal give, and he schal encreffe; but fro him that hath not, also that that him semith to have schal be takun awei fro him. And caste ye out the unprofitable servaunt into utmere derknessis there schal be wepyng & gryntynge of teeth. Whanne mannes sone schal come in his maieste, and alle hise angelis with him thanne he schal fitte on the sege of his magestee, and alle folkis schulen be gederid bifore him: and he schal departe hem atwynne, as a scheparde departith scheep fro kidis, and he schal sette the scheep on his right half and the kidis on the left half; Thanne the kyng schal seye to hem that schulen be on his right half; come ye the bleffid of my fadir take ye in possessioun the kyngdom maad redy to you fro the making of the world. For I hungride and ye gaven me to ete, I thirstide & ye gaven me to drynke, I was herbarweles, and ye herboriden me, nakid and ye hiliden me: syk and ye visiten me, I was in prisoun, and ye camen to me. Thanne just men schulen answerde to him & seye, Lord whanne sigen we thee hungry and we fedden thee? thirsty and we gaven to thee drynke, And whanne sigen we thee herborles and we herboriden thee? or nakid and we hiliden thee? Or whanne saien we thee syk or in prisoun and we camen to thee? And the kyng answerynge schal seye to hem, treuly I seye to you, as longe as ye diden to oon of these my leeste bretheren ye diden to me. Thanne the kyng schal seye also to hem that schulen be in his left half, departith fro me ye cursid into everlastynge fyre, that is maad redi to the devel and hise angelis. For I hungride and ye gaven not me to ete, I thirstide and ye gaven not me to drinke, I was herborles, and ye herboriden not me; nakid & ye keveriden not me. Syk and in prisoun and ye visitiden not me. Thanne and thei schulen answerde to hym and schulen seye, lord whanne sigen we thee hungrynge, or thristynge, or herborles, or nakid, or syk, or in prisoun and we serveden not to thee. Thanne he schal answerde to hem, and seye, treuly I seye to you, hou longe ye diden not to oon of these leeste, neither ye diden to me. And these schulen go into everlastynge turment: but the just men schulen go into everlastynge lyf.

C H A P.

* thilke.

† thilke.

CHAP. XXVI.

AND it was don whanne Jhesus hadde endid alle these wordis, he seide to hise disciplis, ye weten that aftir tweyn dayes, Paske schal be maad & mannes sone schal be bitakun to be crucified. Thanne the princis of prestis and the eldre men of the puple weren gederid into the halle of the prince of prestis that was seyde Cayfas, And maden a counsel to holde Jhesus with gile and sle him. But thei seiden not in the haly day lest peraventur noyse were maad in the puple. And whanne Jhesus was in Bethanye in the hous of Symound * leprous, A womman that hadde a boxe of alabastr of precious oynement cam to him and schedde out on the heed of him restyng. And † disciplis seyng hadden dedeyn and seiden, wherto is this los? For it myghte be sold for myche and be gøven to pore men. But Jhesus knew and seide to hem, what ben ye hevy to this womman? for sche hath wrought in me a good werk, For ye schulen ever have pore men with you, but ye schulen not algatis have me. This womman sendyng this oynement into my bodi dide to birie me, treuly I seye you where ever this gospel schal be prechid in al the world it schal be seide, that sche dide this in mynde of hym. Thanne oon of the twelve that was clepid Judas Scarioth wente forth to the princis of prestis. And seide to hem what wolen ye give to me and I schal bitake him to you? And thei ordeyniden to him thritty || Pens of silver. And fro that tyme he soughte oportunyte *or best tyme* to bitraie him. And in the first day of therflooves, the disciplis camen to Jhesus and seiden, where wolt thou we make redi to thee to ete pask? Jhesus seide go ye into the citec of summan and seye to him, the maister seith, my tyme is nygh, at thee I make paske with my disciplis. And the disciplis diden as Jhesus commaundide to hem and thei maden redi the paske. And whanne eventyde was come, he saet to mete with his twelve disciplis. And he seide to hem as thei eten treuly I seye to you, that oon of you schal bitraie me. And thei ful sory bigunnen ech bi him self to seye, Lord wher I am? And he answeride and seide, he that puttith with me his hond in the plater schal bitraie me. Forsothe mannes sone goth, as it is writen of him; but woot that man bi whom mannes sone schal be bitraied, it were good to hym if that man hadde not be boren. But Judas that bitraiede him answeride seiynge, maistr wher I am? Jhesus seide to him thou hast seide. And while thei soupiden Jhesus took breed and bleffide and brake and gaf to hise disciplis and seide, take ye and ete this is my bodi. And he took the cuppe and dide thankyngis and gaf to hem and seide, drynke ye alle herof, This is my blood of the newe testament whiche schal be sched out for manye into remissoun of synnes. And I seye to you, I schal not drynke fro this tyme of this fruyt of the vync into that dai whanne I schal drynke it newe with you in the kyngdom of my fadir. And whanne the ympne was seide thei wenten out into the mount of Olyvete. Thanne Jhesus seide to hem, alle ye schulen suffre sclaundre in me in this nyght: for it is writen I schal smyte the scheparde, and the schep of the floe schulen be scatterid, But aftir that I schal ryse agen I schal go bifore you into Galilee. Petre answerde & seide

to him, though alle schulen be sclaundrid in thee, I schal never be sclaundrid. Jhesus seide to hym treuly I seye to thee, for in this nyght, bifore the cok crowe, thries thou schalt denie me. Petre seyde to him, yhe though it bihove that I dye with thee I schal not denye thee, also alle the disciplis seiden. Thanne Jhesus cam with hem into a toun that is seide Jersalem, and he seide to hise disciplis, sitte ye heere while I go thidir and preie. And whanne he hadde taken Petre and two sones of Zebedee he biganne to be hevy and sory. Thanne he seide to hem my soule is sorowful to the deeth, abyde ye heere, and wake ye with me. And he ghede forth a litil and selle down on his face preiynge and seiynge, my fadir if it is possible passe this cuppe fro me netheles not as I wole but as thou wilt. And he cam to hise disciplis and founde hem slepyng and he seide to Petre, so wher ye myghten not oon our wake with me? Wake ye and preie ye that ye entre not into temptacioun, for the spirit is redy but the flesch is syk. Est the secounde tyme he wente and preiede seiynge, mi fadir if this cuppe may not passe but I drynke it thi wille be don. And estfoone he cam and founde hem slepyng for her yghen weren hevyed, And he left hem and wente estfoone and preiede the thridde tyme and seide the same word. Thanne he cam to hise disciplis and seide to hem, slepe ye now and reste ye, lo the hour hath neighed, and mannes sone schal be taken into the hondis of synners. Ryse ye go we, lo he that schal take me is nigh, Yit the while he spake lo Judas oon of the twelve cam, and with him a gret cumpany with swardis and battis sente fro the princis of the prestis and fro the eldre men of the puple. And he that bitraiede him gaf to hem a token and seide, whomever I kisse, he it is holde ye him. And anon he cam to Jhesus and seide, heyl maister, and he kiffide him. And Jhesus seide to him, frend wherto art thou come? thanne thei camen nygh and leiden hondis on Jhesus and heelden him. And lo oon of hem that weren with Jhesus streyghte out of his honde and drough out his sward and he snote the servaunt of the prince of prestis, and kitte of his cerc. Thanne Jhesus seide to him turn thi sward into his place for alle that taken sward schulen perische bi sward. Wher gefist thou that I may not preie my fadir and he schal give to me now mo than twelve Legiouns of aungels? Hou thanne schulen the scripturis be fulfid? for so it bihovith to be don. In that hour, Jhesus seide to the puple, as to a theef ye han gon out with swardis and battis to take me. day bi day I saet among yow and taughte in the temple and ye helden me not. But alle this thinge was don that the scripturis of profetis schulden be fulfid. thanne alle the disciplis fledden and lesten him: And thei helden Jhesus and ledden him to Cayphas the prince of prestis where the Scribis and Farisees and the eldre men of the puple weren come togidre. But Petre suede him aler in to the halle of the prince of prestis and he wente yn and saet with the servauntis to se the ende. And the prince of prestis and al the counsil sougthen fals witnessyng agens Jhesus that thei schulden take him to deeth, And thei founden not, whanne many false witnessis weren come, but at the laste, tweyne false witnessis camen, and seiden, this seide I may destrye the temple of god & aftir the thridde day bilde it agen. And the prince of prestis roos and seide to him, answerist thou nothing to tho thingis that these witnessen

* the leprous. † the disciplis. || MSS nostri omnes habent *pens*, vel *pans*: irrepit vero *platis* in Exemplaria nonnulla ex versione altera, quæ sic legit.

nissen agens thee? But Ihesus was stille, and the prince of prestis seide to him, I conjure the bi the lyvinge god that thou seye to us if thou art Crist the sone of god. Ihesus seide to him, thou hast seide; nethes I seye to you fro hennis forth ye schulen se inannes sone sittynge at the right half of the vertu of god & comynge in the cloudis of hevenes. Thanne the prince of prestis to ronte hise clothis and seide, he hath blasfemed, what yit han we nede to witneffis? lo now ye han herd blasfemye. What semith to you? and thei answerden and seiden he is gilty of deth. Thanne thei spetten in his face, and smeten him with buffetis, othere gaven strokis with the pawme of her hondis in his face, And seiden thou Crist arede to us who is he that smote thee? And Petre satt withoute in the halle, and a danyfel cam to him and seide, Thou were with Jhus of Galilee. And he denyede bifore alle men, and seide I wot not what thou seist. And whanne he gede out at the gate, anothe Danyfelle saigh him, and seide to hem that weren there, and this was with Ihesus of Nazareth. And est-soone he denyede with an ooth for I knowe not the man. A litil astir, thei that stoden camen and seiden to Petre treuly thou art of hem, for thi speech makith thee knowen. Thanne he bigan to warye and to swere that he knew not the man. and anoon the cok crew: And Petre bithoughte on the word of Ihesus, that he had seide, bifore the cok crew, thries thou schalt denye me. and he ghede out and wepte bittirly.

C H A P. XXVII.

BUT whanne the morowetide was come alle the princis of prestis and the eldere men of the puple token conseil agens Ihesus, that thei schulden take him to the deeth. And thei ledde him bounden and bitoken to Pilate of Pounce Justise. Thanne Judas that bitriede him saygh that he was dampned he repented and broughte agen the thrity pens to the princis of prestis and to the eldre men of the puple, and seide, I have synned bitraynge rightful blood: and thei seiden what to us, bitee thee. And whanne he had cast forth the silver in the temple, he passide forth and ghede and hangide himself with a snare. And the princis of prestis token the silver and seiden, it is not lefful to putte it into the tresorie; for it is the prys of blood. And whanne thei hadden take counceil thei boughten with it a feeld of a potter into birying of Pilgrymes. Herfore the ilke feeld is clepid acheldemak that is a feeld of blood into this dai. Thanne that was fulfillid, that was seide by the prophet Jeremye seynge, and thei han taken thrity pens the prys of a man preitid, whom thei preitiden of the children of Israel, and thei goven hem into a feeld of a potter as the lord hath ordeyned to me. And Ihesus stood bifore the domesman, and the justise axide him and seide art thou kyng of Jewis? Ihesus seith to him, thou seist. And whanne he was accusid of the princis of prestis and of the eldir men of the puple he answerde nothing. Thanne Pilate seith to him, hecrift thou not hou many witnessis thei seyen agens thee? And he answerde not him to ony word, so that the justise wondride gretly. But for a solempne dai the justise was wont to delivere to the puple oon bounden whom thei wolden, And he hadde tho a famous man bounden that was seid Barabas: Therefore Pilate

seide to hem whanne thei weren togidre, whom wolen ye that I delivere to you, wher Barabas or Ihesus that is seide Crist? For he wite that bi envye thei bitraiden him. And while he sate for domesman his wyf sente to him and seide, nothing to thee and to that just man, for I have suffrid this dai many thingis for him bi a vision. Forsothe the prince of prestis and the eldre men counseiliden the puple that thei schulden axe Barabas, but thei schulden distric Ihesus. But the justice answerde and seide to hem, whom of the two wolen ye that be delivered to you? and thei seiden Barabas. Pilate seith to hem, what thanne schal I do of Ihesus that is seid Crist? alle thei seien be he crucified. The justise seith to hem what yvel hath he don? & thei crieden more and seiden be he crucified. And Pylate seynge that he profytide nothing, but that the more noyse was maad toke watir and waichide his hondis bifore the puple & seide I am giltles of the blood of this rightful man, bysee you. And alle the puple answerde and seide his blood be on us and on oure children. Thanne he delivered to hem Barabas, but he took to hem Ihesus scourgid to be crucified. Thanne knyghtis of the justise token Ihesus in the moot halle and gaderiden to him al the company of knyghtis, and unclothiden him and diden aboute him a reed mantel. And thei foldynge a crowne of thornes putteu on his heed & a reed in his right hond and thei kneliden bifore him and scornyn den him and seiden Heil kyng of Jewis. And thei spetten on him, and tooken a reed and smot his heed. And astir that they hadden scorned him thei unclothiden him of the mantel, and thei clothiden him with his clothis & ledde hym to crucifie. And as thei geden out thei founden a man of Syrenen comynge fro the toune, Symound bi name, thei constreyneden him to take his crosse. And thei camen into a place that is clepid Golgatha, that is the place of Calvarie. And thei gaven him to drynke wyn * medlid with gall, and whanne he had tastid he wolde not drynke. And astir that thei hadden crucified him, thei departiden his clothis and keiten lott, to fulfillen that is seide bi the prophete seynge, thei departiden to hem my clothis, and on my cloth thei keiten lott, And thei setten and kepten him, and setten above his heed his cause writen, this is Ihesus of Nazareth kyng of Jewis. Thanne tweyne theves weren crucified with him oon on the right half and oon on the left half. And men that passiden forth blasfemyden him movynge her heedis, and seynge, vah to thee that distric the temple of god, and in the thrid day bildist it agen, save thou thi self, if thou art the sone of god come down of the crois. Also and princis of prestis scornynge with Scribis and elder men seiden, He maad othere men saaf, he may not make himself saaf. if he is kyng of Israel come he now down fro the crois, and we bileeven to him. He tritide in god, delivere he him now if he wole, for he seide, that I am goddis sone. And the theves that weren crucified with him upbraydeden him of the same thing. But fro the sixte our derkneffis weren maad on al the erthe til the nynthe our. And aboute the nynthe our Ihesus cride with a greet vois and seide, Hely Hely lamabatany, that is, my god, my god whi hast thou forsaken me? And sum men that stoden there and herynge seiden this clepith Hely, and anoon oon of hem rennyng took and fillide a spouge with vynesgre and puttede on a reed and gaf to him to drynke. But othere seiden, suifre thou, se we wher

Helye

* meind. M. L.

Helye come to delyvere him. Forsothe Jhesus est-soone criede with a greet voys and gaf up the goost: And lo the veil of the temple was torent in tweyn pertics fro the highest to the lowest, and the erthe schook, and stoones weren cloven, and biriels weren opened, and many bodis of seyntis that hadden slept ryfen up, And thei ghaden out of her biryels, and astir his resurexioun thei camen into the hooly citee and appeeriden to manye. And the centurien and thei that weren with him keypyng Jhesus whanne thei sighen the erthe schakyng and tho thingis that weren don thei dredden gretly and seiden, verily this was goddis sone. And ther weren there many wymmen afer that sueden Jhesus fro Galilee and mynistriden to him, among the whiche was Marye Mawdeleyn and Marie the modir of James and of Joseph and the modir of Zebedees sones. But whanne the evenyng was come ther cam a ryche man of Armathi Joseph bi name, and he was a disciple of Jhesus, He wente to Pilate and axide the bodi of Jhesus, thanne Pilate comaundide the bodi to be goven; And whanne the bodi was taken, Joseph lappide it in a clene sendel, and leide it in his newe biriel that he had hewen in a stoon, and he walewide a gret stoon to the dore of the biriel & went away. But Marie Mawdeleyn and an oother Marie weren there sityng agens the sepulcre. And on the tothir dai, that is astir pask even, the princis of prestis and the Farisees camen togidre to Pilate, And seiden, Sire, we han mynde that thilke gilour seide yitt lyyng astir thre daies I schal ryse agen to lyf. Therefore comaunde thou that the sepulcre be kept into the thridde dai, leste hise disciplis comen and stelen hym, and seye to the puple he hath risen fro deeth, & the laste errour schal be worse than the formere. Pilate seide to hem, ye han the keypyng, go ye kepe as ye kunnen. And thei geden forth & kepten the sepulcre markyng the stoon with keperis.

C H A P. XXVIII.

1. **B**UT in the eventyde of the Sabot that bigynnith
2. to schyne in the first day of the woke, Marie

Mawdeleyn cam and an oother Marie to se the sepulcre. And lo ther was maad a greet crthe ihkkyng, for the aungel of the Lord came down fro hevne & neighede and turnyde away the stoon and saat theron, And his lokyng was as leyt. and his clothis as snow, And for drede of him the keperis weren asferd, and thei weren maad as deede men. But the aungel answerde and seide to the wymmen, nyle ye drede for I woot that ye seken Jhesus that was crucified. He is not here, for he is ryfen as he seide, come ye and se ye the place where the Lord was leyd, And go ye soone and seye ye to his disciplis that he is risen and lo he schal go bifore you into Galilee, there ye schulen se him. lo I have bifore seid to you. And thei wenten out soone fro the biriels with drede and gret joye; rennyng to telle to hise disciplis, And lo Jhesus mette hem, and seide, Heyl ye, and thei neigheden and heelden his feet, and worschypiden him. Thanne Jhesus seide to hem, nyle ye drede, go ye, telle ye to my bretheren that thei go into Galilee there thei schulen se me. And whanne thei weren gon, lo summe of the keperis camen into the citee and tolden to the princis of prestis alle thingis that weren don. And whanne thei weren gaderid togidre with the eldre men and hadden taken her counsaile thei gaven to the knyghtis muche money, and seiden, seye ye that hise disciplis camen bi night, and han stolen him while ye slepten: And if this be herd of the justise, we schulen counseyle him and make you sikir. And whanne the money wastaken, thei diden as thei weren taught. and this word is pupplishid among the Jewis til into this dai. And the eleven disciplis wenten into Galilee into an hil where Jhesus hadde ordeyned to hem: And thei sighen him and worschypiden, but summe of hem doutiden. And Jhesus cam nigh and spak to hem and seide, al power in hevne and in erthe is goven to me. Therefore go ye, and teche ye alle folkis baptisyng hem in the name of the fadir and of the sone, and of the holy goost. Techinge hem to kepe alle thingis whatever thingis I have comaundid to you and lo I am with you in alle daies into the endyng of the world. *Here endith the gospel of Matheu and bigynneth the Prologe on the gospel of M A R K.*

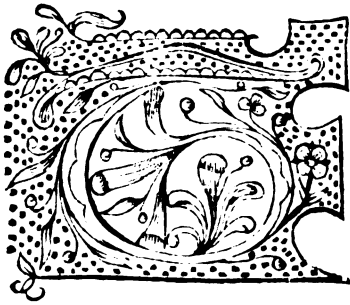
MARK the gospeler was the chosun seruanut of god, and the gostly sone of Petyr in baptyng, and the disciple in goddis word. he mynistride preesthood in israel, *that is among iewis*, and was of the lynage of leui bi fleisch. and he was conuertid to the seith of crist, and wroot the gospel in italie, *that is the cuntrey of rome*, and schewide in the gospel what he oughte to his kyn and to crist. Mark bigynneth at the sendyng of Joon baptist, and tellith not the natuyte of crist bi fleisch, but fro cristis baptyng whanne he was ful man. he tellith of his saytyng fourti daies, and of his temptyng in desert, hou the deuel temptide him, and hou wyilde beestis weren gedrid there, and hou hooli aungelis camen and seruyden crist astir his temptacioun and ouercomyng therof. astir cristene seith resceyued he kittide of his thoumbe, * that he schulde be had repreuable to preesthood, *that is be unable to be preest in the gospel*, but chesyng bifore ordeyned consentinge to the seith myghte do so myche, that he loste not in the werk of word, *that is in prechyng of goddis word*, that that he differuyde bifore in kyn, *that is as he was a preest bi kyn in the oolde lawe among iewis so he was a preest in the gospel among cristen men*. for he was bischop of alisaundre. and bi alle thingis it was his werk to kunne profecies, and to dispoise in himsilf the seyngis of the gospel and to knowe in himsilf the techyng of lawe, and to undirstonde the diuyn kynde of the lord in fleisch. which thingis it bihoueth to be soughte first in us. *¶ this seith Jerom in his prologe on Mark. and here bigynneth the gospel on mark.*

* ut sacerdotio reprobis haberetur.

M A R K.

M A R K, Chap. I.

A.



HE bigynnyng of the gospel of Jhesus Crist, the sone of god, as it is writen in Isaye the profete lo I sende myn aungel bifore thi face that schal make redy thi weye bifore thee. The voys of a crier in desert, make ye redi the weye of the

Lord, make ye his pathis right. Jon was in desert baptisyng and preching the baptyng of penaunce into remissiou of synnes. And al the cuntre of Judee wente out to him, and alle men of Jerusalem, and thei weren baptisid of him in the flum Jordan & knowlechiden her synnes. And Jon was clothid with heeris of Camels and a girdil of skyn was aboute his leendis, and he eet hony-soukis & wilde hony. And prechide and seide a strenger than I schal come astir me and I am not worthi to knele doun and unlase his schoon. I have baptisid you in watir, but he schal baptise you in the holy gost. And it was don in tho daies Jhesus came fro Nazareth of Galilee and was baptisid of Jon in Jordan, And anoon he wente up of the watris and syghe hevenes opened, and the holy gost comyng doun as a culvere and dwellyng in him. And a voys was maad fro hevenes thou art my loved sone in thee I am plesid. And anoon the spirit puttide him forth into desert, and he was in desert forty daies and forty nightis and was temptid of Sathanas and he was with beestis; And aungels mynystriden to him. But astir that Jon was taken, Jhesus cam into Galilee and prechide the gospel of the kyngdom of god, And seide that the tyme is fulfillid; and the kyngdom of god schal come nigh, do ye penaunce and bileeve ye to the gospel. And as he passide bifidis the see of Galile, he sigh Symound and Andrew his brothir castyng her nettis into the see, for thei weren fisheris. And Jhesus seide to hem come ye astir me, I schal make you to be maad fisheris of men & anoon thei lesten ther nettis and sueden him. And he gede forth fro thennes a lytil and sighe James of Zebedee and Jon his brothir in a boot makyng nettis. And anoon he clepide hem and thei lesten Zebedee her fadir in the boot with hirid servauntis, and thei sueden him, And thei entriden into Cafarnaum, & anoon in the Sabotis he gede into a sinagoge and taughte hem, And thei wondriden on his techyng, for he taughte hem as he that hadde power and not as Scribis. And in the synagoge of hem was a man in an unclene spirit, and he criede out, and seide, what to us and to thee thou Jhesus of Nazareth? hast thou come to distric us? I woot that thou art the holy of god. And Jhesus thretenyde him and seide, wexe doumbe and go out of the man. And the unclene spirit debreydyng him and cryng with gret voys wente out fro him. And alle men wondriden, so that thei foughten withynne hemself, and seiden, what thing is this? what newe doctrine is this? for in power he comaundith to unclene spirits & thei obeyen to him. And the fame of him wente forth anoon into alle the cuntre of Galile. And anoon thei geden out of the synagoge & camen into the hous of Symound and of Andreu with James

and Jon; And the modir of Symoundis wyf lay syk in severis, and anoon thei feyen to him of hir, and he cam nygh and areride hir; & whanne he hadde take hir hond anoon the severe lefte hir and she servide hem. But whanne the eventyde was come and the sunne was gon doun; thei broughten to him alle that weren of male cese and hem that hadden fendis, and al the citee was gaderid at the gate, and he heclide many that hadden dyverse syknessis and he castide out many fendis and he suffride hem not to speke, for thei knewen him. And he roos sul eerly and gede out and went into a desert place and preide there: And Symound suede him, and thei that weren with him. And whanne thei hadden founden him, thei seiden to him that alle men seken thee. And he seide to hem, go we into the nexte townes & citees, that I preche also there; for herto I cam. And he prechide in the synagogis of hem, and in al Galilee, and castide out fendis. And a leprous man cam to him and bisoughte & knelide and seide, if thou wolt, thou mayst clense me. And Jhesus hadde mercy on him, and streyghte out his hond, and touchide him, and seide to him I wole be thou maad clene. And whanne he had seid this, anoon the lepre partide away fro him and he was clensid. And Jhesus thretenyde him, and anoon Jhesus putte hym out and seide to him, se thou seye to no man, but go schewe thee to the prince of prestis and oifre for thi clensyng into witnessyng to hem, tho thingis that Moyse bad. And he gede out and bigan to preche and publische the word, so that now he myghte not go openly into the citee, but be withoute forth in desert placis and thei camen to him on alle sydis.

CHAP. II.

AND est he entride into Cafarnaum astir eyghte daies, and it was herd that he was in an hous. And manye camen togidre, so that thei myghten not be in the hous ne at the gate and he spak to hem the word. And ther camen to him men that broughten a man syk in palefye whiche was borun of foure. And whanne thei myghten not bryng him to Jhesus for the puple thei unhilliden the roof where he was, and openyde it and thei lecten doun the bed in whiche the syk man in palefye lay. And whanne Jhesus hadde seyn the feith of hem, he seide to the syk man in palefye, sone thi synnes ben forgiven to thee. But there weren summe of the Scribis sittyng and thenkyng in her hertis, what spekith he thus? he blasfemeth: who may forgive synnes but god aloone? And whanne Jhesus hadde knowe this by the hooly gost, that thei thoughten so withinne hemself, he seith to hem, what thenken ye these thingis in youre hertis? What is lightere to seye to the syk man in palefye synnes ben forgiven to thee; or to seye rise take thi bed and walke? But that ye wite that mannes sone hath power in erthe to forgive synnes. he seide to the syk man in palefye, I sey to thee ryse up take thi bed & go into thin hous. And anoon he roos up, and whanne he had taken the bed, he wente bifore alle men: so that alle men wondriden and honouriden god and seiden, for we sawghen never so. And he wente out cirfoone to the see, and al the puple cam to him

him and he taughte hem. And whanne he passide he saygh Levy of Alfey sittynge at the tolbothe and he seide to hym, sue me, and he roos and suede him. And it was don whanne he saet at the mete in his hous, many pupplicans and synful men saten togidre at the mete with Jhesus and hise disciplis, for ther weren manye that solewiden him. And Scribis and Farisees seyng that he eet with pupplicans and synful men, seiden to hise disciplis, whi etith and drynkith youre maistir with pupplicans and synners? Whanne this was herd, Jhesus seide to hem hoole men han no neede to a leche, but thei that ben yvel at ese; for I cam not to clepe just men but synners? And the disciplis of Jon and the Farisees weren fastynge, and thei camen and seiden to him, whi fasten the disciplis of Jon, and the Farisees fasten, but thi disciplis fasten not? And Jhesus seide to hem whether the sones of spousaylis moun faste as long as the spouse is with hem? as longe tyme as thei han the spouse with hem thei moun not faste. But daies schulen come whanne the spouse schal be taken away fro hem, and thanne thei schulen faste in tho daies. No man sewith a pacche of newe cloth to an olde cloth, else he takith away the newe pacche fro the olde, and a more brekyng is maad. And no man puttith newe wyn into olde botels, ellis the wyn schal berste the botels, and the wyn schal be sched out, and the botels schulen perishe; but newe wyn schal be putt into newe botels. And it was don estfoones whanne the Lord walkide in the sabotis bi the cornes, and hise disciplis bigunnen to passe forth & plucke eeris of the corn. And the farisees seiden to him, lo what thi disciplis don in Sabotis that is not lefful. And he seide to hem, redder ye nevere what Davith dide whanne he hadde nede? and he hungride and thei that weren with him? Hou he wente into the hous of god undir Abiathar prince of prestis and eet looves of propoficioun whiche it was not lefful to ete but to prestis aloone, and he gaf to hem that weren with him: And he seide to hem, the the Sabot is maad for man, and not a man for the Sabot. And so mannes sone is lord also of the Sabot.

CHAP. III.

AND he entride estfoone into the synagoge & ther was a man havynge a drie hond, And thei aspieden him if he heclide in the Sabotis to accuse him. And he seide to the man that hadde a drie hond, ryse into the myddel. And he seith to hem, is it lefful to do wel in the Sabotis either yvele? to make a soul saaf either to leese? and thei weren stille. And he byheelde hem about with wraththe and hadde sorowe on the blyndnesse of her herte, and seith to the man, holde forth thin hond; and he helde forth, and his hond was restorid to him. Sothely Farisees geden out anoon and maden a counseyl with Herodians agens him hou thei schulden * leese him. But Jhesus with hise disciplis wente to the see and myche puple fro Galilee and Judee suede him, and fro Jerusalem and fro Ydume, and fro bighendis Jordan, and thei that weren aboute Tyre and Sydon, a greet multitude heryng the thingis that he dide, and camen to him. And Jhesus seide to hise disciplis that the boot schulde kepe him † fro the puple, lest thei thristen him, for he helide manye, so that thei selden faite to him to touch him, and hou manye evere

hadden sikenessis, and unclene spiritis, whanne thei sayen him selden down to him and cryeden seiynge, thou art the sone of god. And gretly he manasside hem that thei schulden not make him knowen. And he wente into an hil and clepide to him whom he wolde, and thei camen to him, and he made that ther weren twelve with him, to sende hem to preche, and he gaf to hem power to heele sikenessis and to caste out fendis, and to Symound he gaf a name Petre. And he clepide James of Zebedee and Jon the brother of James, & he gaf to hem names Boenarges that is sones of thundryng, and he clepide Andrew, and Filip, and Bartholomew, and Mathew, and Thomas, and James Alphey, and Tadde, and Symound Chananee, and Judas Scarioth that betrayede him. and thei camen to an hous, and the puple cam togidre estfoone so that thei myghten not ete breed. And whanne his kynnes men hadden herd thei wenten out to hold him, for thei seiden that he is turned into woodnesse. And the Scribis that camen down fro Jerusalem seiden that he hath Belsebub: and that in the prince of Develis he castith out fendis, and he clepide hem togidre and he seide to hem in parablis, hou may sathanas caste out sathanas? And if a rewme be departid agens it self: thilke rewme may not stonde, and if an hous be disparpoilid on it self thilke hous may not stonde. And if sathanas hath risen agens himself he is departid: and he schal not mowe stond, but hath an ende. No man may go into a strong mannes hous and take away hise vessels, but he bynde first the stronge man and thanne he schal spoil his hous. Treuli Y seye to you that alle synnes and blasfemyes bi whiche thei han blasfemed, schulen be forgiven to the sones of men, But he that blasfemeth agens the Holy gost: hath not remission into withoute ende, but he schal be gilty of everlastynge trespas; For thei seiden, he hath an unclene spirit. And his modir and bretheren camen and thei stoden withoute forth and senten to him, and clepide him, and the puple saet aboute him and thei seyden to him, lo thi modir and thi bretheren withoute forth scken thee, and he answerde to hem and seide, who is my modir and my bretheren? And he biheeld thilke that saten aboute him and seide, lo my modir and my bretheren. For who that doith the wille of god he is my brother, and my Sistir, and Modir.

CHAP. IV.

AND est Jhesus bigan to teche at the see and myche puple was gaderid to him, so that he went up into a boot, and saet in the see, and al the puple was aboute the see on the lond, and he taughte hem in parablis many thingis, and he seide to hem in his techinge. Here ye, lo a man sowinge goith out to sowe, and the while he sowith sum seed fel aboute the weye and briddis of hevne camen and eeten it. other selde down on stony places where it hadde not myche erthe, and anoon it sprong up: for it hadde not depnesse of erthe. and whanne the sunne roos up it welewide for hete, and it driede up, for it hadde no roote. And other fel down into thornes: and thornes sprungen up and strangliden it, and it gaf not fruyt; And othere selde down into good lond: and it gaf fruyt spryngyng up & wexinge, and oon broughte thritty fold, and oon sixty fold, and oon an hundrid fold, and he

G seide,

* fordo.

† for

seide, he that hath eris of hering here. And whanne he was bi himself: the twelve that weren with him axiden him to expowne the parable. and he seide to hem, to you it is goven to knowe the privete of the kyngdom of god, but to hem that ben withoute forth alle thingis ben maad in parablis, that thei seynge see, and see not, and thei herynge: here and undirstonde not, lest sum tyme thei be convertid: and synnes be forgyven to hem. And he seide to hem, knowen not ye this parable, and hou ye schulen knowe alle parablis. He that sowith, sowith a word, But thesē it ben that ben aboute the weye where the word is sowed, and whanne thei han herd: anoon cometh Sathanas and takith awei the word that is sowed in her hertis. And in lyk manere ben thesē that ben sowed on stony placis: which whanne thei han herd the word, anoon thei taken it with joie, and thei han not root in hemself but thei ben lastinge a litel tyme, astirward tribulation rysith and persecutioun for the word: anoon thei ben sclaudrid. And ther ben othere that ben sowed in thornes, thesē it ben that heren the word: and disceit of the world & disceit of richeffis and othere charge of covetise entrith and stranglith the word, and it is maad withoute fruyt. And thesē it ben that ben sowed on good lond: whiche heren the word and taken, and maken fruyt, on thrifty fold, on sixty fold, and on an hundred fold. And he seide to hem wher a lanterne cometh, that it be put undir a buschel or undir a bed? nay but that it be putt on a candilstyk. Ther is nothing hid that schal not be maad open, neither ony thing is privey: that schal not come into opyn. If ony man have eris of hering, here he. And he seide to hem, see ye what ye heren, in what mesure ye meten: it schal be meten to you agen, and be cast to you, For it schal be gyven to him that hath, and it schal be taken away fro him that hath not also that that he hath. And he seide, so the kyngdom of god is, as if a man caste seed into the erthe, And he slepe & it rise up nyght and day and brynge forth seed & wexe faste while he woot not. For the erthe makith fruyt, first the gras, astirward the eere, and astir ful fruyt in the eere. And whanne of it self it hath brought forth fruyt: anoon he sendith a sikil, for reping tyme is comē. And he seide, to what thing schulen we likne the kyngdom of god: or to what parable schulen we comparisowne it? As a corn of fenevey whiche whanne it is sowed in the erthe is lesse than alle sedis that ben in the erthe. And whanne it is sprungen up it wexith into a tre, and is maad gretter thanne alle erbis, and it makith grete braunchis: so that briddis of hevne moun dwelle undir the schadewe therof. And in manye suche parablis he spak to hem the word. as thei myghten here, and he spak not to hem withoute parable, but he expownded to hise disciplis alle thingis bi hemself. And he seide to hem in that dai whanne evenyng was come, passe we agenward, and thei lesten the peple and token him so that he was in a boot, and othere bootis weren with him. And a greet storm of wynd was maad and keste wawis into the boot, so that the boot was ful, and he was in the hinder part of the boot: & slepte on a pilewe. and thei reisen him, and seien to him, mayster pertheyneth it not to thes that we perisshen? And he rods up and manasid the wynd: and seide to the see, be stille, wexe doumb, and the wynd ceesside: and greet peblenels was maad, and he seide to hem, what dr den ye? ye han no feith yit, and thei dreden with greet drede and seiden to each other, who

geffist thou is this? for the wynd and the see obefchen to him.

C H A P. V.

AND thei camen over the see into the cuntree of Gerafenes. And astir that he was gon out of the boot: anoon a man in an unclene spirit ran out of birielis to him. Which man hadde an hous in birielis and noither with cheynes now myghte ony man hynde him. For ofte tymes he was bounden in stockis and cheynes and he hadde broke the cheynes and hadde broke the stockis to smale gobetis, and no man myghte make him tame, and evermore nyght and dai in birielis and in hillis he was crynge and betinge himself with stones. and he sigh Jhesus afer, and ran and worschipide him, and he criede with gret voys and seide, what to me and to thee thou Jhesus the sone of the higheste God? I conjure thee bi God that thou turmentē me not. And Jhesus seide to him, thou unclene spirit go out fro the man. And Jhesus axide him what is thi name? and he seith to him, a Legioun is my name, for we ben manye. and he preiede Jhesus myche that he scholde not putte hem out of the cuntrey, and there was there about the hil a greet flock of swyn lefswinge. And the spiritis preiede Jhesus and seiden, sende us into the swyn, that we entren into hem: And anoon Jhesus grauntide to hem, and the unclene spiritis geden out, and entriden into the swyn, and with a greet bire the flock was cast down into the see a tweye thousand, and thei weren dreynt in the see. And thei that kepten hem fledden and tolden into the citee and into the feldis and thei wenten out to see what was don. And thei camen to Jhesus and syghen him that hadde be travelid of the fend, sitting clothid and of hool mynde, and thel dreden; And thei that sayen hou it was doon to him that hadde a fend and of the swyn tolden to hem. And thei bigunne to preie him that he schulde go awei from her coostis, and whanne he gede up into a boot, he that was travaylid of the devel bigan to preie him that he schulde be with him; but Jhesus resseyvede him not: but seide to him, go thou into thin hous to thine: and telle to hem hou greet thingis the Lord hath don to thee, and hadde merci of thee. And he wente forth and bigan to preche in Decapoli, hou grete thingis Jhesus hadde don to him; and alle men wondriden. And whanne Jhesus hadde goon up into the boot effsone over the see myche peple cam togidre to him, and was aboute the see, and oon of the princis of synagogis bi name Jayrus cam and sigh him, and fel down at hise feet: And preide him myche and seide, my doughtir is neigh deed, come thou putte thia hond on her, that sche be saaf & lyve, and he wente forth with him: and myche peple sueden him and thriste him. And a woman hadde ben in the blodi flixe twelve yeer, and hadde resseyved many thingis of ful many lechis, and hadde spendid al hir good, and was nothing amendid, but was rather the worse. Whanne sche hadde herd of Jhesus sche cam among the peple bihynde and touchide his clooth, For sche seide that if I touche ghe his cloth I schal be saaf. And anoon the welle of hir blood was driede up; and sche felide in bodi that sche was helide of the Syknesse. And anoon Jhesus knew in himself the vertu that was gon out of him, and turnede to the peple, and seide, who touchide my clothis? And hise disciplis seiden to him thou seest the peple thristinge thee: and seist

seist who touchide me? And Jhesus lokide aboute to se her that hadde do this thing, and the womman dredde and quakide witynge that it was doon in her: and cam and fel down bifore him and seide to him al the treuthe: And Jhesus seide to hir, doughtir thi seith hath maad thee saaf, go in pees and be thou hool of thi likenesse. Yit while he spak messangeris camen to the prince of the synagoge and seiden thi doughtir is deed what travelist thou the maystir ferther? But whanne the word was herd that was seide, Jhesus seyde to the prince of the synagoge nyle thou drede, oonli bileeve thou, and he took no man to sue hym but Petre and James and Jon the brother of James. And thei camen into the hous of the prince of the synagoge and he say noise and men wepinge and weilinge myche. And he gede yn and seyde to hem what ben ye troublid and wepen? the damsel is not deed but slepith, and thei scorneden him. but whanne alle weren put out he takith the fadir and modir of the damysel and hem that weren with him and thei entriden where the damysel lay. And he helde the hond of the damysel and seyde to hir Tabita cumy, that is to seie, damysel I seye to thee aryse. And anoon the damysel roos and walkide: and sche was of twelve yeer. and thei weren abayschid with a greet stoneyng. And he comaundide to hem greetly that no man schulde wite it, and he comaundide to geve hir mete.

CHAP. VI.

AND he gede out fro thennis and wente into his owne cuntre and hise disciplis † folowiden with him. and whanne the Sabot was come Jhesus bigan to teche in a synagoge and manye herden and wondriden in his teching: and seiden of whennes to this alle these thingis and what is the wisdom that is goven to him and siche vertues which ben maad by hise hondis, Wher this is not a carpenter the sone of Marye the brothir of James and of Joseph and of Judas and of Symound? whether his sistris ben not here with us? and thei weren schaudrid in him. And Jhesus seide to hem that a prophete is not withoute honour but in his owne cuntrey and among his kyn and in hise hows, and he myghte not do there ony vertu save he heclide a fewe syke men leying on hem hise hondis. And he wondride for the unbileve of hem, and he wente aboute castels on eche side and taughte, and he clepide togidere twelve and bigan to sende hem by * tweine togidere and gaf to hem power of unclene spiritis, and comaundide hem that thei schulden not take ony thing in the weye but a yerde oneli, not a scrippe, ne breed, nether money in ther girdil: But schood with sandalis, and that thei schulden not be clothid with tweie cootis. and he seyde to hem whidir ever ye entren into an hows dwelle ye there til ye go out fro thennis, And whoever resseyve you not ne here you go ye out fro thennis and schake away the powdir fro youre feet into witnessyng to hem, and thei geden forth and prechiden, that men schulden do penance. And thei castiden out manye fendis and anoyntiden with oyle manye syke men and thei weren helid. And kyng eroude herde for his name was maad opyn and seide that Jon Baptist hath risen agen fro deeth and therefore vertnes worchen in him. Othere seiden that it is Elyc, but othere seiden that it is a profete as oon of profetis. And whanne this thing was herd Eroude seyde this Jon whom I have bihedid is risen agen fro deeth,

For thilke Eroude sente and helde Jon & bond him into prisoun for Erodias the wyf of Filip his brother for he hadde wedded hir. For Jon seide to Eroude it is not lefel to thee to have the wyf of thi brothir, and Erodias leide aspies to him and wolde sle him & myghte not. And Eroude dredde Jon and knewe him a just man and holy and kepte him and Eroude herde him; and he dide many thingis and gladly herde him. And whanne a covenable day was fallen Eroude in his birthe day made a soper to the princis and tribunes and to the grettist of Galilee: And whanne the doughter of thilke Erodias was comen inne and daunside and pleside to Eroude and also to men that faten at the mete: the kyng seyde to the damsel axe thou of me what thou wolt and I schal gyve to thee. And he swoor to hir that whatever thou axe I schal gyve to thee though it be the half of my rewme. And whanne sche hadde gon out sche seide to hir modir what schal I axe? and sche seide the heed of Jon Baptist. And whanne sche was come yn anoon with haaste to the kyng sche axide and seide Y wole that anoon thou geve to me in a disch the heed of Jon Baptist. And the kyng was sory for the ooth and for men that faten togidere at the mete he wolde not make hir sory, but sente a manqueller and comaundide that Jones heed were brought in a disch, and he bihedide him in the prisoun, and broughte his heed in a disch and gaf it to the damsel and the damsel gaf to hir modir, and whanne this thing was herd, hise disciplis camen and token his body and leyden it in a biriel. And the apostlis camen togidere to Jhesus and teelden to him alle thingis that thei hadden don and taught. And he seide to hem come ye bi you silf into a desert place & reste ye a litel, for there weren manye that camen and wenten agen and thei hadden not space to etc. And thei geden into a boot and wenten into a desert place by hemself. And thei sayen hem go away and manye knewen and thei wenten a foote fro al citees and runnen thidir and camen bifore hem. And Jhesus gede out and sygh myche puple and hadde reuthe on hem for thei weren as schein not havynge a scheperde and he bigan to teche hem manye thingis. And whanne it was forth dayes hise disciplis camen and seiden, this is a desert place and the tyme is now passide: lete hem go into the nexte townes & villages to bye hem mete to etc. And he answerde and seyde to hem geve ye to hem to etc and thei seiden to him go we and bye we looves with two hundrid pens and we schulen gyve to hem to etc? And he seith to hem how many looves han ye? go ye and se, and whanne thei hadden knowen thei seyen fyve, and two fischis. And he comaundide to hem that thei schulden make alle men sitte to mete by companyes on grene hey. and thei faten down by parties by hundrids and by fiftyes. and whanne he hadde take the fyve looves and tweye fischis he biheld into hevne and bleffide and breke looves and gaf to hise disciplis that thei schulden sette bifore hem, and he departide tweye fischis to alle. And alle eeten and weren fulfid. And thei token the relifs of broken metis twelve coffyns ful and of the fischis. And thei that eeten weren fyve thousand of men. And anoon he made his disciplis to gon up into a boot to passe bifore him over the see to Bethsayda the while he lefte the puple. And whanne he hadde lest hem he wente into an hil to preye. And whanne it was evene the boot was in the myddil of the see and he aloone in the lond. And he sygh hem travelinge in rowinge for the

† folowiden him. * two.

the wynd was contrarye to hem, and aboute the fourthe waking of the night he wandring on the see came to hem and wolde passe hem. And as thei fighen him wandringe on the see thei geffiden that it were a fantum and cryeden out. For alle fighen him and thei weren afrayed, & anoon he spak with hem and seyde to hem triste ye, Y am, nyle ye drede. And he cam up to hem into the boot & the wynd ceefide, and thei wondriden moore withynne hemself. For thei undirstodun not of the looves for her herte was blyndid. And whanne thei weren passide over the see thei camen into the lond of Genasareth, and settiden to lond. And whanne thei weren gon out of the boot, anoon they knewen him, and thei runnen thorou al that cun-tree and bigunnen to bringe syk men in beddis on ech syde where thei herden that he was. And whidir ever he entride into vyлагis either into townes or into citees thei seitten syke men in stretis and preyeden him that thei schulden touche namely the hemme of his cloth and hou many that touchiden him weren maad saaf.

CHAP. VII.

AND the Farisees and summe of the Scribis camen fro Jerusalem togidir to him, and whanne thei hadden seen summe of hise disciplis etc bred with unwayschen hondis thei blameden. The Farisees and alle the Jewis eten not but thei waysschen ofte her hondis holdyng the tradiciouns of eldre men, and whanne thei turnen agen fro chepyng thei eten not but thei be waisschen and manye othere thingis ben that ben takun to hem to kepe, waysschingis of cuppis and of watere vessels and of vessels of bras and of beddis. And Farisees and Scribis axiden him and seyden whi goen not thi disciplis afir the tradicioun of eldre men but with unwayschen hondis thei eten bred? And he answerde & seide to hem Ysaie profelyede wel of you ypocritis as it is writun this puple worschipith me with lippis but her herte is ser fro me, and in veyn thei worschipe me techinge the doctrynes and the heftis of men. For ye leeven the maundementis of God & holden the tradiciouns of men, waisschinge of water vessels and of cuppis and manye othere thingis lyk to these ye don. and he seide to hem wel ye han maad the maundement of God voyde to kepe youre tradicioun. For Moyses seide, worschipe thi fadir and thi modir and he that cursith fadir or modir die by deeth, but ye seyen if a man seye to fadir or modir corban that is what ever gift is of me it schal profyte to thee. and over ye suffren not him do ony thing to fadir or modir: And ye breken the word of God by youre tradicioun that ye han goven and ye don many siche thingis. And he estfoone clepide the puple and seide to hem ye alle here me and undirstonde. Nothing that is without a man that entrieth into him may defoule him, but the thingis that comen forth of a man tho it ben that deioulen a man. If ony man hath eeris of herynge here he. And whanne he was entrid into an hows fro the puple hise disciplis axiden him the parable. And he seide to hem ye ben unwise also? undirstondun ye not that al thing with outforth that entrieth into a man may not defoule him? For it hath not entrid into his herte but into the wombe and bynethe it goith out purgyng alle metis: But he seide the thingis that gon out of a man tho defoulen a man. For fro withinne of the herte of men comen forth

yeve thoughtis, avoutries, fornicaciouns, mansleyn-gis, theftis, avaricis, wickidnessis, gyle, unchastite, yeve yghc, blasfemyes, pride, foly. Alle these yvelis comen forth fro withinne and defoulen a man. And Jhesus roos up fro thenys and wente into the coostis of Tyre and Sydon & he gede into an hous and wolde that no man wiste and he myghte not be hid. For a womman anoon as sche herde of him whos doughter hadde an unclene spirit, entride and felde doun at hise feet: And the womman was hethen of the generacioun of Sirofenyce and sche preiede him that he wolde caste out a devel fro hir doughtir. and he seide to hir suffre thou that the children be fulfillid first, for it is not good to take the breed of children and gyve to houndis. And sche answerde and seyde to him, ghis lord, for litil whelpis eten undir the bord of the crummys of children. And Jhesus seide to hir, go thou, for this word the fend wente out of thi doughtir. And whanne sche was goen in to hir hows hoom sche fond the damysel liggyng on the bed and the devel gon out fro hir. And estfoones Jhesus gede out fro the coostis of Tyre and cam thorou Sydon to the see of Galilee betwixe the myddil of the coostis of Decapoleos. And thei bryngen to him a man deaf & doumbe and preieden him to leye his hond on him. And he took him afidis fro the puple & puttete hise fyngris into hise eeris and he spette & touchide his tunge. And he bihelde into hevne and sorowide withynne and seyde, ef-fata, that is, be thou opened. And anoon hise eeris weren opened and the bond of his tunge was unbounden and he spak rightly. And he comaundide to hem that thei schulden seye to no man. but how myche he comaundide to hem so myche moore thei prechiden, and by so myche more thei wondriden and seiden, he dide wel alle thingis and he made deefe men to here and doumbe men to speke.

CHAP. VIII.

IN tho daies est whanne myche puple was with Jhesus and hadden not what thei schulden etc whanne his disciplis weren clepide togidere he seyde to hem, Y have ruthe on the puple for lo now the thridde day thei abiden me and han not what to etc. And if yleave hem fasting into her hous thei schulen sayle in the weye for summe of hem camen fro ser. And hise disciplis answeriden to him, wherof schal a man mowe fille hem with looves here in wildirness? And he axide hem how manye looves han ye? whiche seyden sevene. And he comaundide the puple to sitte doun on the erthe and he took the sevene looves and dide thankyngis and brake & gaf to hise disciplis that thei schulden sette forth and thei settiden forth to the puple. And thei hadden a fewe smale fischis and he blesside hem and comaundide that thei weren sette forth. And thei eten and weren fulfillid, and thei token up that, that lefte of relifs sevene leepis. And thei that eten weren as foure thousande of men and he lefte hem. And anoon he wente up into a boot with hise disciplis and cam into the coostis of Dal-mamytha, and the Farisees wenten out and bygunnen to dispute with him and axiden a tokene of him fro hevne and temptiden him. And he sorowynge withynne in spirit seyde, what sekith this generacioun a tokene? truli I seye to you a tokene schal not be govun to this generacioun. And he lefte hem and wente up estfoone into a boot and wente over the see, and thei forgaten to take breed, and

and thei hadden not with hem but oo loof in the boot. And he comaundide hem & seyde seye
 c. and bewar of the fourdough of the Farisees and of the fourdough of Eroude. And thei thoughten and seyden oon to another for we han not looves. And whanne this thing was knowen Jhesus seide to hem, what thinken ye for ye han not looves? yit ye knowen not, ne undirfonden, yit ye han your herte blyndid? Ye havynge yghen seen not, and ye havynge eeris heren not neither ye han mynde. Whanne I brak fyve looves among fyve thousande and how manye coffens ful of broken mete ye token up? thei seyden to him twelve. Whanne also sevene looves among four thousande of men how many leepis of brokun mete token ye up? and thei seyden to him sevene. And he seyde to hem, how
 e. undirfonden ye not yit? And thei camen to Betfayda and thei bryngen to him a blynd man & thei preieden him that he schulde touche him, and whanne he hadde take the blynde mannis hond he ledde him out of the street and spitte into hise yghen and sette hise hondis on him and he axide him if he saigh any thing, and he bihelde & seyde y se men as trees walkinge, Aftirwarde estfoones he sette hise hondis on hise yghen and he bigan to se and he was restorid so that he saygh clerely alle thingis, and he sente him into hise hous and seyde go into thin hous and if thou goist into the streete seye to no man. And Jhesus entride and hise disciplis into the castels of Cesarye of Filip and in the weye he axide hise disciplis and seyde to hem whom seyen men that I am? Which answeriden to him & seyden sum men seyen Jon Baptist other seyen Elie & other seyen as oon of the profetis. Thanne he seith to hem but whom seyen ye that y am? Petir answeride and seyde to him thou art Crist. And he chargide hem that thei schulden not seye of him to ony man. and he bigan to teche hem that it bihoveth mannes sone to suffre many thingis and to be reprevd of elder men and of the higheste prestis, and the Scribis, and to be slayn and aftir thre dayes to ryse agen. And he spak plainly the word, and Petre took him and bigan to blame him and seyde, lord be thou merciful to thee for this schal not be. And he turnede and sigh hise disciplis and manasside Petre & seyde go attir me Sathanas for thou savorist not tho thingis that ben of god but tho thingis that ben of men, and whanne the puple was clepid togidere with hise disciplis he seyde to hem if ony man wole come aftir me denye he himself and take his crosse and sue he me. For he that wole make saaf his lyf schal leese it and he that lefith his lyf for me and for the gospel schal make it saaf. For what profitith it to a man if he wyne al the world and do peyrynge to his soule? Or what chaunging schal a man geve for his soule? But who that knowlechith me and my wordis in this generacioun avoutresse and synful, also mannis sone schal knowleche him whan he schal come in the glorye of his fadir with his aungels. and he seide to hem truli I seye to you that there ben sum men stondinge here whiche schulen not taaste deeth til thei seen the rewme of god comynge in vertu.

C H A P. IX.

AND aftir fixe dayes Jhesus took Petre & James and Jon and ledde hem by hemself aloone into an high hil, and he was transfigurid bifore hem. And hise clothis weren maad ful schynyng & whight as snowe which maner whighte clothis a fuller may

not make on erthe. And Elye with Moyses appeared to hem and thei spaken with Jhesus. And Petre answeride and seyde to Jhesus maistir it is good us to be here and make we here thre tabernaclis oon to thee oon to Moyses, and oon to Elye. For he wiste not what he schulde seye for thei weren agast by drede. And there was maad a cloude overschadowinge hem and a voice cam of the cloude and seyde this is my derworthe sone: here ye him. And anoon thei bihelden about & sayen no more ony man but Jhesus oonli with hem, And whanne thei camen down fro the hil he comaundide hem, that thei schulden not telle to ony man tho thingis that thei hadden seen but whanne mannis sone hath risun agen fro deeth. And thei helden the word at hemself seekinge what this schulde be, whanne he had risun agen fro deeth. And thei axiden him and seiden what thanne seyen Farisees and Scribis for it bihoveth Elie to come first? And he answeride and seyde to hem whanne Elie comith he schal firste restore alle thingis and as it is writun of mannis sone that he suffre manye thingis and be dispisid. And y seye to you that Elie is comun and thei diden to him what evere thingis thei wolden as it is writun of him. And he comynge to hise disciplis sygh a greet cumpany aboute hem and Scribis disputinge with hem. And anoon alle the puple seyng Jhesus was astonyed and thei dreden, and thei rennyngre gretten him. And he axide hem what disputiden ye among you? And oon of the
 D. cumpany answeride and seyde, maistir Y have brought to thee my sone that hath a dounb spiryte. And where ever he takith him he hurtlith him down, and he foomeh, and betith togidere with teeth and wexith drie and Y seyde to thi disciplis that thei schulden caste him out and thei myghten not. And he answeride to hem and seyde a thou generacioun out of bileve how longe schal Y be among you how longe schal Y suffre you? bringe ye him to me. And thei broughten him and whanne he hadde seyen him anoon the spiryte troublede him and he was throwen down to the grounde and walewide and fomed. And he axide his fadir how longe it is sithe this hath falle to him? and he seyde fro childhood. And ofte he hath put him into fier and into water to leese him, but if thou maist any thing helpe us, and have mercy on us, and Jhesus seide to him if thou maist bileeve: alle thingis ben possible to man that bileeveth; And anoon the fadir of the child cryede with teeris & seyde lord y beleve lord helpe thou myn unbileve. And whanne Jhesus hadde seyn the puple rennyngre togidere he manasside the unclene spiryte, and seide to hym thou deaf and dounb spiryte Y comaunde thee go out fro him, and entre no moore into him, and he cryngre and myche tobreydinge him wente out fro him, and he was maad as deed so that manye seiden that he was deed. And Jhesus heeld his hond and lifte him up and he roos. And whanne he hadde entrid into an hous hise disciplis axiden him prively whi myghten not we caste him out? And he seide to hem, this kynde in no thing may go out but in preier & fastyng. And
 F. thei geden fro thennis and wenten forth into Galilee and thei wolden not that ony man wiste. And he taughte hise disciplis and seyde to hem for mannis sone schal be bitrayed into the hondis of men and thei schulen sle him and he slayn schal rise agen on the thridde day. And thei knewen not the word and dreden to axe him. And thei camen to Cafarnaum and whanne thei weren in the hous he axide hem what tretiden ye in the weye?
 H And

And thei weren stille for thei disputiden among hem in the weye who of hem schulde be grettist. And he sat and clepide the Twelve and seyde to hem if ony man will be the firste among you he schal be the laste of alle and the mynystre of all. And he took a child and sette him in the myddil of hem & whanne he hadde biclippid him he seyde to hem, Who ever resseyveth oon of siche children in my name he resseyveth me and whoever resseyveth me he resseyveth not me alloone but him that
 G. sent me. Jon answerde to him and seide, maister we sigen oon castinge out fendis in thi name which sueth not us and we have forbeden him. And Jhesus seide nyle ye forbede him for ther is no man that doith vertu in my name & may soone speke yvel of me. He that is not agens us, is for us. And whoever gyweth you a cuppe of coold water to drinke in my name for ye ben of Crist truli I seye to you he schal not leese his meede. And whoever schal sclaundre oon of these litil that biliven in me it were betere to him that a mylne stoon were doen about his necke and he were caste into the see. And if thin hond sclaundre thee kitte it away, it is bettere to thee to entre feble into lyf than to have tweie hondis and go into helle, into fyer that never schal be quenched: Where the worm of hem dyeth not and the fier is not quenched. And if thi foot sclaundre thee kitte it of, it is bettere to thee to entre crokid into everlastinge lyf than to have tweyne feet and be sent into helle of fier that never schal be quenched, where the worm of hem dieth not and the fier is not quenched. That if thin yghe sclaundrith thee caste it out it is bettere to thee to entre gogil yghed into the rewme of God than have tweyne yghen and be sent into helle of fier: Where the worm of hem dieth not & the fier is not quenched. And every man schal be saltid with fier and every slayn sacrifice schal be maad savery with salt. Salt is good if salt be unsavery in what thing schulen ye make it. savery? have ye salt among you, and have ye pees among you.

C H A P. X.

AND Jhesus roos up fro thens and cam into the coostis of Judee over Jordan and estfoores the puple cam togidere to him and as he was woont estfoone he taughte hem. And the Farisees camen and axiden him wher it be leeful to a man to levee his wyf? and thei temptiden him. And he answerde and seyde to hem, what comaundide Moytes to you? And thei seyden Moytes sutfride to write a libel of forsaking and to forsake. To whiche Jhesus answerde and seyde for the hardnes of youre herte Moytes wroote to you this comaundement, But fro the bigynnyng of creature God made hem male and female. And seyde for this thing a man schal levee his fadir and modir and schal drawe to his wyf, and thei schulen be tweyne in oo fleisch & so now thei ben not tweyne but co fleisch. Therefore that thing that God joynde togidere no man deperte. And estfoone in the hous hise disciplis axiden him of the same thing. And he seide to hem whoevere leevith his wyf and weddith another he doth avoutrie on hir; And if the wyf leeveth hir housbonde and be weddid to
 C. another man sche dothe leecherye. And thei broughten to him litil children that he schulde touche hem and the disciplis thretneden the men that broughten hem. And whanne Jhesus hadde seyn hem he bar hevly and seide to hem suffre ye

litil children to come to me and forbed ye hem not, for of siche is the kyngdome of God. Truli Y seye to you whoevere reileveth not the kyngdome of God as a litel child he schal not entre into it. And he biclippide hem and leyde hise hondis on hem and bleffide hem. And whanne Jhesus was gon out in the weye a man ran bifore and knelyde bifore him and preiede him and seyde, good maistre what schal y do that I resceyve everlastyng lyf. And Jhesus seide to him, what seist thou that I am good? ther is no man good but God himsilf. Thou knowist the comaundementis; do thou noon avoutrie, sle not, stele not, seye not false witnessyng, do no fraude, worschipe thi fadir and thi modir. And he answerde and seide to him maistir Y have kepte alle these thingis fro my yougthe. And Jhesus biheld him and lovede him & seyde to him oo thing failith to thee go thou and stille alle thingis that thou haste and geve to pore men and thou schalt have tresour in hevne & come sue thou me. And he was ful sory in the word and wente away mournyng for he hadde manye possessiouns. And Jhesus biheld about and seyde to hise disciplis how hard thei that han riches schullen entre into the kyngdom of God! And the disciplis weren astoonyed in hise wordis and Jhesus estfoone answerde and seyde to hem, ye litil children how hard it is for men that tristen in riches to entre into the kyngdom of God! It is lighter a camele to passe thorough an nedlis yghe than a riche man to entre into the kyngdom of God. And thei wondriden more and seyden among hemself and who may be saved? And Jhesus biheld hem and seyde anentis men it is impossible: but not anentis God for alle thingis ben possible anentis God. And Petre gan to seye to him lo we han leste alle thingis & han sued thee. Jhesus answerde and seyde treuly I seye to you there is no man that leveth hows or bretheren or sistris or fadir or modir or children or feeldis for me and for the gospel, whiche schal not take an hundrid fold so myche now in this tyme housis and britheren and sistris, and modris, and children and feeldis with persecutiouns and in the world to comynge everlastyng lyf. But manye schulen be the firste the laste, and the laste the firste. And thei weren in the weye goinge up to Jerusalem and Jhesus went before hem and thei wondriden and soloweden and dreden. and estfoone Jhesus took the Twelve and bigan to seye to hem what thingis weren to come to him, For lo we stien to Jerusalem and mannys sone schal be bitrayed to the princis of prestis and to the Scribis and to the eldre men and thei schulen dampne him by deeth and thei schulen take him to hethen men, and thei schulen scorne him, and bispete him, and bete him, and thei schulen sle him. and in the thridde day he schal rise agen. And James and Jon Zellees sones camen to him & seyden maystir we wolen that what ever we axen thou do to us. And he seide to hem what wolen ye that I do to you? And thei seiden graunte to us that we sitten the toon at thi right half and the tother at thi list half in thi glorye. And Jhesus seyde to hem ye witen not what ye axen: moun ye drinke the cuppe whiche I schal drynke or be waischen with the bapty in which I am baptisid? And thei seiden to him we moun. and Jhesus seide to hem ye schulen drinke the cuppe that I drinke and ye schulen be waischen with the bapty in which I am baptisid: But to fitte at my right half or left-half is not myn to gyve to you but to which it is maad redy. And the ten herden and bigunnen to have indignacioun of
 James

James & Jon. But Jhesus clepid hem and seyde to hem, ye witen that thei that semen to have princehood of folkis ben lordis of hem and the princis of hem han power of hem. But it is not so among you but whoever wole be maad grettere schal be youre mynystre: And who ever wole be the firste among you schal be servaunt of alle. For whi mannis sone cam not that it schulde be mynystrid to him but that he schulde mynystre and geve his lif agenbynge for manye. And thei camen to Jerico: and whanne he gede forth fro Jerico and hise disciplis and ful myche puple, Barthymeus a blynde man the sone of Thymey satt bifidis the weye and beggide. And whanne he herde that it was Jhesus of Nazareth he bigan to crye and seye Jhesus the sone of Davith have mercy on me. And manye thretenyden him that he schulde be stille and he criede myche the moore Jhesus the sone of Davith have mercy on me. And Jhesus stood and comaundide him to be clepid and thei clepen the blynde man and seyen to him be thou of betere herte, rise up he clepith thee. And he castide away his cloth & skiopide and cam to him. And Jhesus answerde and seyde to him what wolt thou that I schal do to thee? the blynde man seyde to him, maister that I se. Jhesus seide to him go thou, thi feith hath maad thee saaf. and anon he saygh, and suede him in the weye.

C H A P. XI.

AND whanne Jhesus came nygh to Jerusalem and to Bethanye to the mount of olyves he fendith tweyne of hise disciplis; and seith to hem go ye into the castel that is agens you and anon as ye entren there ye schulen fynde a colt tied on which no man hath sette yit, untie ye and bring him. And if ony man seye ony thing to you what doen ye? seye ye that he is nedeful to the Lord and anon he schal leeve him hidur. And thei geden forth & founden a colt tyed before the gate withoute forth in the meeting of tweie weyes and thei untieden him, and summe of hem that stood there seiden to hem what doen ye untyng the colt? And thei seiden to hem as Jhesus comaundide hem and thei lesten it to hem, and thei broughten the colt to Jhesus, and thei leyden on him her clothis and Jhesus sat on him, and manye strewiden her clothis in the weie, othere men kittiden braunchis fro trees and streweden in the weye. And thei that wenten bifore and that sueden crieden and seiden Osanna blessid is he that cometh in the name of the Lord, Blessid be the kyngdom of our fadir Davith that is come Osanna in higheste thingis. And he entride into Jerusalem into the temple and whanne he hadde seyn al * thing aboute whanne it was even he wente out into Bethanye with the Twelve. And another day whanne he wente out of Bethanye he hungride. And whanne he hadde seyn a fige tre afer havynge leeves he cam if happily he schulde fynde ony thing thereon and whan he cam to it he found nothing outtaken leves, for it was not tyme of sygis. And Jhesus answerde and seyde to it, now nevere ete ony man fruyt of thee more and hise disciplis herden. And thei camen to Jerusalem and whanne he was entrid into the temple he bygan to caste out sellers and biggers in the temple and he turnede upsodoun the bordis of chaungeris and the chayeris of men that folden culveris; And he suf-

fride not that ony man schulde bere a vessel thorou the temple. And he taughte hem and seyde whether it is not writen that myn hous schal be clepid the hous of preiying to alle folkis? but ye han maad it a denne of thevys. And whanne this thing was herd the princis of prestis and the scribis soughten how thei schulden leese him, for thei dredden him for alle the puple wondride on his teching. And whanne evening was come he weate out of the citee. And as they passiden forth eerly thei sayen the fyge tre maad drye fro the rotis. And Petre bithoughte him and seyde to him maistir lo the fyge tre whom thou curfidist is dried up. And Jhesus answerde and seide to hem have ye the feith of God. Truly I seye to you that who ever feith to this hil be thou taken and cast into the see and doutith not in his herte but bileveth that whatever he seye schal be don, it schal be don to him. Therefore I seye to you all thingis whatever ye preyinge schulen axe bileeve ye that ye schulen take and thei schulen come to you. And whanne ye schulen stonde to preie forgeve ye if ye han ony thing agens ony man that youre fadir that is in hevenys forgyve to you youre synnes. And if ye forgyven not neither youre fadir that is in hevenys schal forgyve to you your synnes. And eftsoone thei camen to Jerusalem and whanne he walkide in the temple the higheste prestis and the Scribis and the elder men camen to him, and seiden to him in what power doist thou these thingis, or who gaf to thee this power that thou do these thingis? Jhesus answerde and seide to hem and y schal axe you a word and answer ye to me, and y schal seye to you in what power y do these thingis. Whether was the baptyng of Joon of hevne or of men? answer ye to me. And they thoughten withynne hemself seyng, if we seyen of hevne he schal seye to us whi thanne bileven ye not to him? If we seyen of men, we dredden the puple, for alle men hadden Jon that he was verily a profete. And they answerden and seyen to Jhesus we witen nevere: and Jhesus answerde & seyde to hem neither I seye to you in what power y do these thingis.

C H A P. XII.

AND Jhesus bigan to speke to hem in parablis. A man plauntide a vyneyerd and sette an hegge about it & dalf a lake and bildide a tour and hiride it to tilieris and wente forth in pilgrimage. And he sente to the erthe tiliers in tyme a servaunt to resceyve of the erthe tiliers of the fruyt of the vyneyerd: And thei token him and beten and lesten him voyde. And eftsoone he sente to hem another servaunt and thei woundiden him in the heed & turmentiden him. And eftsoone he sente another and thei slowen him and othere mo betynge summe and sleyinge othere. But yit he hadde a moost derworthe sone and he sente him laste to hem and seide peraventure thei wolen drede my sone. But the erthe tiliers seiden togidere this is the eir come ye sle we him, and the critage schal be ouren. And thei token him and killiden and castiden out without the vyneyerd. And thanne what schal the Lorde of the vyneyerd do? he schal come and leese the tilieris and geve the vyneyerd to othere. Wher ye han not rad this scripture the stoon which the bilders han dispisid this is maad into the heed of the corner. This thing is don of the Lord and is wondirful

in

* thingis

in oute yghen. And thei foughten to holde him and thei dredden the puple for thei knewen that to hem he seide this parable and thei lesten him & thei wenten away. And thei senten to him summe of the Farisees and Erodiens to take him in word. Which camen and seyen to him maister we witen that thou art sothfast and reckist not of ony man for neither thou biholdist into the face of man but thou techist the wey of God in truth. is it lessful that tribuyte be given to the Emperour. Or we schulen not give? which witynge her pryvey falsenesse seyde to hem what tempten ye me? bring ye to me a peny that I se. And thei broughten to him and he seyde to hem whos is this ymage and the wryting? thei seyen to him the Emperouris, and Jhesus answerde and seyde to hem than yelde ye to the Emperour tho thingis that ben of the Emperouris and to God the thingis that ben of God, and thei wondriden of him. And saduceys that seyen that ther is no rilyng agen camen to him and axiden him and seiden, Maystir, Moses wroot to us that if the brother of a man were deed and leste his wyf and have no sones his brother take his wyf and reise up seed to his brother. Thanne sevene britheren there weren, and the firste took a wyf and diede and leste no seed. And the secounde took hir and he diede nether this leste seed: and the thridde also. And in lyk maner the sevene token hir and lesten not seed and the womman the laste of alle is deed. Thanne in the resurreccioun whanne thei schulen rise agen whos wyf of these schal the be? for sevene hadden hir to wyf. And Jhesus answerde and seyde to hem wher ye erren not herfore, that ye knowen not scripturis nether the vertu of God? For whanne thei schulen rise agen fro deeth neither thei schulen wedde, neither schulen be weddid, but thei schulen be as angelis of God in hevenes. And of deed men that they rise agen han ye not red in the book of Moyfes on the buysh hou God spak to him and seyde, Y am God of Abraham and God of Isaac and God of Jacob? He is not God of deed men but of lvyng men: therefore ye erren myche. And oon of the Scribis that hadde herd hem disputinge togidere cam nygh and sigh that Jhesus hadde wel answeride hem and axide him which was the first maundement of alle. And Jhesus answeride to him that the first maundement of all is here thou Israel thi Lord God is oo God; And thou schalt love thi Lord God of al thin herte and of al thi myght this is the first maundement. And the secounde is lyk to this thou schalt love thi neygbore as thi silf, ther is noon othere maundement grettere thanne these. And the Scribe seyde to him maister in truthe thou haste wel seid for oo God is and ther is noon other outaken him. That he be loved of al the herte and of al the mynde and of all the undirstonding and of al the soule and of al the strengthe and to love the neygbore as himsilf is grettere than al brente offringis and sacrifices. And Jhesus seiyng that he hadde answeride wisely seyde to him thou art not fer fro the kyngdom of God. and thanne no man durste axe him no more ony thing. And Jhesus answerde and seide techinge in the temple hou seyen Scribis that Crist is the sone of Davith? For Davith himsilf seide in the holy goost the Lord seyde to my Lord sitte on my right half til Y putte thi enemyes the stool of thi feet. Thanne Davith himsilf clepith him lord how thanne is he his sone? and myche puple gladly herde him. And he seyde to hem in his teching be ye ware of Scribis that wolen wandre in stolis and be salutid in chepyng; And sitte in synagogis in the firste

chayeris and the firste syttyng placis in soperis: Whiche devouren the houlis of widowis undir colour of long preyer, thei schulen take the lenger doom. And Jhesus sittyng agens the tresorye bihelde hou the puple castide money into the tresory, and many riche men castiden manye thingis. But whanne a pore widowe was comun sche keste tweie mynutis that is a ferthing. And he clepide togidir hise disciplis and seyde to hem, treuly I seye to you that this pore widowe keste more than alle that kesten in to the tresorye, For alle kesten of that thing that thei hadden plentee of, but this of hir povertie keste alle thingis that sche hadde al her lyf lode.

C H A P. XIII.

AND whanne he wente out of the temple oon of hise disciplis seide to him maistir bihoold what maner stoones and what maner bildinges. And Jhesus answerde and seyde to him seest thou alle these grete bildyngis ther schal not be lest a stoon on a stoon which schal not be distryed. And whanne he sat in the mount of Olyves agens the temple Petir & James & Jon & Andrew axiden him by himsilf. Seye thou to us whanne these thingis schulen be don & what tokene schal be whanne alle these thingis schulen bigynne to be eendid? And Jhesus answerde and biganne to seye to hem loke ye that no man disceyve you. For many schulen come in my name seiyng, that I am & thei schulen disceyve manye. And whanne ye here batelis and opynyouns of batels drede ye not for it bihoveth these thingis to be don but not yit asoon is the ende. For folk schal rise on folk and rewme on rewme and erthe movyngis and hungir schulen be by placis, these thingis schulen be bigynnyng of sorrowis. But se ye you silf for thei schulen take you in counsels and ye schulen be beeten in synagogis and ye schulen stonde bifore kyngis and domesmen for me in witnesyng to hem. And it bihoveth that the gospel be first prechid among alle folk. And whanne thei take you and leede you forth nyle ye bifore thinke what ye schulen speke, but speke ye that thing that schal be gyven to you in that our for ye ben not the spekeris but the holy goost. For a brother schal bytake the brother into deeth and the sadir the sone & sones schulen rise togidere agens sadris and modris & punysche hem by deeth. And ye schulen be in hate to alle men for my name but he that lastith into the eende schal be saaf. But whanne ye schulen se the abomynacioun of discoumfort stondinge where it owith not, he that redith undirstonde, thanne thei that ben in Judee fle into hillis. And he that is above the roof come not down into the hous nether entre he to take ony thing of his hous. And he that schal be in the feeld turne not agen bihynde to take his cloth. But wo to hem that ben with childe and noreschen in tho daies. Therefore preie ye that thei be not don in wynter. But thilke dayes of tribulacioun schulen be siche whiche maner weren not fro the bigynnyng of cature which God hath maad til now, nether schulen be. And but the Lord hadde abreggid those daies al fleisch hadde not be saaf but for the chosun which he chees the Lord hath maad short the dayes. and thanne if ony man seye to you lo here is Crist lo there, bileeve ye not. For false Cristis & false profetis schulen rise and schulen gyve tokens and wondris to disceyve, if it may be doon ghe hem that ben chosun. Therefore take ye kepe lo y have bifore seid to you alle thingis.

things. But in tho daies afir that tribulacioun the sunne schal be maad derk and the mone schal not gyve her light, and the sterris of hevenc schulen falle doun and the vertues that ben in hevenc schulen be movyd. And thanne thei schulen se mannis sone comyng in the cloudis of hevenc with greet vertu & glorie. And thanne he schal sende hise aungels & schal gadere his chosene fro the soure wyndis fro the highest thing of erthe til to the highest thing of hevenc. But of the fige tre lerne ye the parable whanne now his braunche is tendre and leves ben sprungun out, ye knowen that somer is nygh, so whanne ye seen these thingis be don, wite ye that it is nygh in the doris. Treuly I seye to you that this generacioun schal not passe away til alle thingis be doen. Hevenc & erthe schulen passe but my wordis schulen not passe. But of that day and our

P. no man woot neither aungelis in hevenc neither the sone but the fadir. Se ye wake ye, and preye ye, for ye witen not whanne the tyme is. For a man that is gon fer in pilgrimage leste his hous and gaf to hise sersauntis power of every werk and comaundide to the porter that he wake. Therefore wake ye for ye witen not whanne the Lord of the hous cometh in the eventide or at mydnyght or at cockis crowyng or the mornyng lest whanne he come so-deynly he fynde you sleping. Forsothe that that I seye to you, I seye to alle, wake ye.

CHAP. XIV.

P. ASKE and the feeste of therf looves was afir twey dayes & the highest prestis and scribis soughten how thei schulden holde him with gile and sle. But thei seyden not in the feest day leste peraventure a noife were maad among the puple. And whanne he was at Bethanye in the hous of Symount leprous and restide, a womman cam that hadde a boxe of alabastre of preciose oynement spikenard and whanne the boxe of alabastre was brokun sche helde it on his heed. But there weren summe that boren it hevily withynne hemself and seiden, wherto is this losse of oynement maad? For this oynement myght have be soeld more than for thre hundrid pens and be goven to pore men and thei grucchiden agens hir. But Jhesus seyde suffre ye hir what ben ye hevly to hir? Sche hath wrought a good werk in me. for evermore ye schulen have pore men with you and whanne ye wolen ye moun do wel to hem but ye schulen not evermore have me. Sche dide that, that sche hadde, sche cam bifore to anoynte my body into biryng. Treuly Y seye to you where ever this gospel be prechid in al the world and that, that this womman hath doon schal be toold into mynde of him. And Judas Scarioth oon of the twelve wente to the higheste prestis to bitraie him to hem. And thei herden and joyeden and bihighten to geve him money and he soughte hou he schulde bitraie him covenably. And the firste day of therf looves whanne thei offriden pask the disciplis seyden to him whidir wolt thou that we goen and make redi to thee that thou ete pask? And he sendith tweyne of hise disciplis and seieth to hem go ye into the citee and a man berynge a galoun of watir schal meete you sue ye him. And whidir ever he entrieth sey ye to the lord of the hous, that the maistre seieth where is myn etyngge place? where Y schal ete pask with my disciplis. And he schal schewe to you a greet souping place arayed and there make ye redy to us. And hise disciplis wenten forth and camen into the citee and founden as he hadde seid to hem and thei madden redi the pask. And whanne the eventide was

comen he cam with the Twelve: And whanne thei faten at the mete and eten Jhesus seide, treuly Y seye to you, that oon of you that etith with me schal betraye me. And thei bigunnen to be sory and to seye to him ech by hemself whethir I? Which seide to hem, oon of the Twelve that puttith the hond with me in the plater. And sothli mannes sone goith as it is writen of him but wo to that man by whom mannis sone schal be bitrayed; it were good to him if thilk man hadde not be borun. And while thei eten Jhesus took breed and blesside and brak and gaf to hem and seyde, take ye, this is my body. And whanne he hadde take the cuppe he did thankyngis and gaf to hem; and alle drunken therof. And he seide to hem this is my blood of the newe testament which schal be sched for manye. Truly I seye to you for now I schal not drinke of this fruyt of vyne into that day whanne I schal drinke it new in the rewme of God. And whanne the ympne was seid thei wenten out into the hil of Olyves. And Jhesus seide to hem alle ye schulen be sclaudrid in me, in this nyght for it is writun I schal snyte the scheperde and the schein of the floe schulen be diserplid. But afir that I schal rise agen I schal go bifore you into Galile. And Petir seide to him though alle schulen be sclaudrid but not I. And Jhesus seide to him truly I seye to thee that to day bifore that the cok in this nyght crowe twies thou schalt thries denye me. But he seyde more though it behovith that I dye togidere with thee I schal not forsake thee: and in lyk maner alle seyden. And thei camen into a place whos name is Gethsamany and he seide to hise disciplis sitte ye here while I preie. And he took Petir & James & Jon with him and bigan for to drede and to be anoyed. And he seide to hem my soule is forewful to the deeth abide ye here and wake ye with me. And whanne he was gon forth a litel he felde doun on the erthe and preiede that if it myghte be that the our schulde passe fro him. And he seide abba fadir alle thingis ben possible to thee, bere over fro me this cuppe: but not that I wole, but that thou wolt, be doen. And he cam and sond hem slepinge and he seide to Petir, Simount slepist thou? myghtist thou not wake with me oon our? Wake ye and preie ye that ye entre not into temptacioun for the spirit is redy but the fleisch is sick. And effsoone he gede and preide and seide the same word. And turnede agen effsoone and found hem slepinge for her yghen weren hevlyed and thei knewen not what thei schulden answere to him. And he came the thridde tyme and seyde to hem slepe ye now & reste ye it suffisith the our is comen lo mannis sone schal be bitrayed into the hondis of synful men. Rise ye, go we, lo he that schal bitraye me is nygh. And yit while he spake Judas Scarioth oon of the Twelve cam and with him myche puple with swerdis and staves sent fro the highest prestis and the scribis and fro the eldir men. And his traytourc hadde goven to hem a tokene and seide to hem whomever I kisse he it is holde ye him and lede ye warly. And whanne he cam, anoon he cam to him and seide maistre and he kisside him. And thei leiden hondis on him and helden him. But oon of the men that stodun aboute drough out a swerd and smoot the sersaunt of the higheste prest and kittide of his cere. And Jhesus answerde and seide to hem; as to a theef ye han gon out with swerdis and staves to take me. Day by day I was amonge you and taughte in the temple and ye helden not me but that the scripturis be fulfilled. Thanne alle hise disciplis forfoken him and fledden. But a yong man clothid

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with

with a linnen cloth on the bare sude him and thei helden him. And he left the linnen clothing and fleygh nakid away from hem. And thei ledde[n] Jhesus to the higheste prest and alle the prestis and scribis and eldir men camen togidere. But Petir sude him afer into the halle of the higheste prest and he satt with the mynystris and warmyde him at the fier. And the higheste prestis and al the counseil foughten witnessyng agens Jhesus to take him to the deeth but thei founden not. For many seiden false witnessyng agens him and the witnessyngis weren not covenable. And summe risen up and baren false witnessyng agens him and seyden. For we han herd him seiyng I schal undo this temple maad with hondis and astir the thridde day I schal bilde an othir not maad with hondis. And the witnessyng of hem was not covenable. And the highest prest roos up into the myddil & axide Jhesus and seide answerit thou nothing to tho thingis that ben put agens thee of thes? But he was stille and answeride nothing. estfoone the highest prest axide him and seyde to him art thou Crist the sone of the bleffide God? And Jhesus seyde to him Y am and ye schulen se mannes ione sittyng on the right half of the vertu of God and comyng in the cloudis of hevenc. And the higheste preste torente hise clothis and seyde what yit desiren we witnessis? Ye han herd blasfemy; what seemeth to you? and thei alle condempned him to be gilti of deeth. And summe bigunnen to bispete him and to hile his face, and to smyte him with buffatis, and to seye to him arede thou and the mynystris beten him with strokis. And whanne Petir was in the halle bynethe, oon of the damefels of the higheste preste cam. And whanne sche hadde feyn Petir warmyng him, sche bihelde him and seide and thou were with Jhesus of Nazareth. And he denyde and seide neither Y woot neither Y knowe what thou seist: and he went without forth bifore the halle and anoon the cok crew. And estfoones whanne another damysel hadde feyn him sche bigan to seye to men that stoden aboute that this is of hem. And he estfoone denyde: and astir a litil estfoone thei that stoden nygh seyden to Petir verily thou art of hem, for thou art of Galilee also. But he bigan to curse and to swere for Y know not this man whom ye seyen. And anoon the cok estfoones crew: and Petir bethoughte on the word that Jhesus hadde seide to him bifore the cok crowe twyes, thries thou schalt denye me, and he bigan to wepe.

CHAP. XV.

AND anoon in the morow tide the higheste prestis maden a counsel with the eldre men and the scribis and with al the counsel and bounden Jhesus and ledde[n] & bitoken him to Pilat. And Pilat axide him art thou kyng of Jewis? and Jhesus answeride and seide to him thou seist. And the higheste prestis accusiden him in manye thingis. But Pilat estfoone axide him and seide answerit thou nothing? seest thou in how manye thingis thei accusiden thee? But Jhesus answerde no moore, so that Pilat wondride. But by the seeste day he was wont to levee to hem oon of men boundun whome ever thei axiden. And oon there was that was seid Barabas that was bounden with men of discencioun that hadden doon manslaughter and seducioun. And whanne the puple was gon up he bigan to preye as he ever more dide to hem. And Pilat answerde to hem & seyde wolen ghe that Y levee to ghou the

kyng of Jewis? For he wiste that the higheste prestis hadden toke him by envye. But the bihopis stiriden the puple that he schulde rather levee to him Barabas. And estfoone Pilat answerde and seyde to hem what thanne wolen ghe that I schal do to the kyng of Jewis? And thei estfoone crieden crucifie him. But Pilat seide to hem what yvel hath he doon? and thei crieden the more crucifie hym. And Pilat willyng to make * aseeth to the puple leste to hem Barabas and bitooke to hem Jhesus betun with scorgis to be crucified. And knyghtis ledde[n] him withyn forth into the porche of the mootchalle and thei clepiden togidere al the company of knyghtis. And clothiden him with purple and thei writen a crowne of thornes and puttiden on him. And thei bigunnen to grete him and seyden, heil thou kyng of Jewis. And they smyten his heed with a ieed and bispatten him and thei kneliden and worschipden him. And after that thei hadden scorned him thei unclothiden him of purple and clothiden him with his clothis, and ledde[n] out him to crucifie him. And thei compelliden a man that passide the waye that cam fro the toun Symount of Syrenen the fadir of Alisaundir and of Ruse to bere his cros. And thei ledde[n] him into a place Golgatha that is to seye the place of Calvarye. And thei ghaven to him to drinke wyn medled with myrre and he took not. And thei crucifieden and depertiden hise clothis & kesten lott on tho who schulde take what. And it was the thridde our and thei crucifieden him. And the title of his cause was writen, kyng of Jewis. And thei crucifieden with him tweie thevis, oon at the right half and oon at his left half. And the scripture was fulfilled that seith, and he is ordeyned with wikkide men. And as thei passiden forth, thei blasfemed him movyng her heddis and seiyng, vath, thou that diitriest the temple of God and in thre dayes bildist it aghen. Come a doun fro the cros and make thi silf saaf. Also the higheste prestis scorneden him ech to othere with the scribis, and seyden; he made othere men saaf, he may not save himself. Crist kyng of Israel com doun now fro the cros that we seen and bileeve: and thei that weren crucified with him dispisiden him. And whanne the sixte our was come, derknessis weren maad on al the erthetil into the nynthe our. And in the nynthe our Jhesus criede with a greet voice and seide; heloy, heloy lamasabatany: that is to seye, my God my God whi hast thou forsakun me? And summe of men that stoden aboute herden and seyden, lo he clepith heloy. And oon ran and fullide a sponge with vynegre and puttide about to a reed and gaf to him to drinke and seide suffre ye, se we if heloye come to do him doun. And Jhesus gaf out a greet cry and diede. And the veyl of the temple was torent a two fro the higheste to bynethe. But the Centuryon that stood † torn aghens sigh that he so cryng hadde died and seide veryly this man was Goddis sone. And there weren also wommen biholdinge fro afer among whiche was Marye Maudeleyn and Marye the modir of James the lesse & of Joseph and of Salome. And whanne Jhesus was in Galilee thei foloweden him and mynystriden to him, and manye othere women that camen up togidir with him to Jerusalem. And whanne eventid was comen, for it was the eventid which is bifore the sabot, Joseph of Aramathie the noble decurioun came and he aboode the rewme of God and boldely he entride to Pilat and axide the bodi of Jhesus. But Pilat wondride if he were now deed and whanne the centurion was clepide he axide him

* affect. † a form agens. MS. Jec.

him if he were deed. And whanne he knewe of the centurion, he grauntide the body of Jhesus to Joseph. And Joseph boughte linnen cloth and took him doun and wlappe in the linnen cloth & leyde him in a sepulcre that was hewen of a stoon and walewide a stoon to the dore of the sepulcre. And Marye Maudelyn and Marye of Joseph bihelden where he was leid.

CHAP. XVI.

AND whanne the sabot was passide Marye Maudelyn and Marye of James and Salome broughten swete smellinge oynementis to come and to enoynte Jhesus. And ful eerly in oon of the woke daies thei camen to the sepulcre whanne the sunne was risun. And thei seiden togidere who schal move away to us the stoon fro the dore of the sepulcre? And thei bihelden and seyen the stoon walewid away for it was ful gret. And thei gheden into the sepulcre and sigen a youngling hilid with a whyte stole sittynge at the right half and thei weren ascerde. Which seith to hem nyle ye drede, ye seken Jhesus of Nazareth crucified; he is risun he is not here, lo the place where thei leyden him. But go ye and seye ye to hise discipulis and to Petir that he schal go bifore you into Galilee there ghe schulen se him as he seide to you. And thei gheden out & fledden fro the sepulcre for dredde and quaking hadde assylid hem, and to no man thei seiden ony thing for thei dredden. And Jhesus roos eerly the

firste daye of the woke and apperide first to Marye Maudeleyn fro whom he hadde caste out seveve develis. And sche ghede and toolde to hem that hadden be with him which weren weilynge und wepyng. And thei herynge that he lyvede and was feyn of hir bileveden not. But after these thingis whanne tweyne of hem wandriden, he was schewid in another liknesse to hem goynge to a toun. And thei gheden and telden to the othere and nether thei bileviden to hem. But at the laste whanne the ellevene discipulis saten at the mete, Jhesus apperide to hem and reprevede the unbileve of hem and the hardnesse of herte for thei bileviden not to hem that hadden seyn that he was risun fro deeth. And he seide to hem go ghe into al the world and preche the gospel to ech creature. Who that bileveth and is baptised schal be saaf, but he that bileveth not schal be dampnyd. and these tokenes schulen sue hem that bileven; in my name thei schulen caste out fendis, thei schulen speke with newe tungis; Thei schulen do away serpentis, and if thei drynken ony venym it schal not noye hem; thei schulen sette her hondis on sike men and thei schulen wexe hoole. And the lord Jhesus afir that he hadde spoke to hem was taken up into hevne and he sittith on the right half of God. And thei gheden forth and prechiden every where for the Lord wroughte with hem and confermede the word with signis folowynge.

Here endith the gospel of mark and bigynneith the prolog of luk.

LUK was a man of Syrie bi nacioun and of antiochye, and was a leche in craft, and a disciple of apostlis. afirward he suede poul tilto his endyng, and seruyde god and was without gret synne. for neither he hadde a wyf in ony tyme, neither children, and he dyede in bethenye at soure and seunti gheer, and was ful of the hooli goost. and whanne gospels weren writun bi matheu in iudce, and bi mark in ytalie, luk bi styryng of the hooli goost wroot this gospel in the cuntreys of achaye.—the mooste nede of his traucil was this, that the manheed of crist schulde be open to feithful greekis by alle profetis that god schulde come in fleisch. *that is to schewe * bi alle profetis, that crist schulde be god and man togidre*, lest cristen greekis token heed to the fablis of iewis, and weren holdun in desyer aloone of moises lawe. *& luyk traucilide*, lest either thei weren disseyyved bi fablis of ertikis and sonned stelthis, and felden awei fro treuthe. — † this luyk bigynneith at the concepioun and natyuyte of ioon baptist and discryueth the natyuyte and baptyem and preching of crist, and his deeth and risyng aghen and assencioun. Jerom in his prologe on luk seith plainly this sentence.

LUK, Chap I

IN the dayes of Eroude kyng of Judce ther was a prest Zacarye by name: of the sort of Abia, and his wyf was of the doughtris of Aaron: and hir name was Elizabeth. And bothe weren juste bifore God: goynge in alle the maundementis and justifyingis of the lord. withouten playnt. And thei hadden no child. for Elizabeth was bareyn and bothe weren of greet Age in her dayes. And it bifel that whanne Zacarye schould do the office of presthod in the ordir of his cours to fore God. Affir the custom of the presthod, he wente forth by lot and entride into the temple to encensen: And al the multitude of the puple was without forth

and preyede in the our of encensyng. And an aungel of the lord apperide to him: and stood on the right half of the auter of encense. And Zacarye seyng was afrayed: and drede fel upon him. And the aungel seyde to him: Zacarye drede thou not: for thy preier is herd, and Elizabeth thi wyf schal bere to thee a sone: and his name schal be clepid Jon. And joye and gladyng schal be to thee: and manye schulen have joye in his natyuyte: For he schal be gret bifore the Lord: and he schal not drinke wyn ne sydyr, and he schal be fulfild with the holy gost yit of his modir wombe. And he schal converte manye of the children of Israel to her lord God. And he schal go bifore him in the spiryte and vertu of helye: and he schal turne the hertis of the fadris to the sonis, and men out of bileeve: to the prudence of just men, to make redy

§ boughten MS. penes me. * in. † stultis sollicitationibus. † not in the latin. The 4 first Verses of this Chapter as they are numbered in our present translation, are in the MSS. a part of the prologue, and not translated here.

c. a perfyt puple to the Lord. And Zacarye feyde to the aungel: wherof schal I wyte this? for Y am old: and my wyf hath gon fer in hir dayes. And the aungel answerde and seide to him for Y am Gabriel that stonde nygh bifore God, and Y am sent to thee to speke and to evangelise to thee these thingis, and lo thou schalt be doumbe. And thou schalt not mowe speke: til into the day in which these thingis schulen be don. for thou hast not beleved to my wordis, whiche schulen be fulfild in her tyme. And the puple was abidyng Zacarye: and thei wondriden that he taryede in the temple. And he gedde out and myghte not speke to hem: and thei knewen that he hadde seyn a visioun in the temple, and he bekenide to hem: and he dwellide stille doumbe. And it was don whanne the dayes of his office weren fulfillid: he wente into his hous. And aftir these dayes Elizabeth his wif consevyede and hidde hir fyve monethis and seyde: For so the Lord dide to me in the dayes in whiche he'biheld to take away my reprof among men. But in the sixte monethe the aungel Gabriel was sent from God: into a cytee of Galilee whos name was Nazareth. To a maydun weddid to a man: whos name was Joseph of the hous of Dauith, and the name of the Mayden was Marye. And the aungel entride to hir. and seyde, heil ful of grace the Lord be with thee: bleffid be thou among wymmen. And whanne sche hadde herd: sche was troublid in his word. and thoughte what maner salutacioun this was. And the aungel seid to hir, ne drede not thou Marye: for thou hast founden grace anentis God. lo thou schalt conseyye in wombe, and schalt bere a sone: and thou schalt clepe his name Jhesus. This schal be gret: and he schal be clepid the sone of higheste, & the Lord God schal geve to him the seete of Dauith his fadir. And he schal regne in the hous of Jacob withouten ende, and of his rewme schal be noon ende. And Marye seyde to the aungel, on what maner schal this thing be don? for Y knowe not man. And the aungel answerde and seyde to hir, the holy Gost schal come fro above into thee: and the vertu of the higheste schal ouer schadowe thee: and therefore that holy thing that schal be borun of thee: schal be clepide the sone of God. And lo Elizabeth thi cosyn, and sche also hath conseyyed a sone in hir eelde, and this monethe is the sixte to hir that is clepid bareyn. For every word schal not be impossyble anentis God. And Marye seide, lo the hond mayden of the Lord: be it don to me aftir thi word; and the aungel departide fro hir. And Marye roosup in tho dayes and wente with haste into the mountaynes into a citee of Judee. And sche entride into the hous of Zacarye and grette Elizabeth. And it was don as Elizabeth herde the salutacioun of Mary the young childe in hir wombe gladide, and Elizabeth was fulfillid with the holy Gost, and cryede with a gret voice and seyde, bleffid be thou among wymmen and bleffid be the fruyt of thi wombe. And wherof is this thing to me: that the modir of my Lord come to me? For lo as the vois of thi salutacioun was maad in myn eris: the yong child gladide in joye in my wombe: and bleffid be thou that hast bileeved: for thilke thingis that ben seid of the Lord to thee schulen be partytly don. And Marye seyde; my soul magnifieth the Lord. And my Spiryth hath gladid in God myn helthe. For he hath lihulden the mekenesse of his hand-mayden: for lo for this alle generaciouns schulen feye that I am bleffid. For he that is mighti hath don to me grete thingis, & his name is holy. And his mercy

is fro kyndrede into kyndredis to men that dredeh him. He made myght in his arm he scateride proude men with the thoughte of his herte. He sette down myghty men fro seete, and enhaunsid meke men. He hath fulfillid hungry men with goodis, and he hath left riche men voide. He havyng mynde of his mercy took up Israel his child, as he hath spokun to oure fadris to Abraham and to his seed into worldis. And Marye dwellide with hir as it were thre monethis and turned agen into hir hous. But the tyme of beringe child was fulfillid to Elizabeth, and sche bar a sone. And the neyghbouris and cosyns of hir herden that the Lord hadde magnyfyed his mercy with hir, and thei thankiden him. And it was doon in the eightithe day thei camen to circumside the child, and thei clepiden him Zacarye by the name of his fadir. And his modir answeride & seide, nay; but he schal be clepid Jon. And thei seiden to hir for no man is in thi kynrede that is clepid this name; and thei bikenyden to his fadir, what he wolde that he were clepid. And he axinge a poyntel wroot seiynge, Jon is his name, and alle men-wondriden. And a noon his mouth was openyd and his tunge, and he spak and bleffid God. And drede was maad on all her neyghbouris, and all these wordis weren pupplischid on alle the mountaynes of Judee. And alle men that herden puttiden in her herte, and seiden what maner child schal this be, for the hond of the Lord was with him. And Zacarye his fadir was fulfillid with the holy Gost, and profeciende and seide, Bleffid be the Lord God of Israel, for he hath visitid and maad redempcioun of his puple. And he hath rered to us an horn of helthe in the hous of Dauith his child. As he spak by the mouth of hise holy profetis that weren fro the world. Helth fro oure enemyes, and fro the hond of alle men that hatiden us. To do mercy with oure fadris, and to have mynde of his holy testament. The grete ooth that he swoor to Abraham our fadir to geve himself to us, that we without drede delyvered fro the hond of oure enemyes serve to him in holynesse and rightwisnesse bifore him, in alle oure dayes. and thou child schalt be clepid the profete of the higheste, for thou schalt go bifore the face of the Lord to make redy hise weyes. To geve science of health to his puple into remissioun of her synnes. By the inwardenesse of the mercy of oure God, in the which he springyng up fro on high hath visited us. To geve light to them that sitten in derknesse, and in schadowe of deeth, to dresse oure feet into the weye of pees; And the child waxide, and was confortid in spiryth, and was in desert placis til to the day of his schewing to Ysrael.

CHAP. II.

AND it was don in tho dayes. a maundement wente out fro the Emperour August, that all the worlde schulde be discryued. This first discryuyng was mad of Cyrin Justise of Sirye. And alle men wenten to make professioun, ech into his owne cytee. And Joseph wente up fro Galilee. fro the cytee Nazareth, into Judee, into a cytee of Dauith, that is clepid Bethleem, for that he was of the hous and of the meyne of Dauith: That he schulde knowleche with Marye his wyf that was weddid to him and was grete with child. And it was don while thei weren there, the dayes weren fulfillid that sche schulde bere child. And sche baar her firste borun sone, and wlapide him in clothis, and leyde.

leyde him in a cracche for ther was no place to him in no chaumbir. And scheperdis weren in the same cuntre, wakinge and kepinge watchis of the night on her flok. And lo the aungel of the lord stood bifidis hem, and the clerencle of God schynede aboute hem; and thei dredden with grete drede. And the aungel seyde to hem, nyle ye drede, for lo Y preche to you a grete Joye that schal be to alle puple. For a favvour is borun to day to you, that is Crist the Lord in the cytee of Davith. And this is a tokene to you, ye schulen fynde a yonge child wlapid in clothis, and leyd in a cracche. And sodcinly ther was maad with the aungel a multitude of hevenly knyghthoode, herynge God and feyng; Glorye be in higheste thingis to God, and in erthe pees be to men of good wille. And it was doen as the aungels passiden away fro hem into hevne, the scheperdis spoken togider and seiden, go we ower to Bethleem and see we this word that is maad which the Lord hath maad and schewed to us. And thei highynge camen and founden Marye and Joseph; and the yong child leyd in a cracche. And thei feyng knewen of the word that was seide to hem of this child. And alle men that herden wondriden and of these thingis that weren seide to hem of the schepardis. But Marye kepte alle these wordis berynge togidere in hir herte. And the schepardis turneden agen glorifyinge and herynge God in alle thingis that thei hadden herd & seyen: as it was seid to hem. And after that eghte dayes weren ended that the child schulde be circumcidid, his name was clepid Jhesus, which was clepid of the aungel bifore that he was conceived in wombe. And aftir that the dayes of purgacyoun of Marye weren fulfillid aftir Moyses lawe, thei token him to Jerusalem to offre hym to the Lord. As it is writun in the Lawe of the Lord, for every malekynde openynge the wombe schalle be clepid holy to the Lord. And that they schulen geve an offryng aftir that is seid in the Lawe of the Lord: a peyre of turturis or tweic culver briddis. And lo a man was in Jerusalem whos name was Symeon, and this man was just and vertuous and abood the comfort of Israel: and the holi Gost was in him. And he hadde takun an answer of the holi Gost, that he schulde not se deeth, but he sayh first the Christ of the Lord. And he cam in spiryt into the temple, and whanne his fadir and modir ledden the child Jhesus to do after the custom of the lawe for him, he took him into his armes and he bleffide God, and seyde, Lord, now thou leevest thi servaunt after thi word in pees. For myn yghen han feyn thin helth: Which thou hast maad redy bifore the face of alle pupilis: Light to the schewing of hethen men: and glorie of thi puple Israel. And his fadir and his modir weren wondringe on these thingis that weren seid of him. And Symeon bleffide hem: and seyde to Marye his modir, Lo this is sett into the fallyng down, and into the ryfynge agen of manye men in Israel; and into a tokene to whom it schal be agenseid, and a swerd schal passe thorou thin owne soul: that the thoughtis be schewid of manye hertis. And Anne was a profetesse the daughter of Fanael, of the lynage of Aser, and sche hadde gon forth in manye dayes, and hadde lyued with hir housbond sevene yeer fro hir maydenhod; And this was a wydewe to foure score yeer and foure, and sche departide not fro the temple but servede to God nyght and day in fastingis

and preieris. And this cam upon hem in thilk hour, and knowlehide to the Lord, and spak of him to alle that abiden the redempcion of Israel. And as thei hadden ful don alle thingis after the Lawe of the Lord: thei turneden agen into Galilee into her cytee Nazareth. And the child waxid and was cumfortid ful of wisdom: and the grace of God was in hym. And his fadir and modir wenten ech yere into Jerusalem in the solempne day of pask. And whanne Jhesus was twelve yere oold thei wenten up to Jerusalem after the custum of the fest day. And whanne the dayes weren don: thei turneden agen, and the child abood in Jerusalem, and his fadir and modir knewen it not. For thei gesyng that he hadde be in the felowschip, camen a dayes journey and soughten him; amonge his cofsyns and his knowleche. And whanne thei foundun him not; thei turneden agen into Jerusalem and soughten him. And it bitel that aftir the thridde day: thei foundun him in the temple, sityng in the myddil of the Doctouris, herynge hem, and axinge hem. And alle men that herden him, wondriden on the prudence and the answeris of him. And thei sigheh and wondriden, and his modir seyde to him, sone! what hast thou do to us thus: Lo thi fadir and Y forowinge han sought thee? And he seyde to hem, what is it that ye soughten me? wisten ye not that in tho thingis that ben of my fadir; it bihoveth me to be? And thei undirstoden not the word which he spak to hem. And he cam doun with hem and cam to Nazareth, and was suget to hem, and his modir kepte togidere alle these wordis, and bare hem in her herte. And Jhesus* profitide in wisdom, age, and grace anentis God and men.

C H A P. III.

IN the fiftenthe yeer of the Empire of Tyberye the Emperour: whanne Pilat of pounce governyde Judee, & Eroude was prince of Galilee: and Philip his brother was prince of Yturie, and of the cuntre of Tracon, & Lisanye was prince of Abilyn: Undir the princis of prestis Annas and Cayfas, the word of the Lord was maad on Jon the sone of Zacharye in desert; and he cam into alle the cuntre of Jordan, and prechide baptyem of penaunce into remission of synnes; as it is wrytun in the book of the wordis of Isaye the profete, the voys of a cryer in desert, make ye redy the waye of the Lord, make ye his pathis right. Ech valley schal be fulfillid and every hil and litil hil schal be maad low; and schrewid thingis schulen be into dressid thingis: and scharpe thingis into pleyn weyes. And every fleisch schal se the heelite of God. Therefore he seyde to the puple which wenten out to be baptisid of him kindelyngis of eddris: who schewide to you to fle fro the wraththe to comynge? Therefore do ye worthi frutys of penaunce, and bigynne ye not to seye we han a fadir Abraham, for y seye to you that God is myghti to reise of these stoones the sones of Abraham. And now an axe is sett to the roote of the tre, and therefore every tre that makith not good fruyt schal be kitt doun, and schal be cast into the fier. And the puple axiden him, and seyden, what thanne schulen we do? He answerde and seyde to hem, he that hath tweic cootis: gyve to him that hath noon, and he that hath metis do in lyk maner. And pupplicans camen to be baptisid: and thei seyden to him, maister, what schulen we do? And he seide to hem; do ye nothing more than that that

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is ordeyned to you. And knyghtis axiden him and feyden, what schulen also we do? And he seide to hem, smyte ye no man wrongfully, nether make ye fals challenge and be ye a payed with youre soudis. Whanne al the puple gesside, and alle men though ten in her hertis of Jon, leste peraventure he were Crist. Jon answeride and seyde to alle men, Y baptize you in watir, but a stronger than Y schal come astir me, of whom Y am not worthi to unbynde the lace of his schoon, he schal baptise you in the holy Gost and fier. Whos wynewing tool in his hond: and he schal purge his flore of corn, and he schal gader the wheete into his bern: but the chaffis he schal brenne with fier unquenchable. And manye other thingis also he spak, and prechide to the puple. But Eroude tetrark, whanne he was blamed of Jon for Eroudias the wyf of his brother, and for alle the yuelis that Eroude dide, encreffside this ouer alle & schitte Jon in prison. And it was doon, whanne alle the puple was baptisid, and whanne Jhesus was baptisid and preicde, hevene was opened: And the holy Gost came down in bodily likeness, as a dowve on him, and a vois was maad fro hevene: thou art my derworthe sone, in thee it hath plesid to me. And Jhesus himself was bigynnyng as of thritti yeer, that he was gessid the sone of Joseph, which was of Helie. Which was of Matath, which was of Levy, which was of Melchy, that was of Jamne, that was of Joseph. That was of Matatie, that was of Amos, that was of Namum, that was of Helye, that was of Nagge. That was of Matath, that was of Mataty, that was of Semey, that was of Joseph, that was of Juda, that was of Johanna, that was of Resa, that was of Sorobabel, that was of Salatiel, that was of Nery. That was of Melchy, that was of Addi, that was of Casan, that was of Elmadan, that was of Heer, That was of Jhesus, that was of Elcazar, that was of Jorun, that was of Mathath, that was of Levy, That was of Symeon, that was of Juda, that was of Joseph, that was of Jona, that was of Eliachym, That was of Melca, that was of Menna, that was of Mathatha, that was of Nathan, that was of Davith, That was of Jesse, that was of Obeth, that was of Booz, that was of Salmon, that was of Naason, that was of Amynadab, that was of Aram, that was of Efrom, that was of Fares, that was of Judas, That was of Jacob, that was of Ysaac, that was of Abraham, that was of Tare, that was of Nacor, That was of Seruth, that was of Raga, that was of Faleth, that was of Heber, that was of Sale, that was of Chaynan, that was of Arfaxath, that was of Sem, that was of Noe, that was of Lameth, that was of Mathusale, that was of Enock, that was of Jareth, that was of Malalyel, that was of Chaynan, That was of Enos, that was of Seeth, that was of Adam, that was of God.

CHAP. IV.

AND Jhesus ful of the holy Gost turnyde agen fro Jordan, and was led by the spiryt into deserte forty dayes, and was temptid of the devel, and eet nothing in tho dayes, and whanne tho dayes weren eendid, he hungride. And the devel seyde to him, if thou art Goddis sone, seye to this stoon that it be maad breed. And Jhesus answeride to him, it is wrytun that a man lyveth not in breed aloone but in every word of God. And the devel ladde him into an high hil, and schewide to him alle the rewmes of the world in a moment of tyme. And seyde to him y schal geve to thee al this power and the glorie

of hem, for to me thei ben goun and to whom Y wole Y geve hem. Therefore if thou falle down and worschipe bifore me alle thingis schulen be thine. And Jhesus answeride and seyde to him, it is writun thou schalt worschipe thi Lord God: and to him aloone thou schalt serve. And he ledde him into Jerusalem, and sette him on the pinnacle of the temple and seyde to him, if thou art Goddis sone: sende thi filf fro hennys down. For it is writun, for he hath comaunded to hise aungels of thee: that thei kepe thee in alle thi weyes; and that thei schulen take thee in hondis, lest peraventure thou hirte thi foot at a stoon; and Jhesus answeride and seyde to him, it is seid thou schalt not tempte thi Lord God. And whanne every temptacioun was cendid: the fend wente away fro him for a tyme. And Jhesus turnede agen in the vertu of the spiryte into Galilee: and the same wente forth of him, thorough al the cuntre. And he taughte in the synagogis of hem: and was magnified of alle men. And he cam to Nazareth: where he was norischide, and entride astir his custom in the sabot day into a synagoge: and roos to rede. And the book of Isaye the profete was takun to him, and as he turnyde the book, he fond a place where it was wrytun, The spiryt of the Lord on me, for which thing he anoyntide me: he sente me to preche to pore men, to heele contryt men in herte, and to preche remissioun to prisoneris, and sighte to blynde men, and to delyver brokun men into remissioun, To preche the yeer of the Lord pleasaunt, and the day of yelding agen. And whanne he hadde closid the book: he gaf agen to the mynystre and sat, and the yghen of alle men in the synagoge weren biholdynge into him. And he bigan to seye to hem, for in this day this scripture is fulfillid in youre eeris. And alle men gaven witness to him: and wondriden in the wordis of grace that camen forth of his mouth, and thei feiden, whether this is not the sone of Joseph? And he seide to hem, sotheli ye schulen seye to me this likenesse, leche heele thi filf, the Farisees seiden to Jhesus, how grete thingis han we herd doon in Cafarnaum, do thou also here in thi cuntre. And he seide, treuli y seye to you that no profete is resseyved in his owne cuntre. In treuth Y seye to you, that manye wydewis weren in the dayes of helye the profete in Israel: whanne heven was closid thre yeer and fixe monethes, whanne greet hunger was maad in al the erthe; And to noon of hem was helie sent: but into Sarepta of Sydon to a widewe. And manye mesels weren in Israel undir helisee the profete: and noon of hem was cendid but Naaman of Syrie. And alle in the synagoge herynge these thingis weren fillid with wraththe. And thei risun up: and drouen him out withouten the cytee, and ledden him to the coppe of the hil: on which her cytee was bildid to cast him down. But Jhesus passide: and wente thorough the myddil of hem. And cam down into Cafarnaum a cytee of Galilee: and there he taughte hem in the Sabotis. And thei weren astonied in his teching, for his word was in power. And in her synagoge was a man havynge an unclene fend, and he criede with greet vois, and seyde, suffre. what to us and to thee Jhesus of Nazareth? art thou comun to leese us? Y know that thou art the holy of God. And Jhesus blamede him & seyde, wexe doumbe: and go out fro him, And whanne the Fende hadde cast him forth into the myddil, he wente away fro him, and he noyede him no thing. And drede was maad in alle men: & thei spaken togider, and feyden, what is this word? for in power and ver-

to he comaundith to unclene spiritis: and thei gon out. and the same was pupplischid of him: into eche place of the cuntre. And Jhesus roos up fro the synagoge: and entride into the hous of Symount, and the modir of Symoundis wiif: was holdun with grete feveris; and thei prieden him for hir. And Jhesus stood over hir and comaundide to the fever and it leste hir. and anoon sche roos up & servede hem. And whanne the sunne wente doun: alle that hadden sike men with dyverse langouris. ledden hem to him, and he sette his hondis on ech by hemself: and heclide hem. And fendis wenten out fro manye: and cryeden and seiden, for thou art the sone of God; and he blamede and suffride hem not to speke: for thei wisten him that he was Crist. And whanne the day was come, he gede out and wente into a desert place: and the puple soughten him, and thei camen to him: and thei heelden him that he schulde not go away fro hem. To whiche he seyde, for also to othere citees it bihoveth me to preche the kyngdom of God: for therefore Y am sent. And he prechide in the synagogis of Galilee.

CHAP. V.

AND it was doon whanne the puple cam faste to Jhesus to here the word of God, he stood bifidis the pool of Genasereth: And saygh two bootis standinge bifidis the pool, and the fischeris weren gon doun, and waifchiden her nettis. And he wente up into a boot that was Symoundis: and priede him to lede it a litil fro the lond, and he sat and taughte the puple out of the boot. And as he ceffide to speke he seyde to Symount, lede thou into the depthe, and flake youre nettis to take fish. And Symount answeride and seyde to him, comaundour we travayliden alle the night and taken nothing: but in thi word I schal lye out the net. And whanne thei hadden do this thing thei closiden togider a greet multitude of fishis, and her net was brokun: And thei bekeneden to fellowis that weren in another boot, that thei schulen come and helpe hem. and thei camen and filliden bothe the botis: so that thei weren almoost drenchid. And whanne Symount Petir sayz this thing: he felde doun to the knees of Jhesus and seyde, Lord go fro me: for Y am a synful man. For he was on ech syde astonied: and alle that weren with him in the takynge of fischis whiche thei taken. Sotheli in lyk maner James & Jon the sones of Zebedee: that weren fellowis of Symount Petir; and Jhesus seyde to Symount, nyle thou drede: now fro this tyme thou schalt take men. And whanne the botis weren led up to the lond: thei lesten all thingis & thei sueden him. And it was doon whanne he was in oon of the Cytees: lo a man ful of lepre, & seyng Jhesus fel doun on his face, and preyede him & seide, Lord if thou wolt thou maist make me cleene. And Jhesus held forth his hond: and touchide him and seyde, Y wole be thou maad cleene, and anoon, the lepre passide away fro him. And Jhesus comaundide to him: that he schulde seye to no man, but go schewe thou thee to a preste and offre for thi clensyng into witnessyng to hem as Moyses bad. And the word walkide aboute the more of him, and myche puple camen togidere to here and to be heclid of her syknessis. And he wente into deseert: and preyede. And it was doon in oon of the dayes he satt and taughte, and ther weren Farisees sittynge and Doct-

ouris of the lawe: that camen of ech castel of Galilee and of Judee, and of Jerusalem, and the vertu of the Lord was to hecle syk men. And lo men baren in a bed: a man that was syk in the Palesey, & thei soughten to bere him in: and sette bifore him. And they foundun not in what partie thei schulden bere him in for the puple wenten on the roof, and by the sclattis thei letten him doun with the bed into the mayddil bifore Jhesus. And whanne Jhesus sayh the feith of hem: he seide, man thi finnes ben forgyuun to thee. And the Scribis and Farisees bigunnen to thenke sciynge, who is this that spokith blastemyes? who may forgyve synnes but God alone? And as Jhesus knew the thoughtis of hem: he answeride & seyde to hem, what thincken ye yvele thingis in youre hertis? What is lighter to seye finnes ben forgyuun to thee: or to seye rise up and walke! But that ye wite that mannes sone hath power in erthe to forgyve synnes: he seide to the syk man in palesey: Y seye to thee ryse up, take thi bed and go into thin hous. And anoon he roos up bifore hem: and took the bed in which he lay, and wente in to his hous: and magnyfyed God. And gret wondir took alle, and thei magnyfyeden god, and thei weren fulfillid with greet drede: and seiden, for we han seen marueylouse thingis to day. And after these thingis Jhesus wente out and saigh a Pupplican Leuy by name, sittinge at the tolbothe: and he seyde to him, sue thou me, and whanne he hadde leste alle thingis: he roos up and suede him. And Leuy made to hym a grete feste in his hous, and there was a gret cumpany of pupplicans and of othere that weren with them sittynge at the mete. And the Farisees and the Scribis of hem grucchiden: and seyden to hise disciplis, whi eten ye and drinken with Pupplicans and synful men? And Jhesus answeride and seyde to hem, thei that ben hoole han no nede to a leche: but thei that ben syk. For Y cam not to clepe just men: but synfall men to penaunce. And thei seyden to him: whi the disciplis of Jon fasten ofte and maken preieris, also and of the Farisees but thin eten and drynken? To whiche he seyde, wher ye moun make ye the sones of the spouse to faste: while the spouse is with hem? But dayes schulen come whanne the spouse schal be taken away fro hem: and thanne thei schulen faste in tho dayes. And he seide to hem also a likenesse, for no man takith a peece fro a newe clothe and puttith it into an olde clothing, ellis bothe he brekith the newe and the peece of the newe acordith not to the elde. And no man puttith newe wyn into oolde botels: ellis the newe wiin schal breke the botels: and the wyn schal be sched out: and the botels schulen persche. But newe wyn owith to be putt into newe botelis and bothe beu kepte. And no man drynkynge the elde wole anoon newe, for he feith, the oolde is bettere.

CHAP. VI.

AND it was don in the secoonde firste Sabot, whanne he passide by the cornes: hise disciplis pluckiden ceris of corn, and thei frotyng with her hondis eeten. And summe of the Farisees seyden to hem, what don ye that that is not lecful in the Sabotis? and Jhesus answeride and seide to hem, ye han not red what Dauith dide whanne he hungride and thei that weren with him, How he entride into the hous of God and took looves of propoficioun and eet and gaf to hem that weren with him, whiche looves it was not lecful to ete but onli to prestis?

preſtis? And he ſeide to hem, for mannes ſone is Lord ghe of the ſabat. And it was doon in another ſabat: that he entride into a ſynagoge and toughte, and a man was there, and his right hond was drye. And the ſcribis and Farifees aſpieden him, if he wolde heele him in the ſabat: that thei ſchulden fynde cauſe wherof thei ſchulden accuſe him. And he wiſte the thoughtis of hem, and he ſeide to the man that hadde a drye hond: riſe up & ſtoond in the myddil, and he roos and ſtood. And Jheſus ſeyde to hem, Y axe you if it is leueful to do wel in the ſabate or yuel: for to make a ſoule ſaaf, ethir to leeſe. And whanne he hadde biholde alle men about, he ſeide to the man hold forth thin hond, and he held forth, & his hond was reſtorid to heelthe. And thei weren fulfillid with unwiſdom: and ſpaken togider what thei ſchulden do of Jheſus. And it was don in tho dayes. he wente out into an hil to preie. and he was al nyght dwellinge in the preier of God; and whanne the day was come, he clepide hiſe diſciplis, and chees twelve of hem, whiche he clepide alſo Apoſtliſ: Symount whom he clepide Petir, and Andrew his brother, James and Jon, Filip and Bartholomew, Mathew and Thomas. James, Alfey and Symount that is clepid Zelotes, Judas of James, and Judas Scarioth, that waſtraytour. And Jheſus cam doun fro the hil with hem, and ſtood in a ſeeldy place, and the cumpany of hiſe diſciplis: and a gret multitude of puple of alle Judee and Jeruſalem, and of the ſee cooſtis, and of Tyre and Sydon that cam to heere him, and to be heclid of her ſykneſſis; and thei that weren travelid of uncleane ſpirytis, weren heclid. And al the puple ſoughte to touche him, for vertu wente out of him: and heclide alle. And whanne hiſe yghen weren caſt up into hiſe diſciplis: he ſeyde, bleſſyd be ye pore men: for the kyngdom of God is youre. Bleſſyd be ye that now hungren: for ye ſchulden be fulfillid, bleſſyd be ye that now wepen for ye ſchulden leighe. Bleſſyd be ye whanne men ſchulden hate you, and departe you away. and put ſchenschip to you: and caſte out youre name as yuel for mannes ſone. Joye ye in that day and be ye glad: for lo youre mede is myche in hevne: for aſtir theſe thingis the ſadris of hem diden to profetis. Nethelce woo to you riche men that han youre coumfort. Woo to you that ben fulfillid, for ye ſchulden hungur, woo to you that now leyghen for ye ſchulden mourne and wepe. Woo to you whanne alle men ſchulden bleſſe you, after theſe thingis the ſadris of hem diden to profetis. But Y ſeye to you that heren, love ye youre enemyes, do ye wel to hem that hatiden you. Bleſſe ye men that curſen you, preye ye for men that deſamen you. And to him that ſmytith thee on oo cheke ſchewe alſo the tother, and fro him that takith away fro thee a cloth: nyle thou forbede the coote. And gyve to ech that axith thee, and if a man takith away tho thingis that ben thine: axe thou not agen. And as ye wolen that men do to you: do ye alſo to hem in lyk maner. And if ye loven hem that loven you what thankis to you? for ſynful men loven men that loven hem. And if you don wel to hem that don wel to you, what grace is to you? Synful men don this thing. And if ye leenen to hem of whiche ye hopen to take agen: what thanke is it to you? for ſynful men leenen to ſynful men: to take agen as myche. Nethelce love ye youre enemyes & do ye wel and leene ye hopinge no thing thereof, and youre mede ſchal be myche, and ye ſchulden be the ſones of the higheſte: for he is benygne on unkynd men and yuele men. Therefore be ye mer-

ciful as youre ſadir is merciful. Nyle ye deme and ye ſchulden not be demed. Nyle ye condempne and ye ſchulden not be condempned: forgeve ye and it ſchal be forgyven to you: Gyve ye and it ſchal be goven to you, thei ſchulden gyve into youre boſum a good meſure and wel fillid, and ſchakun togider and overflowinge, for by the ſame meſure by which ye meten, it ſchal be metun agen to you, And he ſeyde to hem a lykneſſe whether the blynde may lede the blynde: ne fallen thei not bothe into the dich? A diſciple is not aboute the maſtir but ech ſchal be perfyt: if he be as his maſtir. And what ſeeſt thou in thi brotheris yghe a moot: but thou biholdiſt not a beeme that in thin owne yghe? Or how maſt thou ſeye to thi brother, brother ſuffre, Y ſchal caſt out the moot of thin yghe: and thou biholdiſt not a beem in thin owne yghe? Ypocrite, firſt take out the beem of thin yghe and thanne thou ſchalt ſe to take the moot of thi brotheris yghe. It is not a good tre that makith yuele fruytis: neither an yuele tre that makith gode fruytis. For every tree is knowen of hiſ fruyt, and men gaderen not figis of thornes: nether men gaderen a grape of a buyſch of brieris. A good man of the good treſour of hiſ herte bryngeth forth gode thingis: and an yuele man of the yuele treſour bryngeth forth yvel thingis, for of the plentee of the herte the mouth ſpekith. And what clepen ye me Lord? Lord: and don not tho thingis that I ſeye? Ech that cometh to me and herith my wordis and doith hem: Y ſchal ſchewe to you to whom he is liik. He is lyk to a man that bildith an hous that diggide depe and ſette the foundement on a ſtoon: and whanne gret flood was maad the flood was hurlid to that hous: and it myghte not move it, for it was foundid on a ſad ſtoon. But he that herith & doith not is lyk to a man bildinge hiſ hous on erthe withouten foundement, into which the flood was hurlid: and anoon it fel doun, and the fallyng doun of that hous was maad gret.

CHAP. VII.

AND whanne he hadde fulfillid all hiſe wordis into the ceris of the puple: he entride into Caffarnaun. But a ſervaunt of a centurien that was preciouſe to him was ſyk and drawynge to the deeth. And whanne he hadde herd of Jheſus he ſente to him the elder men of Jewis and preide him that he wolde come: and heele hiſ ſervaunt. And whanne thei camen to Jheſus they preiden him biſily and ſeiden to him, for he is worthi that thou graunte to him this thing. For he loveth oure folk, and he bildide to us a ſynagoge. And Jheſus wente with hem, and whanne he was not fer fro the hous: the Centurien ſente to him frendis, and ſeyde, Lord nyle thou be trauelid, for Y am not worthi that thou entre undir my roof. For which thing and Y demede not my ſilf worthi that I come to thee, but ſeye thou by word and my child ſchal be heclid. For Y am a man ordeyned undir power and have knyghtis undir me, and Y ſeye to this go, and he goith, and to another come and he cometh, and to my ſervaunt do this thing, and he doith. And whanne this thing was herd: Jheſus wondride, and ſeyde to the puple ſuyng him treuli Y ſeye to you: neither in Iſrael Y foond not ſo greet feith. And thei that weren ſent turneden agen home: and foundun the ſervaunt hool, which was ſyk. And it was don aſtirward Jheſus wente into a citee, that is clepid Naym: and hiſe diſciplis and ſul gret puple wente with

with him: And whanne he cam nygh to the gate of the citee; lo the sone of a womman that had no children, was borun out deed, and this was a widewe, and myche puple of the cytee with her. And whanne the Lord Jhesus hadde seyn her he hadde reuthe on her, and seyde to hir, nyle thou wepe. And he cam nygh and touchide the beere, and thei that baren, stoden, and he seyde yonge man, Y seye to thee rise up. And he that was deed sat up agen, and bigan to speke, and he gaf him to his modir. And drede took alle men and thei magnifyeden God and seyden, for a gret profete is risen among us, and for God hath visitid his puple. And this word wente out of him into al Judee: and in to al the cuntre aboute. And Jones disciplis teelden him of alle these thingis. And Jon clepide tweyne of hise disciplis and sente hem to Jhesus and seide art thou he that is to come or abiden we another? And whanne the men camen to him thei seiden Jon baptist sente us to thee and seide, art thou he that is to come or we abiden another? And in that our he heelide manye men of her siiknessis and woundis, and yuele Spirytis: and he gaf sight to manye blynde men. And Jhesus answeride & seide to hem, go ye agen and telle ye to Jon. the things that ye han herd and seyn, blind men seen, crokid men gon, mesels ben maad cleene, deaf men heren, deed men risen agen, pore men ben takun to preching of the Gospel. And he that schal not be sclaudride in me, is blessid. And whanne the messangeris of Jon weren gon forth he bigan to seye of Jon to the puple, what wenten ye out into desert to se, a reed wawid with the wind? But what wenten ye out to se? a man clothid with softe clothis? lo thei that ben in precious cloth and in delicis ben in kyngis housis. But what wenten ye out for to se? a profete? yhe Y seye to you and more than a profete. This is he of whom it is wrytun, lo Y sende myn aungel biforn thi face, which schal make redy thy weye biforn thee. Certis I seye to you. ther is no man more profete among children of wymmen than is Jon but he that is lesse in the kyngdom of hevenes, is more than he. And alle the puple heeringe, and pupplicans that hadden be baptisid with the baptim of Jon, justifieden God. But the Farisees and the wise men of the lawe that weren not baptisid of him dispiseden the counsel of God agens hemself. And the Lord seyde, therefore to whom schal I seye men of this generacioun lyk? and to whom be thei lyk? thei ben lyk to children sittinge in chepynge and spekinge togider and sciynge, we han sungun to you with pipis: and ye han not daunlid, we han maad mornyng: and ye han not wept. For Jon baptist cam neither etinge bred, ne drinkyng wyn: and ye feyen, he hath a send. Mannes sone cam etinge and drinkyng: and ye feyen lo a man deuourer and drinkyng wyn, a frend of Pupplicans and of synful men, But wisdom is justified of her sones. And oon of the Farisees preiede Jhesus: that he schulde ete with him, and he entride into the hous of the Farisee, & sat at the mete. And lo a synful woman that was in the cytee, as sche knewe that Jhesus sat at the mete in the hous of the Farisee, she broughte an alabastr box of oynement; And sche stood bihynde bisidis hise feet: and bigan to moiste hise feet with teeris, & wipide with the heeris of hir heed, and kiste hise feet: and anoyntide with oynement. And the Farisee seyng that hadde clepid him: seide withynne himself seyng, if this were a profete he schulde wyte: who and what maner womman it were that touch-

ide him, for sche is a synful womman. And Jhesus answerde and seide to him, Symount I han sum thing to seye to thee, and he seide, maistir seye thou. And he answerde, tweye dettouris weren to oo lener, and oon oughte fyve hundrid pens, and the tother fifty. But whanne thei hadden not wherof thei schulden yelde: he forgaf to bothe, who thanne loueth him more? Symount answerde and seide, I gesse that he to whom he forgaf more. and he answerde to him, thou hast demed rightly. And he turnide to the womman: and seyde to Symount, seest thou this womman? I entride into thin hous: thou gaf no watir to my feet, but this hath moistid my feet with teeris: And wipide with her heeris. Thou hast not gouen to me a coffe but this sithen sche entride, ceesside not to kisse my feet. Thou anointidist not myn heed with oyle: but this anointede my feet with oynement. For the which thing I seye to thee, manye synnes ben forgiuen to hir: for sche hath loued myche. and to whom is lesse forgyuen to hir, he loueth lesse. And Jhesus seyde to hir: thi synnes ben forgiuen to thee. And thei that faten togider at the mete bigunnen to seye withinne hemself, who is this that forgyveth synnes? But he seide to the womman: thei seith hath maad thee saaf: go thou in pees.

CHAP. VIII.

AND it was doon afirward, And Jhesus made a journey by citees and castels: prechinge and evangelizinge the rewme of God, and twelve with him. And summe wymmen that weren heclid of wickide spirytis and siknessis Marye that is clepid Maudeleyn of whom seuen develis wenten out, And Jone the wyf of Chuse the Procuratour of Eroude: and Susanne and manye other that ministriden to him of her riches. And whanne myche puple was come togider and men higheden to him fro the cytees: he seyde by a symylitude, He that sowith gede out to sowe his seed, & while he sowith: sum selde bisidis the weye, & was defoulid: and briddis of the eir eten it. And other sel on stoons: and it sprunge up, and driede, for it hadde not moisteure. And other sel down among thornes: and the thornes sprungen up togider & strangliden it. And other sel into good erthe and it sprong up and made an hundrid fold fruyt, he seide these thingis and criede he that hath eeris of herynge: here he: But hise disciplis axiden him: what this parable was, And he seide to hem: to you it is grauntid to knowe the priuytees of the kyngdom of God: but to othir men in parabis, that thei seyng se not: and thei herynge undirstond not. And this is the parable; the seed is Goddis word. And thei that ben bisidis the weye ben these that heren, and afirward the send cometh and takith away the word fro her herte, lest thei bilevyng be maad saaf. But thei that sel on a stoon: ben these that whanne thei han herd. resseyuen the word with joye and these han no rotis, for a tyme thei bileven: and in tyme of temptacioun thei gon away. But that, that sel among thornes ben these that herden, and of bisynessis and riches & lustis of lyf thei gon forth and ben stranglid: & bryngen forth no fruyt; But that that sel into good erthe: ben these that in a good herte and best heren the word and holden, and bryngen forth fruyt in patience. No man lightnith a lanterne: and hilith it with a vessel or puttith it undir a bed, but on a candillicke that men that entren seen light. For ther is no pryvy thing

thing which schal not be openyd: neithir hid thing which schal not be knowun, and come into opin. Therefore se ye how ye heren, for it schal be gouen to him that hath, and whoeuer hath not: also that, that he weeneth that he have schal be takun away fro him. And hise modir & britheren camen to him: and thei myghten not come to him for the puple. And it was teld to him thi modir and thi brithren stonden without forth willinge to se thee. And he answerde and seyde to hem, my modir and my brithren ben these that heren the word of God and don it. And it was don in oon of the dayes: he wente up into a boot and hise disciplis, and he seyde to hem, passe we ouer the see: and thei wenten up. and while thei rowiden: he slepte, and a tempest of wynd cam down into the watir. and thei weren dryuen hider and thidir with wawis, and weren in perel. And thei camen nygh and reisiden hym & seiden: comaundour we perischen, and he roos and blamede the wynd and the tempest of the watir, and it ceffide & psiblete was maad. And he seyde to hem, where is youre feith? whiche dredynge wondriden: and seiden togider, who gefist thou is this? for he comaundith to the wyndis and to the see: and thei obeyen to him. And thei rowiden to the cuntre of Gerazenes: that is agens Galilce. And whanne he wente out to the lond: a man ran to him that hadde a Devel longe tyme, & he was not clothid with cloth: neithir dwellide in hous but in * sepulcris. This whanne he sigh Jhesus fel down bifore him, and he crynge with a greet vois seide, what to me and to thee Jhesus the sone of the higheste God? I biseche thee that thou turmente not me. For he comaundide the uncleene Spirit: that he schulde go out fro the man, for he took him ofte tymes, and he was bounden with cheynes & kepte in stockis, and whanne the bondis were brokun: he was led of Develis into desert. And Jhesus axide him and seide, what name is to thee? and he seyde a Legioun, for manye Develis weren entrid into him; And thei preieden him that he schulde not comaunde hem that thei schulden go into helle. And there was a flok of manye fwyn: iclewinge in an hil, and thei preyeden him: that he schulde suffre hem to entre to hem, and he suffride hem. And so the Develis wenten out fro the man, and entriden into the swyn, and with abirc, the floc wente heedlynge into the pool, and was drenchid. And whanne the heerdis sayen this thing don: thei fledden and telden into the citee and into the townes; And thei geden out to se that thing that was don and thei camen to Jhesus, & thei founden the man sittynge clothid: fro whom the fendis wenten out, and in hool mynde at hise feet, and thei dreden. And thei that sighen tolden to hem: hou he was maad hool of the legioun. And alle the multitude of the cuntre of Gerasennes preide him that he schulde go fro hem; for thei weren holdun with grete drede. he wente up into a boot, and turnide agen. And the man of whom the Develis weren gon out: preyeden him that he schulde be with him, Jhesus leste hym and seide, go agen into thin hows: and telle how grete thingis God hath don to thee, and he wente thorough al the cyttee: and prechide how grete thingis Jhesus hadde doon to him. And it was doon, whanne Jhesus was gon agen: the puple resleyuede him, for alle weren abidyngge him; And lo a man to whom the name was Jayrus: and he was prince of a synagoge, and he fel down at the feet of Jhesus, and

preyede him that he schulde entre into his hous: For he hadde but oo doughtir almost of twelve yeer eld: and sche was deed, and it bifelde the while he wente he was thrungun of the puple. And a womman that hadde a flux of blood twelve yeer, and hadde spendid al hir catel in lechis, and sche myghte not be curid of ony. And sche cam nygh bihynde: and touchide the hemme of his cloth, and anon the flux of hir blood ceffide. And Jhesus seide, who is that touchide me? and whanne alle men denyeden, Petre seide and thei that weren with him, comaundour, the puple thrusten, and difescen thee, and thou seist who touchide me? And Jhesus seide: sum man hath touchide me, for that vertu gede out of me. And the womman seyngge that it was not hid fro him, cam tremblyngge and fel down at hise feet, and for what cause sche hadde touchid him sche schewid bifore all the puple, and how anon sche was heclid. And he seide to hir, daughter, thi feith hath maad thee saaf go thou in pees. And yit while he spak, a man cam fro the prince of the synagoge: and seide to him thi daughter is deed: nyle thou traueile the maister. And whanne this word was herd. Jhesus answeride to the fadir of the damsels, nyle thou drede, but bileeve thou oneli and sche schal be saaf; And whanne he came to the hous: he suffride no man to entre with him, but Petre, Jon, and James: and the fadir and the modir of the damysel. And alle wepten and biweyliden hir, and he seide, nyle ye wepe, for the damysel is not deed but slepith. And thei scorneden him: and wisten that sche was deed. But he helde hir hond. and criede and seyde, damysel ryse up. And hir Spiryte turnide agen: and sche roos anon, and he comaundid to gyve to hir to ete. And hir fadir & modir wondriden gretly, and he comaundide hem that thei schulden not seye to ony: that thing that was don.

CHAP. IX

AND whanne the twelve Apostlis weren clepid togider: Jhesus gaf to them vertu and power on alle Develis, & that thei schulden heel syknessis. And he sent hem for to preche the kyngdom of God: and to heele syke men. And he seide to hem, nothing take ye in the weye: neither yerde ne scrippe. neither breed ne money, and neither have ye tweie cootis. And into what hous that ye entren dwelle ghe there: and go ye not out fro thence. And whoeuer reseeyuen not you go ye out of that citee: and schake ye of the poudre of youre feet, into witnessing on hem. And thei geden forth and wenten about by castels prechingge and hecling every where. And Eroude tetrarek herde alle thingis that weren don of him; & he doutide for that it was seyde of summe men that Jon was risun fro deeth; and of summe men that Elie hadde apperid: but of other, that oon of the elde profetis was risun. And Eroude seide, I have biheedid Jon, & who is this of whom I here siche thingis? and he soughte to se him. And the apostlis turniden agen and tolden him alle thingis that thei hadden don. and he took hem and he wente bisidis into a desert place that is Bethsaida. And whanne the puple knew this: thei folowiden him, and he resleyuede hem: and spak to hem of the kyngdom of God, and he heclide hem: that hadden nede of cure. And the day bigan to bowe down, and the twelve camen and seiden to him, leue the puple that thei go

* or graues

go and turne into castels and townes that ben aboute that thei fynde mete: for we ben here in a desert place. And he seide to hem, geve ye to hem to ete, and thei seyden, ther be not to us mo than fyve looves and tweye fischis; but peraventure that we gon and bien metis to al puple. And the men weren almost fyve thousande, and he seide to hise discipilis, make ye hem to sitte to mete by companyes a fitti togider, and thei diden so, and thei maaden alle men to sitte to mete. And whanne he hadde take the fyve looves and tweye fischis: he biheelde into hevenc, and bleffide and brak, and delide to hise discipilis: that thei schulden sette forth bifore the companyes. And alle men eten: and weren fulfillid, & that that lefte to hem of brokun metes was takun up twelve coffyns. And it was don whanne he was aloone preyinge: his discipilis weren with him, and he axide hem and seide, whom seyen the puple that I am? And thei answerden and seiden, Jon Baptist, other seyen Elye, and other seyen: o profete of the former is risun. And he seide to hem, but who seyen ye that I am? Symount Petre answerde and seide, the Crist of God. And he blamyng hem comaundide that thei schulden seye to no man: and seyde these thingis, for it bihoveth mannes sone to suffre many thingis, and to be reproved of the eldre men: and of the princis of prestis & of the Scribis, and to be slayn and the thridde daye to rise agen. And he seyde to alle, if ony wole come astir me: denye he himsilf, and take he his crofs every day: and sue he me. For he that wole make hys lyf saaf schal leese it, and he that leese his lyf for me schal make it saaf. And what profitith it to a man if he wyne al the world: and leese himsilf: and do peiryng of himsilf? For whoso schameth me and my wordis: mannes sone schal schame him whanne he cometh in his majeste and of the fadris and of the holy aungels. And I seye to you verili there ben summe stondynge here which schulden not taast deeth till thei seen the rewme of God. And it was don astir these wordis, almceft eighte dayes: and he took Petre & James & Jon, and he stiede into an hil to preye. And while he preiede the licknesse of his cheer was chaungid and his clothing was whijt schynng. and lo tweye men spaken with him: and Moyses & Elie weren seyn in majeste, and thei seiden his goynge out which he schulde fulfille in Jerusale. And Petre and thei that weren with him: weren hevvy of sleep, and thei wakinge fighen his mageste: and the tweie men that stoden with him. And it was don whanne thei departiden fro him: Petre seyde to Jhesus, comaundour, it is good that we be here, and make we here thre tabernaclis, oon to thee and oon to Moyses and oon for Elie, and he wiste not what he schulde seye. But while he spak these thingis: a cloude was maad and ouerschadewide hem, and thei dreden whanne thei entriden into the cloude. And a vois was maad out of the cloude and seide, this is my derworthe sone: here ye him. And while the vois was maad: Jhesus was foundun aloone, and thei weren stille: and to no man seiden in tho dayes, ought of tho thingis that thei hadden seyn. But it was don the day suyng whanne thei camen down of the hil: mych puple mette hem. And lo a man of the companye: cryede and seyde, maister I Biseche thee biholde my sone: for I have no mo. And lo a Spiryte takith him and sodeinly he crieth, and hurtlich down and to drawith him with foome, and un-

nethe he goith away alto drawinge him. And I preiede thi discipilis that thei schulden caste him out, and thei myghten not. And Jhesus answerde and seyde to hem, a unfeithful generacioun and weyward: hou longe schal I be at you, and sullire you? bringe hidur thi sone, And whanne he cam nygh, the devel hurtlide him down and to brayde him, and Jhesus blamede the unclene Spirit: and heelide the child, and * took him to his fadir. And alle men wondriden gretly in the gretnesse of God; and whanne alle men wondriden in alle thingis that he dide: he seyde to his discipilis, Putte ye these wordis in youre hertis, for it is to come that mannes sone be bitrayed into the hondis of men. And thei knewen not this word and it was hid bifore hem that thei seliden it not and thei dreden to axe him of this word. But a thought entride into hem: who of hem schulde be the grettist. And Jhesus seyng the thoughtis of the herte of hem: took a child and settide him bifidis him, and seide to hem, whoeuer resseyueth this child in my name, resseyueth me, and whoeuer resseyueth me resseyueth him that sente me, for he that is leest among you alle is the grettist. And Jon answerde and seyde, comaundour, we fighen a man castinge out fendis in thi name, and we han forboden him: for he sueth not thee with us. And Jhesus seyde to him, nyle ye forbede, for he that is not agens us is for us. And it was doon whanne the dayes of his taking up weren fulfillid, he settide faste his face to go to Jerusale. And sente messangeris bifore his sight, and thei geden and entriden into a citee of the Samaritans: to make redy for him. And thei resseyueden not him: for the face of him was goynge into Jerusale. And whanne James & Jon his discipilis fighen: thei seyden, Lord wolt thou that we seyen that fier come down fro hevenc: & waaste hem. And he turnide and blamyde hem & seyde, ye wisten not whose Spiritis ye ben. For mannes son cam not to leese mannes soulis: but to saue, and thei wenten in to another castel. And it was don, whanne thei walkiden in the weye: a man seide to hym, I schal sue thee whidir euer thou go. And Jhesus seyde to him, foxis han dennis and briddis of the eyr han nestis: but mannes sone hath not where he reite his heed. And he seyde to another: sue thou me, and he seyde, Lord suffre me firste to go and brye my fadir. And Jhesus seyde to him, suffre that deed men brye her deed men: but go thou and telle the kyngdom of God. And another seyde, Lord I schal sue thee: but firste suffre me for to levee alle thingis that ben at home. And Jhesus seyde to him, no man that puttith his hond to the plow and biholdyng backward is able to the rewme of God.

C H A P. X.

AND astir these thingis the Lord Jhesus ordeynede also other seventi and tweyne, and sente hem by tweyne and tweyne bifore his face into every citee and place whidur he was to come. And he seyde to hem, ther is myche rype corn: and fewe werkemen, therefore preie ye the Lord of the riipe corn: that he sende werkemen into his rype corn. Go ye lo Y sende you: as lambren among woluyes. Therefore nyle ye bere a sachel neither scrippe, neither schoon: and grete ye no man by the weye; Into what hous ye entren: firste seye

* yeldide

seye ye pees to this hous. And if a sone of pees be there: youre pees schal reste on hym, but if noon: it schal turne agen to you. And dwelle ye in the same hous etinge and drynkyng the thingis that ben at hem, for a werkman is worthi his hire, nyle ye passe fro hous into hous. And in what-
 uere Citee ye entren, and thei resseyuen you: ete ye tho thingis that ben sett to you. And heele ye the like men that ben in that cytee: and seye ye to hem, the kyngdom of God schal neighe into you. Into what cytee ye entren & thei resseyuen you not, go ye out into the stretis of it, and seye ye. We wipen of agens you the poudir that cleuyde to us of youre cytee, netheles wite ye this thing: that the rewme of God schal come nygh. I seye to you that to Sodom it schal be esier than to that cytee in that day. Woo to thee Corasaym: woo to thee Bethsayda, for if in Tyre and Sydon the vertues hadden be don which han be don in you, sum tyme thei wolden han sete in hayre and aischis, & haue doon penaunce. Netheles to Tyre & Sydon it schal be esier in the doom: than to you. And thou Cafarnaum art enhaunsid til to hevene thow
 d. schalt be drenchid till into helle. He that heerith you: heerith me, and he that dispisith you dispisith me, and he that dispisith me dispisith him that sente me. And the two and seuenti disciplis turneden agen with joye and seyden, Lord, also Develis ben fuget to us in thi name. And he seide to hem, Y saygh Sathanas fallinge down fro hevene as leyght. And lo Y have gouun to you power to trede on Serpents and Scorpions, and on al the vertu of the enemy: and no thing schal anoye you. Netheles nyle ye joye in this thing that spiritis ben fuget to you, but joye you that youre names ben writen in hevenes. In thilk our gladide in the holy Gooft and seide, I knowleche to thee fadir: Lord of heuene and of erthe, for thou hast hid these thingis fro wise men and prudent: and hast shewid hem to smale children, yhe fadir for so it pleside bifore thee. Alle thingis ben gouun to me of my fadir, and no man woot who is the sone, but the fadir, and to whom the sone wole schewe. And he
 r. turnyde to his disciplis: and seide, blessid be the yghen: that seen tho thingis that ye seen. For I seye to you that manye profetis and kyngis wolden haue seyn tho thingis that ye seen: and thei fighen not, and here tho thingis that ye heren: and thei herden not. And lo a wise man of the lawe roos up: temptinge him and seyng, maister what thing schal I do to haue euerlastinge lyf. And he seide to him, what is wrytun in the Lawe? how redist thou? He answerde and seide, thou schalt loue thi Lord God of alle thin herte: and of alle thi soule and of alle thi strengthis. and of alle thi mynde, and thi neighbore as thi filf. And Jhesus seide to him thou hast answerde rightly, do thou this thing & thou schalt lyue. But he willinge to justifie himself seide to Jhesus, and who is my neighbore? And Jhesus biheeld, and seide, a man cam down fro Jerusalem into Jerico: and fel among theuys, and thei robbiden hym, and woundiden hym, and wenten away: and leste the man half alyue. And it bifel that a prest cam down the same weye and passide forth whanne he hadde seyn him. Also a Dekene whanne he was bifidis the place and sigh him, passide forth. But a Samaritan goynge the weye. cam bifidis him, & he sigh him and hadde reuthe on him: and cam to him and bond hise woundis togidere and helde yn oyle and wyn, and leyde him

on his beest, and ledde into an ostreye. and dide the cure of him. And another day he broughte forth tweie pens: and gaf to the osteler, and seyde haue thou cure of him, and whatever thou schalt geue ouer: I schal yelde to thee whanne I come agen. Who of these thre seemeth to thee: was neighbore to him that fel among theues? And he seide, he that dide mercy into him, & Jhesus seide seide to him go thou and do thou in lyk maner. And it was doon while thei wenten he entride into a castel, and a womman Martha by name: retley-
 uede him into hir hous. And to this was a suster Marye by name, which also sat bifidis the feet of the Lord, and herde his word. But Martha bifide aboute the ofte seruyce, and sche stood and seide, Lord takist thou no kepe: that my Suster hath leste me aloone to serue? therefore seye thou to hir, that sche helpe me. And the Lord answerde and seyde to hir, Martha, Martha, thou art bisy: and art troublid aboute ful manye thingis: But o thing is necessarye, Marie hath chosun the best part: which schal not be takun away fro hir.

C H A P. XI.

AND it was doon whanne he was preiynge in a place: as he ceffide: oon of hise disciplis seyde to hym, Lord teche us to preye: as Jon taughte hise disciplis. And he seyde to hem whanne ye preien: seye ye, fadir halowid be thi name, thi kyngdom come to; gyve to us to day oure eche dayes breed, And forgyve to us oure synnes as we forgyuen to eche man that oweth to us, and lede us not into temptacioun. And he seide to hem, who of you schal haue a frend and schal go to him at mydnyght: and schal seye to him, frend leene to me thre looues; For my frend cometh to me fro the weye: and I haue not what I schal sette bifore him: And he withinne forth answerde and seye, nyle thou be heuy to me, the dore is now schut, and my children ben with me in the bed: I may not rise and geue to thee. And if he schal dwell stille knockinge: I seye to you, though he schal not rise and gyue to him, for that, that he is his frend, netheles for his contynuel axing he schal rise and gyue to him as many as he hath nede to. And I seye to you, axe ye: and it schal be gouun to you, seke ye and ye schulen fynde, knocke ye and it schal be openyd to you. For ech that axith takith, and he that sekith fyndith: and to a man that knockith: it schal be openyd. Therefore who of you axith his fadir breed: wher he schal geue him a stoon? or if he axith fyfche, whether he schal gyue him a serpent for the fyfche? Or if he axe an eg: whether he schal areche him a Scorpion? Therefore if ye whanne ye ben yuele kunnen gyue gode giftis to youre children: how myche more youre fadir of heuene schal geue a good Spiryt to men that axen him? And Jhesus was castinge out a fend: and he was doumbe, and whanne he hadde cast out the fend: the doumb man spak and the puple wondride. And summe of hem seiden, in Belschub prince of Deuelis: he castith out Deuelis. And other temptynge axiden of him a tokene fro heuene. And as he saygh the thoughtis of hem: he seide to hem, every rewme departid agens itself schal be desolat, and an hous schal falle on an hous. And if Sathanas be departid agens himself how schal his rewme stonde? for ye seyn that I caste out fendis

sendis in Belsebub. And if I in Belsebub caste out sendis in whom casten out your sones? therefore thei schulen be youre domes men. But if I caste out sendis in the syngir of God: thanne the rewme of God is comun among you. Whanne a strong armed man kepith his hous, alle thingis that he weldith ben in pees. But if a stronger thanne he come upon him and ouercome him, he schal take away al his armure in which he tristide, and schal deele abroad hise robbryes. He that is not with me is agens me, and he that gaderith not togidere with me: scaterith abroad. Whanne an unclere Spirit goith out of a man: he wandrith by drie placis and sekith reste, and he fyndinge not, seith I schal turne agen into myn hous fro whennes I cam out. And whanne he cometh he fyndith it clenfid with besmes and fayre arayed. Thanne he goith and takith with him sevene other spiritis worse than himsilf: and thei entren and dwellen there, and the last thingis of that man ben maad worse than the former.

1. And it was don whanne he hadde seid these thingis: a womman of the cumpanye reride hir voys and seide to him, blefid be the wombe that baar thee: and blefid be the teetis that thou hast fokun. And he seyde, but yhe, blefid ben thei that heeren the word of God and kepen it. And whanne the puple runnen togidere: he bigan to seye, this generacioun is a weiward generacioun, it sekith a tokene: and a tokene schal not be gouun to it: but the tokene of Jonas the profete. For as Jonas was a tokene to men of Nynyue, so mannes sone schal be to this generacioun. The Queene of the south schal rise in the doom with men of this generacioun and schal condempne hem, for sche cam fro the endis of the erthe for to here the wisdom of Salamon, and lo here is a gretter than Salamon. Men of Nynyue schulen rise in doom with this generacioun: and schulen condempne it: for thei diden penaunce in the prechyng of Jonas, and lo here is a grettere than Jonas. No man teendith a lanterne: and puttith in hidlis, neither undir a buysschel, but on a candilstick that thei that goen in se light. The lanterne of thi bodi is thin yghe, if thin yghe be symple: al thi body schal be lighty, but if it be weyward, al thi body schal be derkful. Therefore se thou: leste the lighte that is in thee be derknessis: Therefore if al thi body shal be bright, and haue no part of derknessis: it schal be al bright, and as a lanterne, of brightesse: it schal geue light to thee. And whanne he spak, a farisee preyede him that he schulde etc with him, and he entride and sat to the mete. And the farisee bigan to seye gessyng withynne himsilf whi he was not waischen bifore mete. And the lord seide to him, now ye farisees clenfen that, that is withoute forth of the cuppe and the plater; but that thing that is withynne of you is ful of raucyne and of wickidnes. Foolis whether he that made that that is withoute forth: made not also that that is withynne? Nethes that that is *ouerpluys: geue ye almes: &
1. lo al thingis ben clene to you. But woo to you farisees that tithen mynte and ruwe and ech eerbe: and leuen doom and the charite of God: for it bihofte to do these thingis and not to leue tho.
2. Woo to you farisees that louen the firste chayeris in
3. synagogis: and salutaciouns in chepyng. Woo to you that ben as sepulcris that ben not seyn withinne and men walkinge aboue and witen not. But oon of the wise men of the lawe answerde: and seide to him, maister thou seiynge these thingis also to
8. us doist dispite. And he seyde, also woo to you

wise men of lawe, for ye chargen men with birthuns whiche thei moun not bere: and ye you silf with youre o syngir touchen not the heuynessis: Woo to you that bilden toumbis of profetis: and your fadris slown hem. Truli ye witnessen that ye consenten to the werkis of youre fadris, for thei slown them but ye bilden her sepulcris. Therefore the wisdom of God seyde, I schal sende to hem profetis and Apostlis: and of hem thei schulen sle and pursue; That the blood of alle profetis that was sched fro the making of the world: be sought of this generacioun; Fro the blood of just Abel: to the blood of Sacarye, that was slayn bitwixe the auter and the hous, so I seye to you it schal be sought of this generacioun. Woo to you wise men of the lawe: for ye han take away the keye of kunning, and ye you silf entriden not: and ye han forbedun hem that entriden. And whanne he seyde these thingis to hem, the farisees and wise men of Lawe bigunnen greuouly to agenstonde, & stoppe his mouth of many thingis. Aspiynge & sekinge to take sum thing of his mouth: to accuse hym.

CHAP. XII.

AND whanne myche puple stood aboute so that thei treeden ech other, he bigan to seye to hise discipilis, be ye war of the sordowgh of the farisees: that is Ypocrisye. For no thing is hid: that schal not be schewid, nether hid that schal not be wist. For whi tho thingis that ye han seide in derknessis: schulen be seid in light, and that that ye han spokun in cere in couchis: schal be prechid in roouys. And Y seye to you my frendis, be ye not aferde of hem that slean the body: and after these thingis han no more what thei schulen do. But I schal schew to you whom ye schulen drede, drede ye him that after he hath slayn: he hath power to sende into helle, and so Y seye to you drede ye him. Wher fyve sparowis ben not seild for twey halpens: and oon of them is not in forgetyng bifore God? But also alle the heeris of youre heed been noumbrid, therefore nyle ye drede, ye ben of moore priys than manye sparowis. Treuli I seye to you: ech man that knowlechith me bifore men mannes sone schal knowleche him bifore the aungels of God. But he that denyeth me bifore men: schal be denyed bifore the aungels of God. And ech that seith a word agens mannes sone: it schal be forgyuun to him, but it schal not be forgyuun to him that blasfemeth agens the holy Gost. And whanne thei leeden you into synagogis, and to magistratis and potestatis: nyle ye be bisy how or what ye schulen answeere, or what ye schulen seye. For the holy Gost schal teche you in that our what it bihoueth you to seye. And oon of the puple seide to him maister seye to my brother that he departe with me the eritage. And he seyde to him, man, who ordeynede me a domes man or a departer on you? And he seide to hem, se ye and be ye war of alle couetise, for the lyf of a man: is not in the abundaunce of the thingis, which he weeldith. And he tolde to hem a lyknesse & seide, the seild of a riche man brought forth plenteuouse of fruytis. And he thoughte within himsilf and seyde, what schal I do? for I haue not whidir Y gader my fruytis; And he seith, this thing I schal do: I schal throwe down my bernes, and I schal make gretter, and thidir I schal gedere alle thingis that growen to me in my goodis. And I

M

schal

* or ouermiche.

schal feye to my soule, soule thou hast manye goodis kepte into ful manye yeris reste thou, etc, drinke make seest. And God seide to him fool, in this nyght. thei schulen take thi lyf fro thee, and whos schulen tho thingis be that thou hast arayed? So is he that trefourith to himsilf & is not riche in God. And he seide to hise discipilis, therefore Y feye to you, nyle ye be bisy to youre lyf: what ye schulen etc, nether to youre body with what ye schulen be clothid. The lyf is more than mete and the body more than clothing. Biholde the crowis: for thei sownen not neither repen, to which is no celer ne berne and God sedith them, how myche more ye ben of more prys than thei? And who of you by thenkyng may putte to oo cubyt to his stature? Therefore if ye moun not that that is leest what ben ye bisy of othere thingis? Biholde ye the lilies of the feeld hou thei wexen: thei trauelen not, nether spynnen, and I feye to you that neither Salamon in al his glorye was clothid as oon of these. And if God clothith thus the hey that to day is in the feeld: and to morowe is cast into an ouene: how myche more you of litil feith? And nyle ye feke what ye schulen etc or what ye schulen drinke: and nyle ye be reysid an high, For folkis of the world: seken alle these thingis, and youre fadir woot that ye neden alle these thingis. Nethes feke ye first the kyngdom of God: and alle these thingis schulen be cast to you. Nyle ye litil floc dreede, for it pleside to youre fadir: to gyue you a kyngdom. Sille ye tho thingis that ye han in possessioun: & gyue ye almes, and make ye to you sachels that wexen not oold, trefour that faylith not in heuenes, whider a thief neigheth not: neither moughte distryeth. for where is thi trefour there thin herte schal be. Be youre leendis gird about: and lanternes brennyng in youre hondis. And be ye lyk to men that abiden her lorde; whanne he schal turne agen fro the weddingis, that whanne he schal come and knocke: anoon thei opene to him. Blessid be tho seruauntis that whanne the lord schal come: he schal fynde wakening, truli Y feye to you that he schal girde hymself and make hem sitte to mete, & he schal go and serue hem. And if he come in the secounde wakening, and if he come in the thridde wakening and fynde so: tho seruauntis ben blessid. And wyte ye this thing, for if an housbonde man wiste in what our the thief wolde come: sothel he schulde wake and not suffre his hous to be myned. And be ye redi, for in what our ye gessen not: manny's sone schal come. And Petre seide to him, lord seist thou this parable to us; or to alle? And the Lord seide, who gessith thou is a trewe dispender, and a prudent: whom the lord hath ordeyned on his meyne, to gyue to him in tyme mesure of wheete? Blessid is that seruaunt, that the Lord whanne he cometh schal fynde so doinge. Uerily I feye to you that on alle thingis that he weeldith: he schal ordeyne him. Yet if that seruaunt feye in his herte: my lord tarieth to come, and bigynne to smyte children and hondmaydens: and etc and drinke and be fillid ouer mesure. the Lord of that seruaunt schal come in the day that he hopith not: and in the our that he woot not, and schal departe him: and putte his part with unfeithful men. And thilk seruaunt that knewe the wille of his lord and made not him redy. and dide not stir his wille schal be betun with manye betyngis. But he that knew not and dide worthy thingis of strokis: schal be betun with fewe, for to ech man to whom myche is gounn: myche schal be axid of him, and thei schulen axe moore of him, to whom thei bitokun myche. I cam to sende fier

into the erthe: and what wole I but that it be kyndelid? But I haue to be baptisid with a baptyem, and how am I constreyned, til that it be perfightli don? Weene ye that I cam to gyue pees into erthe, nay I feye to you: but departyng. For fro this tyme: ther schulen be fyve departid in oon hows, thre schulen be departid agens tweyne: and tweyne schulen be departid agens thre. The fadir agens the sone: and the sone agens the fadir, the modir agens the doughter, and the doughter agens the modir, the husbandis modir agens the sones wyf: & the sones wyf agens hir husbandis modir. And he seide also to the puple, whanne ye seen a cloud risyng fro the sunne goyng down: anoon ye seyn reyn cometh, and so it is don. And whanne ye seen the south blowyng, ye feyen that heete schal be, & it is don. Ypocritis ye kunnen proue the face of heuene and of erthe: but how prouen ye not this tyme? But what: and of you filf ye demen not that that is iust. But whanne thou goist with thin aduersarye in the weye to the prince: do bisynesse to be dyleuerid fro him, lest peraventure he take thee to the domes man: and the domes man bitake thee to a maystirful axer, and the maystirful axer sende thee into prisoun. I feye to thee thou schalt not go fro thences: til thou yelde the laste serthing.

CHAP. XIII.

AND sum men weren present in that tyme that teelden to him of the Galilees whoos blood Pilat mengid with the sacrifices of hem. And he answerde and seyde to hem weenen ye that these men of Galilee weren synneris moore than alle Galilees for thei suffriden siche thingis? I feye to you nay, alle ye schulen perisch in lyk maner but ye haue penaunce. And as the eyghtene on which the tour in Siloa fel down & slowgh hem, gessen ye for thei weren dettouris moore than alle men that dwellen in Jerusalem? I feye to you nay, but also ye al schulen perische: if ye don not penaunce. And he seide this lyknesse; a man hadde a fige tree plauntid in his vyneyerd, and he came sekinge fruyt in it, and found noon. And he seyde to the tilier of the vyneyerd, lo thre yeeris ben sithen I cam sekinge fruyt in this fyge tree and I fynde noon, therfor kitte it down wherto occupieth it the erthe? And he answeryng seyde to him: Lord, suffre it also this yeer. the while I delue aboute it, and I schal dunge it if it schal make fruyt, if nay; in tyme comyng thou schalt kitte it down. And he was techyng in her synagoge in the sabotis. And lo a womman that had a spirit of secknesse eightene yeeris. and was crokid: and neither in ony maner myghte loke upward. Whom whanne Jhesus hadde feyn he clepid to him. and seide to hir, womman thou art delyuerid of thi siknesse. And he settide on hir hise hondis, & anoon siche stood upright and glorified God. And the prince of the synagoge answerde havynge dedeyn for Jhesus hadde heclid in the saboth, and he seyde to the puple ther ben fixe dayes in which it bihoueth to worche, therfor come ye in these and be ye heclid: and not in the day of saboth. But the Lorde answerde to him & seyde, Ypocrite, wher ech of you untieth not in the saboth his oxe or ass fro the cracche: and ledith to watir? Bihovede it not this doughter of Abraham whom Satanas hath boundun lo eightene yeeris: to be unboundun of this bond in the day of the saboth? And whanne he seide these thingis alle his aduersaries weren aschamed: and al the puple joyede in alle thingis: that weren gloriously

riouſly don of him. Therefore he ſeide to what thing is the kyngdom of God lyk? and to what thing ſchal I geſſe it to be lyk? It is lyk to a corn of Senuey: which a man took and caſt into his yerd, and it waxide, and was maad into a greet tree: and foulis of the eyr reſtiden in the braunchis thereof. And eſtſoone he ſeide, to what thing ſchal I geſſe the kyngdom of God lyk? It is lyk to ſour-dough that a womman took, and hidde it into thre meſuris of mele til al were ſourid. And he wente by citees and caſtels, techinge and makinge a Journey into Jeruſalem. And a man ſeide to him, Lord if ther ben fewe that ben ſaued? and he ſeide to hem. Stryue ye to entre by the ſtreyt gate: for I ſeye to you, many ſeken to entre: and thei ſchulen not mowe. For whanne the housbonde man is entrid and the dore is cloſid: ye ſchulen bigynne to ſtonde without forth and knocke at the dore and he ſchal anſwere and ſeye to you: I knowe not you of whennis ye ben. Than ye ſchulen bigynne to ſeye we han etun before thee and drunkun: and in oure ſtreetis thou haſt taught. And he ſchal ſeye to you, I knowe you not of whennes ye ben, goth away from me alle ye worcheris of wickidneſſe. There ſchal be wepyng and gryntyng of teeth: whanne ye ſchulen ſe Abraham & Iſaac & Jacob & alle the profetis in the kyngdom of God and you to be putt out. And thei ſchulen come fro the eſt and weſt and fro the north & ſouth: and ſchulen ſitte at the mete in the rewme of God. And lo thei that weren the firſte: ben the laſte, and thei that weren the laſte: ben the firſte. In that day ſumme of farifees camen nigh, and ſeiden to him go out and go fro hennis for Eroude wole ſle thee. And he ſeyde to hem go ye and ſeye to that fox: lo I caſte out ſendis and I make perſightly heclthis, to day and to morowe: and the thridde day I am endid. Nethelcs it bihoueth me to day & to morowe and the day that ſuch to walke: for it fallith not a profete to perriſche out of Jeruſalem. Jeruſalem, Jeruſalem that ſleeſt profetis: and ſtoneſt hem that ben ſente to thee, how ofte wolde Y gadre togider thi ſones as a brid gaderith his neſt undir fettheris: & thou woldiſt not? lo youre hous ſchal be leſte to you deſert, and I ſeye to you that ye ſchulen not ſe me: til it come whanne ye ſchulen ſeye, bleſſid is he that cometh in the name of the Lord.

CHAP. XIV.

AND it was doon whanne he hadde entrid into the hous of a prince of farifees in the ſaboth to ete bred thei aſpieden him. And lo a man ſyk in the dropeſye was before him. And Jheſus anſweringe ſpak to the wiſe men of lawe, and to the farifees and ſeide, wher is it leueful to heel in the ſaboth? And thei helden pees, and Jheſus took and heclide hym and lect him go. And he anſwerde to him and ſeyde, whos oxe or aſſe of you ſchal falle into a pitte, and he ſchal not anoon drawe him out in the day of the ſaboth? And thei mighten not anſwere to him to theſe thingis. He ſeyde alſo a parable to men bedun to a ſeſte, and biheeld hou thei cheſyn the firſte ſittinge placis: & ſeyde to hem. Whanne thou art bedun to bridal: ſitte not at the mete in the firſte place, leſte perauenture a worthier than thou be bedun of him; and leſte he come that clepide thee and hym & ſeye to thee gyue place to this, and thanne thou ſchalt bigynne with ſchame: to holde the loweſte place. But whanne thou art bedun to a ſeſte: go and ſitte down in the laſte place that whanne he

cometh that bad thee to ſeſte: he ſeye to thee frend come higher, thanne worſhip ſchal be to thee before men that ſitten at the mete. For ech that enhaunſith him: ſchal be lowid, and he that mekith him ſchal be highed. And he ſeyde to him that hadde bedun him to the ſeſte, whanne thou makith a mete or a ſopar: nyle thou clepe thi frendis, neither thi britheren neither coſyns, nether neighbores, ne riche men, leſte perauenture thei bidde thee agen to the ſeſte: and it be yolden agen to thee. But whanne thou makith a ſeſt clepe pore men, feble, crokid, and blinde: And thou ſchalt be bleſſid: for thei han not wherof to yelde thee, for it ſchal be yoldun to thee, in the riſinge agen of juſt men. And whanne oon of hem that ſaten togider at the mete hadde herd theſe thingis: he ſeyde to him, bliſſid is he that ſchal ete bred in the rewme of God. And he ſeyde to him a man made a greet ſoper: and clepide manye: And he ſente hiſe ſeruaunt in the our of ſoper to ſeye to men that weren bede to the ſeſte that thei ſchulden come, for now alle thingis ben redy. And alle bigunnen togider to excuſe hem, the firſte ſeyde: I haue bought a toun, and I haue nede to go out and ſe it, Y preie thee, haue me excuſid. And the tother ſeide, I haue bought ſyve yokkis of oxun: and I go to preue hem, I preie thee haue me excuſid. And another ſeide I haue weddid a wyf: and therefore I may not come. And the ſeruaunt turnede agen: and teelde theſe thingis to his lord, thanne the housbondman was wroth. and ſeyde to his ſeruaunt: go out ſwithe into the grete ſtretis and ſmale ſtretis of the citee: and bringe yn hidir pore men and feble, blynde and crokid. And the ſeruaunt ſeid, Lord it is don: as thou haſt commaundid and yit there is a *void* place. And the lord ſeide to the ſeruaunt, go out into weyes & heggis: and confreyne *men* to entre: that myn hous be fulfilled. For I ſeye to you that noon of tho men that ben clepid: ſchulen taafte my ſoper. And myche puple wenten with him: and he turnede and ſeide to hem; If ony man cometh to me, and hatith not his ſadir and modir, and wyf and ſones, and brithren and ſiſtris: and yit his owne lyf: he may not be my diſciple, and he that berith not his croſs and cometh aſtir me may not be my diſciple. For who of you willinge to bilde a tour: wher he firſt ſitte not and kountith the ſpencis that ben nedeful, if he haue to performe? leſte after that he hath ſet the foundement and mowe not performe: alle that ſeen bigynne to ſcorne him. And ſeye, for this man bigan to bilde: and myghte not make an ende. Or what king that wole go to do a batayle agens another King, wher he ſitteth not firſt and biſthinkith if he may with ten thouſande go agens him that cometh agens him with twenti thouſande? Ellis yit while he is aſer: he ſendinge a meſſanger, preyeth tho thingis that ben of pees. So therfor ech of you that forſakith not alle thingis that he hath, may not be my diſciple. Salt is good, but if ſalt vanyſche: in what thing ſchal it be ſauered? Neither in erthe neither in dunghille it is profitable: but it ſchal be caſt out, he that hath eeris of heringe here he.

CHAP. XV.

AND Puplicans and ſynful men weren neyghinge to him: to heere him. And the farifees and the ſcribis grucchiden: ſeiynge, for this reſeyueth ſynful men: and etith with hem. And he ſpak

spak to hem this parable? and seide, What man of you that hath an hundrid scheep. and if he hath lost oon of hem: wher he leueth not nynty and nync in desert: and goth to it that perischide: til he fynde it? And whanne he hath foundun it: he joyeth and leith it on hise schuldris, and he cometh hoom. & clepith togider hise frendis and neighboris and seith to hem, be ye glade with me: for I haue founden my scheep that hadde perischid. And I seye to you, so joye schal be in heuene on o synful man doinge penaunce: more than on nynty and nync iuste that han no nede to penaunce. Or what womman haunge ten besauntis, and if sche hath lost oo besaunt: wher sche teendith not a lanterne and turneth upfadoun the hous, and sekith diligently til that sche fynde it? And whanne sche hath founden sche clepith togider frendis & neighboris and seith, be ye glad with me: for I haue founden the besaunt that I hadde lost. So I seye to you joye schal be bifore aungels of God: on oo synful man
 c. doinge penaunce. And he seyde a man hadde twey fones: And the yonger of hem seide to the fadir, fadir geue me the porcioun of catel that fallith to me, and he departide to hem the catel. And not astir manye dayes, whanne alle thingis weren gederid togider: the yongere sone wente forth in pilgrimage into a fer cuntree and there he wastide hise goodis: in lyuynge lecherously. And after that he hadde endid alle thingis a strong hungur was maad in that cuntree and he bigan to haue nede. And he wente and drough him to oon of the cyteseynes of that cuntre, and he sente him into his toun: to feed swyn. And he coueitide to fille his wombe of the coddis that the hoggis eeten, and no man gaf him. And he turnede agen into himself: and seide, how manye hirid men in my fadris hous han plente of looues: and I perisch here thorou hungur! I schal rise up and go to my fadir and I schal seye to him: fadir I haue synned into heuene. & bifore thee, and now I am not worthi to be clepid thi sone: make me as oon of thin hirid men. And he roos up and cam to his fadir and whanne he was yit afer: his fadir sigh him. and was stirid by mercy, and he ran: and sel on his necke, and kisside him. And the sone seide to him, fadir I haue synned into heuene and bifore thee: and now I am not worthi to be clepid thi sone. And the fadir seide to his seruauantis, swithe brynge ye forth the first stole: and clothe ye him, and gyue ye a ryng in his hond: and schoon on hise feet. And brynge ye a fat calf and sleygh ye: and ete we, and make we feest. For this my sone was deed: and hath lyued agen, he perischide: and is founden, and alle men bigunnen to ete. But his eldre sone was in the feeld and whanne he cam, and neighede to the hous he herde a symfonye and a croude. And he clepide oon of the seruauantis: and axide what these thingis weren. And he seide to him, thi brother is comen: and thi fadir slough a fatt calf, for he resseyuede him saaf. And he was wrooth: and wolde not come yn, therfor his fadir gede out: and bigan to preye him. And he answerde to his fadir: and seyde, lo so manye yeeris I serue thee: and I neuere brak thi comaundement, and thou neuere gaue to me a kide: that I with my frendis schulde haue etun. Put astir that this thi sone that hath deuourid his substance with hooris, cam, thou hast slayn to him a fat calf. And he seide to him, sone thou art euermore with me: and alle my thingis ben thine. But it bihoste to make feest

and to haue joye: for this thi brother was deed and lyuyde agen, he perischide and is foundun.

C H A P. XVI.

HE seide also to hise discipilis, ther was a riche man that hadde a * baylyf: and this was defamed to him. as he hadde wastid hise goodis. And he clepide him: and seyde to him, what here I this thing of thee? yelde rekenyng of thi Baylye, for thou myght not now be baylyf. And the baylyf seide withynne himself, what schal I do: for my lord takith away fro me the baylie delue may I not: I schame to begge. I woot what I schal do: that whanne Y am remoued fro the baylie thei resseyue me into her hous. Therfor whanne alle the dettouris of his lord weren clepid togidir: he seide to the firste how myche owist thou to my lord? And he seide an hundrid barels of oyle, and he seide to him take thi caucioun, and sitte soone and wryte fifty. Astirward he seide to another: & how myche owist thou to my lord? which answerde: an hundrid coris of wheete. and he seide to him, take thi lettris and wryte fourescore. And the lord preiside the baylif of wickidness: for he hadde don prudently, for the fones of this world ben more prudent in her generacioun: than the fones of light. And I seye to you, make ye to you frendis of the richeffe of wickidness, that whanne ye schulen fayle: thei resseyue you into euerlastinge tabernaclis. He that is trewe in the leeste thing: is also trewe in the more, and he that is wickid in a litil thing: is wickid also in the more. Therefore if ye weren not trewe in the wickid thing of richeffe who schal bitake to you that that is verrey? And if ye weren not trewe in other mennes thing; who schal geue to you that that is youre? No seruaunt may serue to tweye Lordis, for either he schal hate the toon & love the tother, either he schal drawe to the toon: and schal dispise the other, ye moun not serue to God and to richeffe. But the farisees that weren coueytous, herden alle these thingis: and thei scorneden him. And he seide to hem ye it ben that justifyen you bifore men; but God hath knowen youre hertis, for that that is high to men: is abhoynacioun bifore God. The lawe and profetis til to Jon, fro that tyme the rewme of God is euangelisid: and ech man doth violence into it. Forsothe it is lighter heuene and erthe to passe: than that o titil falle fro the lawe. Euery man that forsakith his wyf and weddith another: doithleccherye, and he that weddith the wyf forsakun of the husbonde: doith avouterie. Ther was a riche man c. and was clothid in purpur and white silk, and eet euery day schynynqli. And there was a begger Lazarus by name: that lay at hise gate ful of bilis, and coueytide to be fulfillid of the crummys that fellen down fro the riche mannes boord: and no man gaf to him, but houndis camen and likkiden hise bylis. And it was don that the begger diede: and was borun of aungels into Abrahams bosum, the riche man was deed also and was biried in helle. And he reiside hise yghen, whanne he was in turmentis: and saigh Abraham afer and Lazarus in his bosum. And he criede and seide, fadir Abraham haue mercy on me and sende Lazarus that he dippe the ende of his finger in water, to kele my tunge: for I am turmentid in this slawme. And Abraham seide to him, sone haue mynde; for thou hast resseyued goode thingis in thi lyf: Lazarus also yuele thingis, but he

* a Fermour. *Wickl. Hom.* a Fermour, or *baili*. MS. Sidn.

he is now coumfortid: and thou art turmentid. And in alle these thingis a greet derk place is stablischid bitwixe us and you, that thei that wolen fro henns passe to you moun not, neither fro thenns passe ouer hidur. And he seide thanne I preie the sadir that thou sende him into the hous of my sadir; For Y haue fyve bretheren: that he witnesse to hem: lest also thei come into this place of turmentis. And Abraham seide to him thei han Moyfes and the profetis: here thei hem. And he seide, nay sadir Abraham but if ony of deed men go to hem: thei schulen do penaunce. And he seide to him, if thei heren not Moyfes and profetis: neither if ony of deed men rise agen thei schulen bylecue to him.

CHAP. XVII.

AND Jhesus seide to hise discipilis: it is impossible that sclaudris come not, but woo to that man by whom thei comen. It is more profitable to him if a mylne stoon be put aboute his necke: and he be cast into the see, than that he sclaudir oon of these litil. Take ye heede to you self, if thi brother hath synnyd agens thee: blame him, and if he do penaunce forgyue him. And if sevene Sithis in the day he do synne agens thee, and sevene Sithis in the day he be counvertid to thee, and sey it forthinkith me: forgyue thou him. And the Apostlis seiden to the Lord, encrease to us feith. And the lord seyde, if ye han feith as the corn of Senecy: ye schulen seye to this more tre: be thou drawn up by the roote, and be ouerplauntid into the see: and it schal obeie to you. But who of you hath a seruaunt eringe or leswinge oxis which seith to him, whanne he turneth agen fro the feeld, a noon go and sitte to mete. And seith not to him make redy that I soupe, and girde thee and serue me while Y ete & drinke? Wher he hath grace to that Seruaunt for he dide that that he comaundid him? nay I gesse. So ye whanne ye han doon alle thingis that ben comaundid to you seye we ben unprofitable Seruauntis, we han do that that we oughten to do. And it was don the while Jhesus wente into Jerusalem: he passide thourgh the myddil of Samarye & Galilee. And whanne he entride into a castel: ten leprouse men camen agens him, whiche stodun aser: And reisiden her vois and seiden, Jhesus comaundour, haue mercy on us. And as he sigh hem: he seyde, go ye: schewe ye you to the prestis, and it was don the while thei wenten, thei weren clenfid. And oon of hem as he sigh that he was clenfid: wente agen magnisyng God with greet vois. And he sel don on the face bifore hise feet: and dide thankyngis, and this was a Samarytan. And Jhesus answerde and seyde, wher ten ben not clenfid: and where ben the nyne? There is noon foundun that turnede agen, and gaf glorye to God: but this allene. And he seide to him rise up go thou for thi feith hath maad thee saaf. And he was axide of the farisees whanne the rewme of God cometh: and he answerde to hem and seide, the rewme of God cometh not with aspiyng. Neither thei schulen seye lo heere or lo there for lo the rewme of God is withynne you. And he seyde to hise discipilis, dayes schulen come: whanne ye schulen desire to se o day of mannes sone: and ye schulen not se: And thei schulen seye to you lo here and lo there, nyle ye go: neither sue ye. For as leyt schynyng from undir heuene, schyneth into tho thingis that ben undir heuene: so schal manys sone be in hise day. But firste it bihoueth him to suffre manye thingis, & to be repreued of this genera-

cioun. And as it was don in the dayes of Noe: so it schal be in the dayes of mannis sone. Thei eeten and drunken, weddiden wyues and weren gooun to weddyngis: til into the day in the whiche Noe entride into the schip, and the greet flood cam and losse alle. Also, as it was don in the dayes of Loth, thei eeten and drunken, boughten and seelden: plauntiden and bildiden: But the day that Loth wente out of Sodom the Lord reynede fier and brymstoon fro heuene and losse alle: Lijk this thing, it schal be in what day mannis sone schal be schewid. In that our he that is in the roof and hise vessels in the hous: come he not down to take hem away: and he that schal be in the feeld: also turne not agen bihynden. Be ye myndeful of the wyf of Loth. Who euer seke to make his lijf saaf schal leese it: and who euer leese it schal quikene it. But Y seye to you, in that nyght tweyne schulen be in o bed: oon schal be takun and the tother forsakun. Tweye wymmen schulen be gryndinge togidre, the ton schal be takun: and the tother lett. Thei answerden and seyden to him, where lord? which seyde to hem, whereuer the body schal be: thidur schulen be gaderid togidre also the eglis:

CHAP. XVIII.

AND he seide also to hem a parable, that it bihoueth to preie euermoore, and not faile, And seide there was a juge in a citee: that dredde not God, neither schamede of men. And a wydewe was in that citee; and sche cam to him and seyde, venge me of myn aduerfarye: And he wolde not longe tyme, but affir these thingis he seide withinne himself, though I drede not God, and schame not of man; Netheles for this widewe is heuy to me, I schal venge hir, lest at the laste sche comyng, condempne me. And the lord seide, here ye what the domes man of wickidnesse seith. And wher God schal not do venjaunce of his chosun cryng to him day and nyght: and schal haue pacience in hem? Sothely I seye to you: for soone he schal do venjaunce of hem. Netheles gessit thou that mannes sone comyng schal fynde feith in erth? And he seide also to sum men that tristiden in hemself as thei weren rightul, and dispisiden othere, this parable seiynge. Tweye men wenten up into the temple to preie, the ton a farisee: and the tother a puppican. And the farisee stood & preiede by himself these thingis: and seyde, God I do thankyngis to thee, for Y am not as othir men, rauynouris, unjuste, aoutretris; as also this Puppican. I faste twice in the woke. I geue tithis of alle thingis that I haue in possessioun. And the puppican stood aser: and wolde not reise hise yghen to heuene, but smoot his breste and seyde: God be merciful to me synner. Treuly I seye to you this gede don into his hous: and was justified fro the tother, for ech that enhaunfith him schal be maad low, and he that mekith him schal be enhaunfid. And thei broughten to him yonge children: that he schulde touche hem: and whanne the discipilis sayen this thing: they blameden hem. But Jhesus clepide togidre hem and seyde suffre ye children to come to me: and nyle ye forbede hem, for of siche: is the kyngdom of heuene. Treuly I seye to you: who euer schal not take the kyngdom of God as a child, he schal not entre into it. And a prince axide him: and seide, good maister in what thing doinge schal I weelde euerlastinge lyf? And Jhesus seide to him, what seist thou me good, no man is good: but

N

but

but God alone. Thou knowist the comaundementis, thou schalt not slee. thou schalt not do leccerye. thou schalt not do theste. thou schalt not seye false witness: worfchipe thi fadir and thi modir. Which seyde, I haue kepte alle these thingis fro my youthe. And whanne this thing was herd: Jhesus seide to him, yit o thing sailith to thee, stille thou alle thingis that thou hast and gyue to pore men: and thou schalt haue tresour in heuene. and come and sue thou me. Whanne these thingis weren herd he was sorowful. for he was ful riche. And Jhesus seyng him maad sory seyde, how hard thei that han money schulen entre into the kyngdom of God! For it is lighte a camel to passe thourgh a needlis yghe than a riche man to entre into the kyngdom of God. And thei that herden these thingis seyden, who may be maad saaf? And he seyde to hem, tho thingis that ben impossible a gentis men: ben possible a gentis God. But Petre seyde, lo we han leste alle thingis, and han sued thee. And he seyde to him, treuly I seye to you, there is no man that schal forsake hous. or fadir and modir, or britheren or wyf, or children. or feeldis for the rewme of God. And schal not resseyue manye mo thingis in this tyme, and in the world to comynge euerlastinge lyf. And Jhesus took hise twelve disciplis, and seide to hem, lo we goen up to Jerusalem: and alle thingis schulen be endid. that ben writun by the profetis of mannes sone. For he schal be bitrayed to hethen men: and he schal be scorned. and scourgid and bispat. And after that thei han scourgid thei schulen sle him: and the thridde day he schal rise agen. And thei undirstoden nothing of these, and this word was hid fro hem: and thei undirstoden not tho thingis that weren seide. But it was don whanne Jhesus cam nygh to Jerico: a blynde man sat byside the weye & beggide. And whanne he herd the puple passinge, he axide what this was. And thei seiden to him: that Jhesus of Nazareth passide. And he cryede and seide, Jhesus the sone of Dawith: haue mercy on me. And thei that wenten bifore blaumed him that he schulde be stille, but he cryede myche the more, thou sone of Dawith haue mercy on me. And Jhesus stood & comaundide him to be brought forth to him, and whanne he cam nygh, he axide him, and seide, what wolt thou that I schal do to thee? and he seide: Lord that I se. And Jhesus seide to him biholde thi seith hath maad thee saaf. And anon he saygh and suede hym and magnifiede God, and alle the puple as it saygh, gaf herynge to God.

CHAP. XIX.

AND Jhesus * turnide agen and walkide thourgh Jerico. And lo a man Sache by name: and this was a pryace of Papplicans: and he was riche. And he soughte to se Jhesus who he was: and he myght not for the puple, for he was litil in stature. And he ran bifore and stighed into a Sycomore tree: to se hym, for he was to passe fro thennes. And Jhesus biheld up, whanne he cam to the place and saygh him: and seyde to him, Sache haste thee and come down: for to day I mot dwelle in this hous. And he highing cam down: and joyinge resseyuede him. And whanne alle men sayghen thei grucchiden seyng: for he hadde turnyd to a synful man. But Sache stood: and seide

to the Lord, † lo lord I geue the half of my good to pore men, and if I haue ony thing defraudid ony man: I yelde soure so myche. And Jhesus seith to him for to day heeth is maad to this hous: for that he is Abrahams sone. For mannes sone cam to seke and make saaf that thing that perischede. Whanne thei herden these thingis: he adide and seyde a parable for that he was nygh Jerusalem, and for that thei gessiden that anon the kyngdom of God schulde be schewyd. Therefore he seyde, a worthi man wente into a fer cuntre to take to him a kyngdom and to turne agen. And whanne hise ten seruantis weren clepide: he gaf to hem ten besauntis and seyde to hem, chaffare ye til I come. But his cyteseynes hatiden him: & senten a messenger after hym. and seiden, we wolen not that he regne on us. And it was don. that he turnyde agen whanne he hadde take the kyngdom, and he comaundide hise seruantis to be clepid to whiche he hadde gyue money: to wite hou myche ech hadde wonne by chaffarynge. And the firste cam & seyde, lord thi besaunt hath wonnen ten besauntis; And he seyde to him, wel be thou good seruaunt, for in litil thing thou hast be trewe: thou schalt be hauynge power on ten citees. And the tother cam and seyde, lord: thi besaunt hath maad fyve besauntis: And to this he seyde, and be thou on fyve cytees. And the thridde cam and seyde, lord. lo thi besaunt that I hadde put up in a Sudarye: For I dreede thee: for thou art a sterne man, thou takist away that that thou settidist not; and thou repist that that thou hast not sowen. He seith to hym, wickid seruaunt, of thi mouth I dreede thee, wiltist thou that I am a sterne man, takinge away that thing that I settide not: and repynge that thing that I sew not? And whi hast thou not geuen my money to the boord: and I comynge schulde haue axid it with usuris? And he seyde to men stondinge nygh take ye away fro him the besaunt: and gyue ye to him that hath ten besauntis. And thei seiden to him, Lord he hath ten besauntis. And I seye to you, to ech man that hath it schal be goun and he schal encreese, but fro him that hath not: also that thing that he hath schal be takun of him. Nethelces bryng ye hidur tho mayn-enemyes that wolden not that I regnede on hem: and sle ye bifore me. And whanne these thingis weren seide: he wente bifore and gede up to Jerusalem. And it was don whanne Jhesus cam nygh to Bethfage. and Betanye at the mount that is clepid of Olyuete: he sente hise tweyne disciplis, and seide, go ye into the Castel that is agens you, into which as ye entren ye schulca fynde a colt of an asse tyed on which neuer man sett: untye ye him: and bringe ye to me. And if ony man axe you whi ye untyen: thus ye schulca seye to him, for the Lord desirith his werk. And thei that weren sente wenten forth and foundun, as he seyde to hem, a colt stondinge. And whanne thei untieden the colt: the lordis of him seiden to him, what untyen ye the colt? And thei seiden, for the lord hath nede to him. And thei ledde it to Jhesus, and castiden her clothis on the colt: and settiden Jhesus on hym. And whanne he wente: thei strewiden her clothis in the weye. And whanne he cam nygh to the comyng down of the mounte of Olyuete: alle the puple that cam down bigunnen to joye: and to herie God with greet voys on alle the vertues that thei hadden seyen, and seiden, blessid be the kyng that cometh in the name of the Lord:

* wente yn.

† lo lorde, the halfe of my good I gyve.

Lord: pees in heuene & glorie in high thingis. And summe of the farisees † fro among the puple seiden to him, maystir blame thi disciplis. And he seyde to hem, I seye to you for if these ben stille: stoonis schulen crye. And whanne he neighede: he sigh the cytee. and wepte on it and seyde. For if thou haddist knowun: thou schuldist wepe also, for in this day the thingis ben in pees to thee, but now thei ben hid fro thin yghen. But dayes schulen come in thee. and thin enemyes schulen envyrone thee with a pale: and thei schulen go aboute thee and make thee strait on alle sidis, and caste thee down to the erthe, and thi sones that ben in thee; and thei schulen not leue in thee a stoon on a stoon: for thou hast not knowen the tyme of thi visitacioun. And he entride into the temple: and bigan to cast out men fillinge thereinne and bynge. And seyde to hem, it is writun. that myn hous is an hous of preler: but ye han maad it a denne of theuis. And he was techynge euery day in the temple, and the princis of prestis and the Scribis * and the princis of the puple soughten to lese him. And thei foundun not what thei schulden do to him, for al the puple was occupyed & herde hym.

CHAP. XX.

AND it was don in oon of the dayes. whanne he taughte the peple in the temple. and prechide the Gospel: the princis of prestis and Scribis camen togidere with the eldre men. And thei seiden to him, seye to us in what power thou doist these thingis: or who is he that gaf to thee this power? And Jhesus answerde and seide to hem, and I schal axe you oo word: answer ye to me. Was the baptyem of Jon of heuene: or of men? And thei thoughten withinne hemself seiynge, for if we seien of heuene: he schal seie, whi thanne bileuen ye not to him? And if we seyen of men: al the puple schal stoon us: for thei ben certein that Jon is a Profete. And thei answeriden that thei knewen not of whennes it was. And Jhesus seide to hem, neither I seye to you: in what power I do these thingis. And he bigan to seye to the puple this parable, a man plauntide a vyneyerd: and hiride it to tileris, and he was in pilgrimagis longe tyme. And in the tyme of gadering of grapis he sente a seruaunt to the tileris: that thei schulden gyue to hym of the fruyt of the vyneyerd: which beeten him, and letten him go voyde. And he thoughte yit to sende another seruaunt, and thei betun this and turmentiden him soore: & letten him go. And he thoughte yit to sende the thridde: and him also thei woundiden: and castiden out. And the lorde of the vyneyerd seide, what schal I do? I schal sende my derworthe sone: peraventure whanne thei se him: thei schulen drede. And whanne the tileris sighen him: thei thoughten withinne hemself and seiden, this is the er, se we him that the eritage be oure. And thei castiden him out of the vyneyerd and killiden him. what schal thanne the Lord of the vyneyerd do to them? He schal come and destrie these tileris: and geue the vyneyerd to othere, and whanne this thing was herd: thei seiden to him, God forbede. But he biheelde hem: and seide, what thanne is this that is wrytun, the stoon which men bildinge repreueden this is maad into the heed of the corner? Ech that schal falle on that stoon schal be so bruid, but

on whom it schal falle it schal also breke him. And the princis of prestis and the Scribis soughten to leye on him hondis in that our: and thei dredden the puple, for thei knewen that to hem he seide this lyknesse. And thei aspieden. and senten aspieris that saynedem hem just, that thei schulden take hym in word and bitakun him to the powet of the prince: and to the power of the justise. And thei axiden him and seiden, maister we witen: that rightly thou seist and techist, and thou takist not the persone of man: but thou techist in treathe the weye of God. Is it lesful to us to gyue tribute to the Emperour, or nay? And he biheeld the disseyt of hem: and seide to hem, what tempten ye me? Schewe ye to me a peny, whos Ymage and Superscripcioun hath it? thei answerden and seiden to him, the Emperouris. And he seyde to hem yelde ye thorsore to the Emperour tho thingis that ben the Emperouris, and tho thingis that ben of God to God. And thei myghten not repreue his word bifore the puple, and thei wondriden in his answer, and helden pees. Summe of the Saducees that denyeden the agen rising fro death to lijf: camen & axiden him, and seiden, maister, Moyses wroot to us, if the brother of ony man haue a wyf and be deed, and he was withouten ciris, that his brother take his wyf: and reise seed to his brother. And so ther weren seuen bretheren, the first took a wyf, and is deed withouten ciris, and the brother suyng took hir: and is deed withouten sone. And the thridde took hir also and alle seuen and lesten not seed but ben deed. And the laste of alle the womman is deed. Therfor in the rising agen whos wyf of hem schal sche be? for seuen hadden hir to wyf. And Jhesus seide to hem, sones of this world wedden: and ben gouun to weddingis: But thei that schulen be had worthi of that world & of the rising agen fro death: neither ben weddid, neither wedden Wyues, neither schulen mowe die more: for thei ben euene with aungels, and ben the sones of God: sithen thei ben the sones of rising agen fro death. And that deed men risen agen: also Moyses schewide bifidis the buysch, as he seith, the Lord God of Abraham, and God of Isaac, and God of Jacob; And God is not of deed men: but of lyuynge men, for alle men lyuen to him. And summe of Scribis answeringe seiden, maister thou hast wel seid. And thei dursten no more axe him ony thing. But he seide to hem, how seyen men Crist to be the sone of Davith? and Davith himself seith in the book of Salmes: the Lord seide to my Lord, sitte thou on my right half til that I put thin enemyes a stool of thi feet. Therfor Davith clepith him lord: and hou is he his sone? And in heerynge of alle the puple he seide to hise disciplis. Be ye war of Scribis, that wolcn wandre in stoolis: and louen saluaciouns in the chepyng, and the firste Chayeris in Synagogis: and the firste sittinge placis in seestis. That deuouren the housis of widowis: and seynen longe preyinge, these schulen take the more dampnacioun.

CHAP. XXI.

AND he biheeld and † saugh tho riche men that castiden her giftis into the treserye. But he sigh also a litel pore widowe castynge tweye serthingis. And he seyde, treuli I seye to you, that this pore widowe keste more than alle men. For whi

† of the puple.

* of.

† sigh.

whi alle these of thing that was plenteous to hem casten in to the giftis of God, but this widewe of that thing that failde to hir caste al hir lyfode that sche hadde. And whanne sum men seiden of the temple that it was aparelid with goodē stoones, and giftis: he seide, These thingis that ye seen, dayes schulen come in whiche a stoon schal not be leste on a stoon, which schal not be distried. And thei axiden him and seiden, comaundour whanne schulen these thingis be? and what tokene schal be whanne thei schulen biginne to be doon? And he seyde, se ye that ye be not disseyued, for many schulen come in my name: seying for I am: & thi tyme schal neighe, therfor nyle **c.** ye go after them. And whanne ye schulen here batteis and stryues withinne: nyle ye be aferd: it bihoueth first these thingis to be don: but not yit anon is the ende. Thanne he seide to hem, folk schal rise agens folk: and rewme agens rewme: grete mouyngis of erth schulen be by placis: and pestilencis and hungriis, and dredis fro heuene: and grete tokenes schulen be. But bifore alle these thingis: thei schulen sette her hondis on you, and schulen pursue, bytakinge into Synagogis and kepingis: drawyng to kyngis & to justis for my name. But it schal falle to you into witnesyng. Therfor putte ye in youre hertis not to thenke bifore hou ye schulen answere. For I schal gyue to you mouth and wisdom, to whiche all youre aduersaries schulen not mowe agenstonde and agensye. And ye schulen be takun of fadir and modir & brithren and cosyns and frendis: and bi deeth thei schulen turmentē of you; And ye schulen be in hate to alle men for my name: And an heer of youre heed schal not pefesche. In youre pacience ye schulen welde youre soulis. But whanne ye schulen se Jerusalem be enuyrowned with an oost: thanne wite ye that the desolacioun of it schal neighe. Thanne thei that ben in Judee fle to the mounteynes; and thei that ben in the middil of it go away, and thei that ben in the cuntrees entre not into it. For these ben dayes of venjaunce: that alle thingis that ben writun, be fulfillid. And woo to hem that ben with childe, and norisken in tho dayes; for a greet difese schal be on the erthe: and wraththe to this puple. And thei schulen falle by the scharpnesse of swerd: and thei schulen be lad prisoneris into alle folkis, and Jerusalem schal be desoult of Hethen men: til the tymes of naciouns be fulfillid. And tokenes schulen be in the sunne and the moone and in the steris; and in the erthe ouerleiyngē of folkis. for confusioun of soun of the see and of floodis. For men schulen wexe drie for drede and abidyngē that schulen come to al the world; for vertues of heuene schulen be moued, and thanne thei schulen se mannes sone comyngē in a cloude: with greet power and mageste. And whanne these thingis bigynnen to be maad: biholde ye and reise ye youre heedis. for youre redempcioun neighe. And he seide to hem a liknesse, se ye the fige tree and alle trees; Whanne thei bryngen forth now of hemself fruyt ye witen that somer is nygh. So ye whanne ye seen these thingis to be don; wite ye that the kyngdom of God is nygh. Treuli I seye to you that this generacioun schal not passe til alle thingis be don. Heuene and erthe schalen passe: but my **f.** wordis schulen not passe. But take ye heede to you self: leste perauenture youre hertis be greuid with glotenyē & drunkenesse, and bisynesses of this lyf; and thilke day come sodeyn on you. For as a snare it schal come on alle men that sitten on the face of al erthe. Therfor wake ye; preiynge in ech tyme: that ye be had worthi to fle alle these thingis, that ben to come: and to stonde bifore mannis sone.

And in dayes he was techingē in the temple, but in nyghtis he gede out and dwellide in the mount that is clepid of Olyuete. And al the puple roos eerli to come to him in the temple, and to heere him.

C H A P. XXII.

AND the halyday of the therflowes that is seid a pask neighe. And the princis of prestis and the scribis soughten hou thei schulden sle Jhesus, but thei dreden the puple. And Satanas entride into Judas that was clepid Scarioth, oon of the twelue. And he wente and spak with the princis of prestis and with the Magestratis hou he schulde bitraye him to hem. And thei joyeden and maden couenaunt to gyue him money. And he bihighte and he soughte oportunte to bitraie him, withouten puple. But the dayes of therflowes camen in whiche it was riede that the Sacrifice of pask were slayn. And he sente Petre & Joon, & seide, go ye and make ye redi to us the pask that we ete. And thei seiden, where wolt thou that we make redy? And he seide to hem, lo whanne ye schulen entre into the cytee a man beringe a vessel of water schal meete you, sue ye him into the hous into which he entrieth. And ye schulen seye to the housbonde man of the hous, the mayster seith to thee, where is a chamber where I schal ete pask with my discipilis? And he schal schewe to you a greet soupyngē place strewid: and there make ye redy. And thei geden and foundun as he seide to hem, and thei maden redy the pask. And whanne the our was come: he sat to the mete and the twelue Apostlis with him. And he seide to hem, with desier I haue desidid to ete this pask with you bifore that I suffre. For I seye to you that fro this tyme I schal not ete it til it be fulfillid in the rewme of God. And whanne he hadde take the cuppe he dide gravis and seide, take ye and departe ye among you. For I seye to you that I schal not drinke of the kynde of this vyne: til the rewme of God come. And whanne he hadde take bred he dide thankyngis and brake & gaf to hem and seide, this is my bodi that schal be goun for you: do ye this thing in mynde of me. He took also the cuppe after that he hadde soupid and seide, this cuppe is the newe Testament in my blood that schal be sched for you. Nethelies lo the hond of him that bitraieith me is with me at the table. And mannes sone goth afir that it is determyned, nethelies wo to that man by whom he schal be bitraied. And thei bigynnen to seke among hem who it was of hem that was to do this thing. And stryf was maad among hem whiche of hem schulde be seyn to be grettist. But he seyde to hem, kyngis of hethen men ben Lordis of hem, and thei that han power on hem ben clepid gode doeris. But ye not so, but he that is grettist among you be maad as yonger; and he that is biforegoere as a seruaunt. For who is gretter: he that sittith at the mete. or he that mynystrith? wher not he that sittith at the mete? and I am in the myddil of you as he that mynystrith. And ye ben that han dwellid with me in my temptacyouns. And I dispose to you as my fadir hath dispolid to me a rewme: That ye ete and drinke on my boord in my rewme: and litte on trones and deme the twelve kinredis of Israhel. And the Lord seide to Symound, Symound, lo Satanas hath axid you that he schulde ridle as whete. But I haue preied for thee: that thi feith fayle not; and thou sum tyme convertid; conferme thi bretheren. Which seide to him, Lord I am redi to go into prisoun, and into deeth with thee. And he seide

seide, I seye to thee Petre, the cok schal not crowe to day: til thou thries forsake, that thou knowist me. And he seide to hem, whanne I sente you without fachel and scrippe and schoon, wher ony thing failde to you? And thei seiden nothing. Therefore he seide to hem, but now he that hath a fachel: take also and a scrippe, and he that hath noon selle his coote and bye a swerd. For I seye to you; that it bihoueth that thing that is writun to be fulfillid in me, and he is arettid with wickide men: for tho thingis that ben of me han cende. And thei seiden, lord lo tweye swerdis here, and he seide to hem it is ynow. And he gede out: and wente after the custum into the hil of Olyues: and the discipilis sueden him. And whanne he cam to the place: he seyde to hem, preye ye, lest ye entren into temptacioun. And he was takun away fro hem so myche as is a stoones caste, & he knelide and preiede and seyde, fadir if thou wolt: do away this cuppe fro me; netheles not my wille be don but thin. And an Aungel apperide to him fro heuene and counfortide him. And he was maad in Agonye and preiede the lenger, and his swoot was maad as dropis of blood rennyng down into the erthe. And whanne he was risen fro preier, and was comun to hise discipilis: he foound hem slepyng for heuynesse. And he seyde to hem, what slepen ye? rise ye and preie ye, that ye entre not into temptacioun. Yit while he spak: lo a companye, and he that was clepid Judas oon of the twelve, wente bifore hem, and he cam to Jhesus to kisse him. And Jhesus seide to him, Judas bitraicst thou mannes sone with a cof? And thei that weren aboute him, and sighen that was to come seiden to him, Lord wher we smytun with swerd? And oon of hem smoot the seruaunt of the prince of prestis and kittide of his right eere. But Jhesus answerde and seide, suffire ye til hidur, and whanne he hadde touchid his eere he heelide him. And Jhesus seide to hem that camen to hym, the princis of prestis and magistratis of the temple and eldre men, as to a theef ye han gon out with swerdis and stauns. Whanne I was with you ech day in the temple ye streighten not out hondis into me, but this is youre our and the power of derknessis. And thei taken him and ledden* to the hous of the prince of prestis. And Petre suede him afer. And whanne a fyre was kyndlid in the myddil of the grete hous and thei saten aboute; Petre was in the myddil of them. Whom whanne a Damyscle hadde † seyn sittynge at the light and hadde biholdun him sche seyde, and this was with him. And he denyede him and seide, womman I knowe him not. And afir a litil another man sigh him and seide, and thou art of hem. and Petre seide, a man I am not. And whanne a space was maad as of an our, another affermyde and seyde, treuli this was with him, for also he is of Galilee. And Petre seide, man I noot what thou seist: and anon yit while he spak the cok crew. And the Lord turnyde agen: and biheld Petre, & Petre hadde mynde on the word of Jhesus: as he hadde seide, for bifore that the cok crowe thries, thou schalt denye me. And Petre gede out and wepte bitterly. And the men that heelden hym scorniden him: and smytun him. And thei blindfelden him: and sunten his face, and axiden him: and seiden, areed thou Crist to us, who is he that smoot thee? Also thei blastemyng seiden agens him manye other thingis. And as the day was come: the eldre men of the puple and the princis of prestis, and the scribis camen togidere: and ledden him into her counsel, and seiden, if thou art Crist seye to us, and

he seide to hem, if I seye to you ye schulen not bileue to me. And if I axe, ye schulen not answer to me, neither ye schulen delyuere me. But afir this tyme: mannes sone schal be sittynge on the right half of the vertu of God. Therfor alle seiden, thanne art thou the sone of God? and he seide ye seyen that I am. And thei seiden, what yit desiren we witnessing? for we us silf han herd of his mouth.

C H A P. XXIII.

AND al the multitude of hem arisen: and ledden him to Pilat. And thei bigunnen to accuse him: and seiden, we han founden this turnyng upfodoun oure folk: and forbedynge tributis to be goun to the Emperour and seynge that himsilf is Crist a kyng. And Pilat axide him and seide, art thou kyng of Jewis? and he answerde and seide, thou seist. And Pilat seide to the princis of prestis and to the puple: I fynd nothing of cause in this man. And thei woxen strongir & seiden, he moueth the puple: techinge thorough al Judee, biginnyng fro Galilee til hidur. And Pilat hetryng Galilee: axide if he were a man of Galilee. And whanne he knew that he was of the power of Eroude: he sente him to Eroude, which was at Jerusalem in tho dayes. And whanne Eroude sigh Jhesus he joyede ful myche: for longe tyme he concide to se him, for he herd manye thingis of him, and hopede to se sum tokene to be don of him. And he axide him in many wordis, and he answerde nothing to him. And the princis of prestis and the scribis stodun stidfastly accusinge him. But Eroude with his oost dispiside him and scornide him, and clothide him with a whyt cloth, and sente him agen to Pilat. And Eroude & Pilat weren maad frendis fro that day: for bifore thei weren enemyes togidere. And Pilat clepide togidere the princis of prestis and the magistratis of the puple, and seide to hem, ye han brought to me this man as turnyng away the puple: and lo I axynge bifore you fynde no cause in this man of these thingis, in whiche ye accusen him; Neither Eroude, for he hath sent him agen to us, and lo nothing worthi of death is don to him. And therfor I schal amende him and delyuere him. But he mooste nede delyuere hem oon by the feeste day, and al the puple criede togidere and seide, do him away and delyuere to us Barabas: Which was sent into prisoun, for disturblyng maad in the Citee and for man sleynge. And eftsoone Pilat spak to hem: and wolde delyuere Jhesus. And thei undircrieden and seiden, crucifie crucifie him. And the thridde tyme he seide to hem, for what yuel hath this don? I fynde no cause of death in him, therfor I schal chastise him and I schal delyuere. And thei contynueden with grete voicis axynge that he schulde be crucified: and the voicis of hem woxen stronge, and Pilat demede her axynge to be doon. And he delyuere to hem hym that for mansleynge & sedicioun was sent into prisoun, whom thei axiden; but he bitook Jhesus to her wille. And whanne thei ledden him thei tokun a man Symound of Syrenen comynge fro the town, and leiden on him the Cross to bere after Jhesus. And there suede him myche puple: and wymmen that weiliden and bimorneden him. And Jhesus turnede to hem and seide, doughtris of Jerusalem nyle ye wepe on me but wepe ye on yousilf and on youre ioncs. For lo dayes schulen come: in whiche it schal be seid, blefid be bareyn wymmen, and wombis that han not borun children and the tectis that han not goun souke. Thanne thei schulen bigynne to say

O

to

* into. † seyn him.

to mounteins, falle ye doun on us, and to smale hillis keuere ye us. For if in a grene tre thei don these thingis, what schal be don in a drie? Also othere tweic wickid men weren led with him, to be slayn. And after that thei camen into a place that is clepid of Caluarye, there thei crucifieden him, and the theuys, oon on the right half, & the tother on the list half. But Jhesus seide, fadir forgyue hem for thei witen not what thei don, and thei departiden hise clothis, and kesten lottis. And the puple stood abidinge, and the princis scorniden him with hem and seiden, othere men he mad saaf: make he himsilf saaf, if this be Crist the chosun of God. And the knyghtis neighiden & scorneden him: and profreden to him vynegre, and seiden, if thou art kyng of Jewis make thee saaf. And the superscripcioun was writun ouer him with greeke lettris & of latyn and of ebrew, this is the kyng of Jewis. And oon of these theuys that hongiden blasfemed him, and seide, if thou art Crist make thi silf saaf and us. But the tother answerynge blamede him, and seide, neither thou dredist God that art in the same dampnacioun? And trenli we justly, for we han resseyued worthi thingis to werkis: but this dide no thing of yuel. And he seide to Jhesus, Lord haue mynde of me whanne thou comest into thi kyngdom. And Jhesus seide to him, trenli I seye to thee, this day thou schalt be with me in paradyse. And it was almost the sixte our: and derknessis weren maad in al the erthe into the nynthe our. And the sunne was maad derk, and the veil of the temple was torent a two. And Jhesus crynge with gret vois seide, fadir into thi hondis I bitake my Spiryte, and he seyng these thingis gaf up the Gost. And the Centurioun seyng that thing that was don: glorifyede God and seide, verili this man was just. And al the puple of hem that weren there togidere at this spectacle and sighen the thingis that weren don, smytiden her brestis and turniden agen. But alle hise knowun stoden afer, and wymmen that sueden him fro Galilee seyng these thingis. And lo a man, Joseph by name, of Aramathie a cytee of Judce: that was a decurioun, a good man and a just. This man consentide not to the counseil and to the dedis of hem: and he abood the kyngdom of God. This Joseph cam to Pilat and axide the body of Jhesus. and took it doun and wlappe it in a clene lyanun cloth: and leyde him in a graue hewun in which not yit ony man hadde be leid. And the day was the ecuen of the haliday: and the Saboth bigan to schyne. And the wymmen suyng that camen with him fro Galilee sighen the graue. and how his body was leyd. And thei turneden agen and maden redi swete smellynge spicis and oynementis; but in the Saboth thei restiden affir the comaundement.

CHAP. XXIV.

BUT in o day of the woke ful eerli thei camen to the graue, and broughten swete smellynge spicis, that thei hadden arayed. And thei foundun the stoon turnyd away fro the graue. And thei geden in and foundun not the bodi of the lord Jhesus. And it was don the while thei weren astonyed in thought of this thing lo twey men stodun bisidis hem in schynyng cloth. And whanne thei dredden and bowiden her semblaunt into erthe, thei seiden to hem, what seeken ye him that lyueth with dede men? He is not here: but he is risun: haue ye minde how he spak to you whanne he was yit in Galilee, and seide for it bihoueth mannes sone to

be bitakun into the hondis of synful men: and to be crucifyed: and the thridde day to rise agen? And thei bithoughten on hise wordis, and thei geden agen fro the graue: and teelden alle these thingis to the ellevene and to alle othere. And there was Marye Maudeleyn and Jone and Marye of James: and othere wymmen that weren with hem: that seiden to Apostlis these thingis. And these wordis were seyn bifore hem as madnesse and thei bileueden not to hem; But Petre roos up and ran to the graue, and he bowide doun: and sigh the linnen clothis liynge aloone, and he wente by himsilf: wondrynge on that that was don. And lo tweyne of hem wenten in that day into a castel, that was fro Jerusalem the space of sixty furlongis, by name Emaws. And thei spaken togidre of alle these thingis that hadden bifalle. And it was don the while thei talkiden, and soughten by hemilf: Jhesus himsilf neighide, and wente with hem. But her yghen weren holdun, that thei knewen him not. And he seide to hem, what ben these wordis that ye speken togidere wondrynge: and ye ben forewful? And oon whos name was Cleofas: answerde and seyde, thou thi silf art a pilgrim in Jerusalem, and hast thou not knowun what thingis ben don in it these dayes? To whom he seyde, what thingis? and thei seiden to him, of Jhesus of Nazareth, that was a man profete myghti in werk and word bifore God and al the puple. And how the higheste prestis of oure Princis bitokun him into dampnacioun of death: and crucifieden him. But we hopiden, that he schulde haue agen-boughte Israel: and now on alle these thingis: the thridde day is to day that these thingis weren don. But also summe wymmen of ouris maden us aferd whiche bifore day weren at the graue. And whanne his bodi was not foundun: thei camen and seiden, that thei sighen also a sight of aungels, whiche seiden that he lyueth. And summe of ouren wenten to the graue, and thei foundun so as the wymmen seiden; but thei foundun not him. And he seide to hem, a foolis and slowe of herte to bileue in alle thingis that the profetis han spoken; Wher it bihofte not Crist to suffre these thingis, & so to entre into his glorye? And he bigan at Moyses & at alle the profetis and declaride to hem in alle scripturis that weren of him. And thei camen nygh the castel whidir thei wenten: and he made countenaunce that he wolde go fethir. And thei constreyneden him and seiden, dwelle with us, for it drawith to nyght, and the day is now bowid doun, and he entride with them. And it was don the while he sat at the mete with hem, he took breed and bliffide & brak, and took to hem. And the yghen of hem weren opened, and thei knewen him; and he vanyschide fro her yghen. And thei seiden togidere, wher oure herte was not brennyng in us, while he spak to us in the weye, and openede to us Scripturis? And thei risen up in the same our and wenten agen into Jerusalem, & foundun the ellevene gaderid togidre, and hem that weren with hem, seyng, that the lord is risun verily: & apperide to Symount. And thei tolden what thingis weren don in the weye, and how thei knewen him in the brekinge of bred. And the while thei spaken these thingis Jhesus stood in the myddil of hem and seide to hem, pees to you, I am, nyle ye drede. but thei weren affrayed and agast and gefsiden hem to se a spirit. And he seide to hem, what ben ye troublid: and thoughtis camen up into youre hertis? Se ye my hondis and my feet: for I my silf am, feele ye and se ye, for a Spirit hath not flesch and boones as ye seen that I haue. And whanne he hadde seid this thing: he schewide hondis and feet to hem. And

And yit while thei bileueden not and wondriden for joye: he seide, han ye here ony thing that schal be etun? And thei profiden to him a part of a fish roostyd, and an honycomb. And whanne he hadde etun bifore them: he took that that leste and gaf to hem, and seyde to hem, these be the wordis that I spak to you, whanne I was yit with you, for it is nede that alle thingis ben fulfillid, that ben writun in the Lawe of Moyses and in the profetis, and in Salmes of me; Thanne he openide to hem witt, that thei schulden undirstonde Scripturis. And he seide to hem, for thus it is writun. and thus it bihaffe Crist to suffre: and rise agen fro deeth in the thridde day: and Penance and remission of synnes, to be preach-

id in his name into alle folkis bigynnyng at Jerusalem. And ye ben witnessis of these thingis. And I schal send the bihest of my fadir into you, but sitte ye in the citee til that ye ben clothid with vertu fro an high. And he ledde hem forth into Bethanye: and whanne hise hondis weren lift up, he bleffide hem. And it was don the while he bleffide hem, he departide fro hem, and was borun into heuene. And thei worschipiden & wenten agen into Jerusalem, with gret joye: and weren euer more in the temple herinyng & blessing God.

Here endith the Gospel of Luk and bigynneth the prologe on Jon.

His is Jon euangelist oon of the disciplis of the lord the which is a virgyn chosun of god, whom god clepide from the Spouseylis whanne he wolde be weddid. and double witness of virgynyte is ghoun to him in the gospel; in this that he is seide loued of god bifore othere disciplis, and god hongyng in the cross bitook his modir in keynyng to him, that a vergyn schulde kepe a vergyn. this Jon in the gospel bigynneth aloone the werk of incorruptible word, and witnessith, that the kyndely sone of god is maad man, and that the light was not takun of derknessis. and he schewith the firste myracle which god dide at the weddyngis, * to schewe where the lord is preied to the freste the wyn of the weddyngis owith to falle, that whanne alle elde thingis ben chaungid alle newe thingis that ben ordeyned of crist appere. Jon wroot this gospel in asye astir that he hadde writun the apocalips in the ile of pathmos. netheles he wroot the gospel astir alle the gossellers, that also an incorruptible ende schulde be † ghouldun bi a virgyn in the apocalips to him ‡ to whom an incorruptible bigynnyng is ghoun in genesis *in the bigynnyng of holy scripture* || for crist seith *in the apocalips* & I am the bigynnyng and the ende. and this Jon is he that knew that the day of his departyng was comun and he clepide togidre hise disciplis in effeie, and schewide crist by many preuyngis of myraclis, and ghede doun into a doluun place of his beryng. and whanne he hadde maad preier he was put to his fadris, and was so myche withoute forewe of deeth, hou mych he is founden elene fro corrupcioun of fleisch. Jerom *in his prologe on Jon seith at this.*

70 N, Chap. I.

IN the bigynnyng was the word, and the word was at God, and God was the word. This was in the bigynnyng at God. Alle thingis weren maad by hym, and withouten him was maad no thing, that thing that was maad. In him was lyf, and the lyf was the light of men. And the light schyneth in derknessis and derknessis taken not it. A man was sent fro God, to whom the name was Jon. this man came into witnessyng, that he schulde bere witnessyng of the light, that alle men schulden bileue by him. He was not the light, but that he schulde bere witnessyng of the light. Ther was a very light, which lightneth ech man that cometh into this world. He was in the world, & the world was maad by him, and the world knew him not. He came into hise owne thingis, and hise reseuyeden him not. But hou many euere reseuyeden him, he gaf to hem power to be maad the sones of God, to hem that bileueden in his name: the whiche not of blodis, neither of the wille of fleisch, neither of the wille of man, but ben borun of God. And the word was maad man, and dwellide among us (and we han seyn the glorie of him, as the glorie of the oon bigetun sone of the fadir) ful of grace and of treuthe. Jon berith wit-

nessyng of him and crieth, & seith, this is whom I seide, he that schal come astir me, is maad bifore me, for he was tofore me. And of the plente of him we alle han taken, and grace for grace. For the lawe was goun by Moyses, but grace and treuthe is maad by Jhesus Crist. No man sigh euere God, no but the oon bigetun sone, that is in the bosum of the fadir, he hath teeld out. And this is the witnessyng of Jon, whanne Jewis senten fro Jerusalem Prestis and dekenes to him, that thei schulden axe him, who art thou? He knowlechide and denyede not; and he knowlechide, for I am not Crist. And thei axiden him, what thanne? art thou Elie? and he seide, I am not. art thou a profete? and he answeride, nay. Therfor thei seiden to him, who art thou? that we gyue answer to these that senten us: what seist thou of thi self? He seyde I am the vois of a crier in desert, dresse ye the weye of the lord, as Isaye the profete seide. And thei that weren sent, weren of the farisees. And thei axiden him, and seiden to him, what thanne baptisist thou if thou art not Crist, neither Elye, neither a profete? Jon answerde to hem, and seyde, I baptise in water: but in the myddil of you hath stonden oon, that ye knowen not; He it is that schal come after me; that was maad bifore me, of whom I am not worthi to loofe the thwong of his schoo. These thingis weren don in Bethanye biyonde Jordan, were Jon was baptisinge. Another day

* ut legentibus demonstraret † *goven* MS. *Jes: Et* MS *Pepys, qto. in ceteris, omnino deest.* ‡ *cui in principio canonicis.* || In some MSS the words going before are added here, thus; *to him also an incorruptible end shuld be rendered by a Virgyn in the apocalips* & Ego sum alpha et ω.

day Jon sigh Jhesus comynge to him, and he seide, lo the Lamb of God, lo he that doith away the synnes of the world. This is he that I seyde of, asfir me is comun a man, which was made bifore me, for he was rather than I. And I knew him not: but that he be schewid in Israel, therfor I cam baptisinge in water. And Jon bar witnessyng, and seide, that I seigh the Spirit comynge down as a culuur fro heuene, and dwellide on him. And I knew hym not, but he that sente me to baptise in water, seide to me, on whom thou seest the Spirit comynge down, and dwellinge on him, this is he that baptisith in the holy Gost. And I sigh and bar witnessyng, that this is the sone of God. Anothir day Jon stood and tweyne of hise discipilis: And he biheld Jhesus walkinge, and seith, lo the lomb of God. And tweyne discipilis herden him spekinge, and solewididen Jhesus. And Jhesus turnede, and sigh hem sunge him, and seith to hem, what seken ye? & thei seiden to him, raby, that is to sey Maister, where dwellest thou? And he seith to hem, come ye and se ye & thei camen and saighen where he dwellide, and dwelte with him that day, and it was as the tenthe our. And Andreu the brother of Symount Petre was oon of the tweyne that herden of Jon, and hadden sued him. this soude firste his brother Symount, and he seyde to him, we han foundun Messias, that is to seye, Crist. And he ledde him to Jhesus, and Jhesus biheld him, and seide, thou art Symount the sone of Johanna, thou schalt be clepid Cephas, that is to seye Petre. And on the morowe, he wolde go out into Galilee, and he foond Filip, and he seith to him, sue thou me. Filip was of Bethsaida, the Cytee of Andreu, & of Petre. Filip foond Nathanael, and seide to him, we han foundun Jhesus the sone of Joseph of Nasareth, whom Moyfes wroot in the lawe and Profetis. And Nathanael seide to hym, of Nasareth may sum good thing be? Filip seide to him, come and se. Jhesus sigh Nathanael comynge to him, and seide to him, lo verili a man of Israel, in whom is no gile. Nathanael seide to him, wherof hast thou knowun me? Jhesus answerde and seide to him, bifore that Filip clepide thee, whanne thou were undir the fige tree, I sygh thee. Nathanael answerde to him, and seide, raby, thou art the sone of God, thou art kyng of Israel. Jhesus answerde and seyde to him, for I seide to thee, I sigh thee undir the fige tree, thou bileueest? thou schalt se more than these thingis. And he seide to hem, treuly treuly I seye to you, ye schulen se heuene openyd, and the aungelis of God stiyng up and comynge down on mannes sone.

CHAP. II.

AND the thridde day weddingis weren maad in the Cape of Galilee, and the modir of Jhesus was there. And Jhesus was clepid, and hise discipilis to the weddingis. And whanne wijn failide, the modir of Jhesus seide to him, thei han not wijn. And Jhesus seide to hir, what to me and to thee womman? myn our can not yit. His modir seith to the mynystris, what euer thing he seye to you, do ye. And there weren set fixe stoonen cannes asfir the cleansing of the Jewis, holdings ech tweyne either thre * metretis. And Jhesus seith to hem, fille ye the pottis with water, and thei filliden hem up to the mouth. And Jhesus seide to hem, drawe ye

now, & bere ye to the architriclyn. and thei baren. And whanne the architriclyn hadde tastid the water maad wijn, and wiste not wherof it was, but the mynystris wisten that drowen the water, the architriclyn clepith the spouse, and seith to him, ech man settith first good wyn; and whanne men ben † fillid, than that that is worse: but thou hast kept the good wyn into this tyme. Jhesus dide this the begynnyng of signes in the Cape of Galilee, and schewide his glorye; and hise discipilis bileueden in him. Asfir these thingis he cam down to Cafarnaum, and hise modir, and hise britheren, and hise discipilis & thei dwelliden there not manye dayes. And the pask of Jewis was nygh, and Jhesus wente up to Jerusalem. And he foond in the temple men sillinge oxun and scheep, and culueres, and chaungeris sittinge: And whanne he hadde maad as it were a scourge of smale cordis, he droof out alle of the temple, & oxun & scheep, & he schedde the money of chaungeris, and turnede upfodoun the boordis; And he seide to hem that seiden culueris, take away fro hennes these thingis; and nyle ye make the hous of my fadir an hous of marchaundise. And hise discipilis hadden mynde for it was writun the feruent loue of thin hous hath ctun me. Therfor the Jewis answerden and seiden to him, what tokene schewist thou to us that thou doist these thingis? Jhesus answerde and seide to hem, undo ye this temple, and in thre dayes I schal reise it. Therfor the Jewis seiden to him, in fourtye and sixe yeer this was bildid, and schalt thou in thre dayes reise it? But he seyde of the temple of his body. Therfor whanne he was risun fro deeth, hise discipilis hadden mynde that he seide these thingis of his body: and thei bileueden to the Scripture, and to the word that Jhesus seide. And whanne Jhesus was at Jerusalem in Pask in the feeste day, manye bileueden in his name, seyng hise signes that he dide. But Jhesus trowide not himsilf to hem, for he knew alle men. And for it was not nede to him, that ony man schulde bere witnessyng: for he wiste what was †† in man.

CHAP. III.

AND ther was a man of the farisees, Nycodeme by name, a prince of the Jewis. And he cam to Jhesus by nyght, and seide to him, rabi, we witen that thou art comun fro God maistir: for no man may do these signes that thou doist, but God be with him. Jhesus answerde and seide to him, treuli treuli I seye to thee, but a man be borun agen he may not se the kyngdom of God. Nycodeme seide to him, how may a man be borun whanne he is eld? wher he may entre agen into his modir wombe, and be borun agen? Jhesus answerde, treuli treuli I seye to thee; but a man be borun agen of water and of the holy Gost, he may not entre into the kyngdom of God. That that is borun of the fleisch is fleisch; and that that is borun of the Spiryte is Spiryte. Wondre thou not for I seyde to thee, it bihoueth you to be borun agen. And the Spiryte brethith where he wole, and thou herist his vois, but thou woost not from whennes he cometh, ne whidur he goith: So is ech man that is borun of the Spiryte. Nycodeme answerde and seide to him, how moun these thingis be don? Jhesus answerde and seide to him, thou art a maister of Israel and knowiste not these thingis? Treuli, tren-
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* metretas Lat. mesures. MS Sidm. a galoun, or more. Wickl. Homil. in Euangel. † fulfillid †† of man: MS. Cuij, sed ex correctione interlineari, non a prima manu. MS Sidm. alterius versionis, habet of man; et recte quidem.

li I feye to thee for we speken that that we witen, and we witnessen that that we han seyn; and ye taken not oure witnessing. If I haue seid to you ertheli thingis, and ye bilecuen not, how if I feye to you heuenli thingis schulen ye bileuc? And no man stieth into heuene, but he that cam doun fro heuene, mannes sone that is in heuene. And as Moyses areride a serpent in desert, so it bihoueth mannes sone to be reisid: That ech man that beleueth in him perische not, but haue euerlastinge lyf. For God louede so the world, that he gaf his oon bigetun sone, that ech man that bileueth in him perische not, but haue euerlastinge lyf. For God sent not his sone into the world, that he juge the world, but that the world be saued by him. He that bileueth in him, is not demyd: but he that bileueth not, is now demyd, for he bileueth not in the name of the oon bigetun sone of God. And this is the doom, for light cam into the world, and men loueden more derknessis than light, for her werkis weren yuele. For ech man that doith yuel, hatith the lyght, and he cometh not to the lyght, that hise werkis be not repreued. But he that doith treuthe, cometh to the light, that hise werkis be schewid, that thei be don in God. After these thingis, Jhesus cam and hise discipulis into the lond of Judee, and there he dwelide with hem, and baptiside. And Jon was baptisinge in Ennon, bifidis Salym, for many watris weren there, and thei camen and weren baptisid. And Jon was not yit sent into prisoun. Therfor a questioun was maad of Jones discipulis with the Jewis, of the purificacioun. And thei camen to Jon, and seiden to him, maister, he that was with thee byonde Jordan, to whom thou hast borun witnessing, lo he baptisith, and alle men comen to him. Jon answerde, and seide, a man may not take ony thing, but it be goun to him fro heuene. ye you silf beren witnessing to me, that I seide I am not Crist, but I am sent bifore him. He that hath a wyf, is the housbonde, but the frend of the spouse, that stonidith and herith him, joyeth with joye, for the voys of the spouse: therefore in this thing my joye is fulfillid. It bihoueth him to wexe, but me to be maad lasse. He that cam from aboue, is aboue alle: he that is of the certhe, speekith of the certhe: he that cometh fro heuene is aboue alle. And he witnessith that thing that he hath seyn and herd; and no man takith his witnessing. But he that takith his witnessing, hath confermed that God is soithfast. But he whom God hath sent, spekieth the wordis of God: for not to mesure, God gyuith the Spirit. The fadir loueth the sone, and he hath goun alle thingis in his hond. He that bileueth in the sone, hath euerlastinge lyf: but he that is unbelueful to the sone, schal not se euerlastinge lyf; but the wraththe of God dwellith in him.

CHAP. IV.

Therefore as Jhesus knew that the farisees herdiden that Jhesus makith and baptisith mo discipulis, than Jon, tho Jhesus baptiside not, but hise discipulis, He leste Judee, and wente agen into Galilee. And it bihoffe him to passe by Samarye. Therefore Jhesus cam into a Citee of Samarye, that is seid Sychar, bifidis the place that Jacob gaf to Joseph his sone. And the welle of Jacob was there, and Jhesus was wery of the journey, and sat upon the welle: and the our was as it were the sixte.

And a womman cam fro Samarye to draw water: and Jhesus seith to hir gyue me drinke. And hise discipulis weren gon into the cytee, to bie mete. Therefore thilk womman of Samarie seith to him, hou thou whanne thou art a Jew, axist of me drinke, that am a womman of Samarye? for Jewis useden not to dele with Samaritans. Jhesus answerde and seide to hir, if thou wistist the gift of God, and who it is that seith to thee, geue me drink, Thou peraventure woldist haue axid of him, and he schulde haue gyun to thee quyk water. The womman seith to him, Sire, thou hast not whereinne to draw, and the pitt is deep: wherof thanne hast thou quyk water? Wher thou art grettere than oure fadir Iacob, that gaf to us the pitt? and he drank therof, and hise tones, and hise beestis. Jhesus answerde and seyde to hir, ech man that drynkith of this water, schal thirst estfoone. But he that drinkith of the water that I schal gyue him, schal not thirste withouten ende: but the water that I schal gyue him, schal be maad in him a welle of water suryngyng up into euerlastinge lyf. The womman seith to him, sire, gyue me this water that I thirste not, neither come hider to draw. Jhesus seith to hir, go clepe thi housbonde, and come hider. The womman answerde and seide, I have noon housbonde. Jhesus seith to hir, thou seidest wel, that I have noon housbonde. For thou hast had fyve housbondis, and he that thou hast, is not thin housbonde: this thing thou seidist sotheli. The womman seith to him, I see that thou art a profete. Oure fadris worschipiden in this hil; and ye seyen, that at Jerusalem is a place, where it bihoueth to worschipe. Jhesus seith to hir, womman, bilecue thou to me, for the our schal come, whanne neither in this hil, neither in Jerusalem ye schulen worschipe the fadir, ye worschipen that ye knowen not: we worschipen that that we knowen, for heelthe is of the Jewis. But the tyme is comun, and now it is: whanne trewe worschipers schulen worschipe the fadir in spirit and treuthe: for also the fadir sekith siche, that worschipen him. God is a spirit, and it bihoueth them that worschipen him, to worschipe in spyrty and treuthe. The womman seith to him, I woot that Messias is comun, that is seid Crist; therefore whanne he cometh, he schal telle us alle thingis. Jhesus seith to hir, I am he, that spekieth with thee. And anoon hise discipulis camen, and wondriden that he spak with the womman: nethelies no man seide to him, what sekist thou? or what spekiest thou with hir? Therfor the womman left hir water pot, and wente into the cytee, & seide to tho men. Come ye, and se ye a man that seide to me alle thingis, that I haue don: whethir he be Crist? And thei wenten out of the cytee, and camen to him, in the mene while hise discipulis prieden him, and seiden, Maistir, etc. But he seide to hem, I haue mete to ete that ye knowen not. Therefore the discipulis seiden togidere, wher ony man haue brought him mete to ete? Jhesus seith to hem, my mete is, that I do the wille of him that sent me, that I performe the werk of him. Wher ye seyen not, that yit foure monethis ben; & ripe corn cometh? lo I feye to you, listith up youre yghen, and se ye the seeldis, for thei ben now white to repe. And he that repith takith hire, and gaderith fruyt into euerlastinge lyf; that bothe he that sowith and he that repith haue * joye togidere. In this thing is the word trewe, for another is that sowith, and another that repith. I sent you to repe

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that

* MS Caij. oon joye.

that that ye han not traueled, othere men han traue- lid, and ye han entrid into her traueles. And of that cytee manye Samarytans bileueden in him, for the word of the womman, that bar witnessyng, that he seide to me alle thingis that I haue don. Therfor whanne Samaritans camen to him, thei preieden him to dwelle there: & he dwelte there tweye dayes. And manye mo bileuiden, for his word: And seiden to the womman, that now not for thi speche, we bileuen: for we han herd, and we witun that this is verily the Sauour of the world. And after tweye dayes he wente out fro thennes, and wente into Galilee: And he bar witnessyng, that a profete in his owne cuntre hath noon honour. Therfor whanne he cam into Galilee, men of Galilee rescyueden him, whanne thei hadden seyn alle thingis that he hadde don in Jerusalem in the seeste daye: for also thei hadden come to the feest. Therfor he cam eftsoone into the Cane of Galilee, wher he made the water
 p. wyn. And a litel kyng was, whos sone was syk at Cafarnaum. Whanne this hadde herd that Jhesus schulde come fro Judce into Galilee, he wente to him & preiede him, that he schulde come doun, and heele his sone: for he bigan to dye. Therfor Jhesus seide to him, but ye se tokenes and grete wondris, ye bileuen not. The * litel king seith to him, lord, come doun bifore that my sone dye. Jhesus seith to him, go, thi sone lyueth. the man bileuede to the word that Jhesus seide to him, and he wente. And now whanne he cam doun, the seruauntis camen agens him, and teelden to him and seiden, that his sone lyuede. And he axide of hem the our in which he was amendid: and thei seiden to him, fro yistirday in the seventhe our the seure leste him. Therfor the fadir knew that thilk our it was, in which Jhesus seide to him, thi sone lyueth; and he bileuede, and alle his hous. Jhesus dide este this secunde tokene, whanne he cam fro Judce into Galilee.

C H A P. V.

a. **A**FTIR these thingis there was a seeste day of Jewis, and Jhesus wente up to Jerusalem. And in Jerusalem is a waifching place, that in ebreu is named Bethsayda, & hath fyve porchis. In these lay a gret multitude of syke men, blinde, crokid, and drye, abidyng the mouyng of the watir. For the aungel of the Lord cam doun certeyn tymes into the water, and the water was mouyd: and he that first cam doun into the cisterne, after the mouyng of the water, was maad hool of what euer syknesse he was holdun. And a man was there ha- uyng eichte and thritty yeer in his syknesse. And whanne Jhesus hadde seyn him liggyng, and hadde knowun that he hadde myche tyme, he seith to him, wolt thou be maad hool? The syke man answerde to him, lord I haue no man, that whanne the water is mouyd, to putte me into the Cisterne, for the while I come, another goith doun bifore me. Jhesus seith to him, ryse up, take thi bed, and go. And anon the man was maad hool & took up his bed, and wente forth: and it was Saboth in that day. Therfor the Jewis seiden to him that was maad hool, it is Saboth; it is not leuel for thee, to take away thi bed. He answerde to hem, he that maad me hool, seid to me, take thi bed and go. Therfor thei axiden, what man is that, that seide to thee, take up thi bed and go? But he that was maad hool, wite not who it was: and Jhesus bowide away, fro the puple that was fet in the place. Aftirward Jhesus

fond him in the temple, and seide to him, lo, thou art maad hool: nyle thou do synne, leste ony worle thing bifalle to thee. Thilke man wente, and teelde to the Jewis, that it was Jhesus that made him hool. Therfor the Jewis pursueden Jhesus, for he dide this thing in the Saboth. And Jhesus answerde to hem d. my fadir worchith til now, and I worche. Therefore the Jewis foughten more to ile him, for not ooneli he brak the Saboth, but he seyde, that God was his fadir, and made him euene to God. Therfor Jhesus answerde, and seide to hem, treuli treuli I seye to you, the sone may not of himsilf do ony thing, but that that he seeth the fadir doinge: for what euer thingis he doith, the sone doith in lijk maner tho thingis. For the fadir loueth the sone, and schewith to him alle thingis that he doith: and he schal schewe to him grettere werkis than these, that ye wondren. For as the fadir reisith deed men, and quy- e. eneth so the sone quykeneth whom he wole. For neither the fadir jugith ony man, but hath gouun ech doom to the sone: that alle men honouren the sone, as thei honouren the fadir. he that honourith not the sone, honourith not the fadir that sente him. Treuli treuli I seye to you; that he that herith my word, and bileueth into him that sente me, hath euerlastinge lyf, and he cometh not into doom; but passith fro death into lyf. Treuli, treuli, I seye to you, for the f. our cometh, and now it is, whanne deed men schulen here the voys of Goddis sone: & thei that heren schulen lyue. For as the fadir hath lyf in himsilf, so he gaf to the sone to haue lyf in himsilf; And he gaf to him power to make doom, for he is mannes sone. Nyle ye wondre this: for the our cometh, in the which alle men that ben in biriel, schulen here the voys of Goddis sone. And thei that han doon gode thingis, schulen go into agenrising of lyf; but thei that han don yuel thingis, into agenrising of doom. I may nothing do of my silf: but as I here, I deme; and my doom is iust; for I seke not my wille, but the wille of the fadir that sente me. If I bere witnessyng of my silf, my witnessyng is not trewe. Another is that berith witnessyng of me, and I woot that his witnessyng is trewe that he berith of me. Ye senten to Jon, and he baar witnessyng to treuthe. Put I take not witnessyng of man, but I seie these thingis that ye be saal. He was a lanterne brennyng & schynnyng: but ye wolden glade at an our in his light. But I haue more witnessyng than Jon: for the werkis that my fadir gaf to me to performe hem, thilk werkis that I do, beren witnessyng of me that the fadir sente me. And the fadir that sente me, he baar witnessyng of me. neither ye herden euere his vois, neither ye tighen his lyknesse. And ye han not his word dwelling in you: for ye bileuen not to him, whom he sente. Seke ye Scripturis, in whiche ye gessen to haue euerlastinge lyf, and tho it ben that beren witnessyng of me, and ye wolen not come to me, that ye haue lyf. I take not clerenesse of men. But I haue knowen you, that ye haue not the loue of God in you. I cam in the name of my fadir, and ye tokun not me: if another come in his owne name; ye schulen rescyue him. Hou moun ye bileue, that rescyuen glorie ech of other, and ye scken not the glorie that is of God † aboue? Nyle ye gesse that I am to accuse you anentis the fadir: it is Moises that acculith you, in whom ye hopen. For if ye bileueden to Moyfes, peraenture ye schulden bileue also to me: for he wroot of me. But if ye bileuen not to his lettris how schulen ye bileue to my wordis?

CHA P.

* under-king.

† alone, a solo deo. Lat.

C H A P. VI.

AFTIR these thingis Jhesus wente ouer the see of Galice, that is tyberias. And a gret multitude succed him, for thei sighen the tookenes that he dide on them that weren syke: Therfor Jhesus wente into a hil, & satt there with hise disciplis. And the pask was ful nygh, a secste day of the Jewis. Therefore whanne Jhesus hadde list up hise yghen, and hadde seyn that a gret multitude cam to him, he seith to Filip, wherof schulen we bie looues, that these men etc? But he seide this thing: temptinge him, for he wiste what he was to do. Filip answerde to him, the looues of tweye hundrid pens sufficien not to hem, that ech man take a litil what. Oon of hise disciplis, Andreu the brother of Symound Petre seith to him, a child is here, that hath fyve barley looues, and tweye fischis: but what ben these among so manye? Therfor Jhesus seith, make ye hem litte to the mete, and ther was myche hey in the place. & so the men saten to the mete as fyve thousand in noubre. And Jhesus took fyve looues and whanne he hadde do thankyngis, he departide to men that saaten to the mete, and also of the fischis as myche as thei wolden. And whanne thei weren fillid, he seide to hise disciplis, gadere ye the relis that ben left, that thei perische not. And so thei gederiden & filliden twelve cossyns of relif, of the fyve barley looues and tweye fischis that leste to hem that hadden eten. Therfor the men whanne thei hadde seyn the signe that he hadde don, seiden, for this is verily the profete, that is to come into the world. And whanne Jhesus hadde knowen, that thei weren to come to take him and make him kyng, he sleigh aloone est into an hil. And whanne euentide was comun, hise disciplis wenten down to the see. And thei wenten up into a boot & thei camen ouer the see * to Cafarnaum: and derknessis weren maad thanne, and Jhesus was not comun to hem. And for a gret wynd blew, the see roos up. Therfor whanne thei hadden rowid as fyve and twenty furlongis, or thritti, thei seen Jhesus walkinge on the see, and to be nygh the boot: and thei dredden. And he seide to hem, I am, nyle ye drede. Therfor thei wolden take him into the boot, and anon the boot was at the lond, to which thei wenten. On the tother day the puple that stood ouer the see, sigh that there was noon other boot there but oon, and that Jhesus entride not with hise disciplis into the boot, but hise disciplis aloone wenten; But othere bootis camen fro tyberias, bifidis the place where thei hadden ete breed, and didin thankyngis to God. Therfor whanne the puple had seyn that Jhesus was not there, nether hise disciplis, thei wenten up into bootis, and camen † to Cafarnaum, sekinge Jhesus. And whanne thei hadden sounde him ouer the see, thei seyden to him, Raby, hou come thou hidir? Jhesus answerde to hem, and seide, treuli treuli I seye to you, ye seken me not for ye sighen the miraculis, but for ye eten of looues, and weren fillid.

Worche ye not mete that perischith, but that dwelith into euerlastinge lyf, which mete mannes sone schal geue to you: for God the father hath markyd him. Therfor thei seiden to him, what schulen we do, that we worche the werk of God? Jhesus answerde and seide to hem, this is the werk of God that ye bileue to him, whom he sente. Therfor thei seiden to him, what tokene thanne dost thou that we seen and bileue to thee? what worchist thou? Oure

fadrис eten manna in desert? as it is writun, he gaf to hem breed fro heuene to ete. Therfor Jhesus seith to hem, treuli, treuli, I seye to you; Moyses gaf you not breed fro heuene; but my fadir geueth you verey breed fro heuene. For it is verey bred that cometh down fro heuene, and gyueth lyf to the world. Therfor thei seiden to him, lord, euer gyue us this bred. And Jhesus seide to hem, I am breed of lyf: he that cometh to me schal not hungre; he that bileueth in me schal neuere thirste. But I seide to you, that ye han seyn me, and ye bileueden not. Al thing that the fadir gyueth to me, schal come to me; and I schal not caste him out, that cometh to me. For I cam down fro heuene, not that I do my wille, but the wille of him that sente me. And this is the wille of the fadir that sente me, that al thing that the fadir gaf me, I leese nocht of it, but agen reise it in the laste day. And this is the wille of my fadir that sente me, that ech man that seeth the sone, and bileueth in him, haue euerlastinge lyf; and I schal agen reise him in the laste day. Therfor Jewis grucchiden of him, for he hadde seid, Y am breed that cam down fro Heuene. And thei seiden, whether this is not Jhesus the sone of Joseph, whos fadir and modir we han knowun? how thanne seith this, that I cam down fro Heuene? Therfor Jhesus answerde and seyde to hem, nyle ye grucchide togidere. No man may come to me, but if the fadir that sente me, drawe him: and I schal agen reise him in the laste day. It is writun in profetis; § and alle men schulen be able for to be taught of God. ech man that herd of the fadir, and hath lerned, cometh to me. Not for ony man hath seyn the fadir, but this that is of God, hath seyn the fadir. Sothely, sothely, I seye to you, he that bileueth in me, hath euerlastinge lyf. I am breed of lyf. Youre fadrис eten manna in desert, and ben deed. This is breed comynge down fro heuene, that if ony man ete therof, he dye not. I am lyuyngge breed, that cam down fro Heuene: if ony man ete of this breed, he schal lyue withouten cende: and the breed that I schal gyue, is my fleisch, for the lyf of the world. Therfor the Jewis chidden togidere, and seyden, how may this geue to us his fleisch to ete? Therfor Jhesus seith to hem, treuli, treuli, I seye to you, but ye eten the fleisch of mannes sone, and drinke his blood, ye schulen not haue lyf in you. He that etith my fleisch, and drinkith my blood, hath euerlastinge lyf, and I schal agen reise him in the laste day. For my fleisch is verey mete, and my blood is verey drinke. He that etith my fleisch, and drinkith my blood, dwelith in me, and I in him. As my fadir lyuyngge sente me, and I lyue for the fadir, and he that etith me, he schal lyue for me. This is breed that cam down fro Heuene: not as youre fadrис eten manna and ben deed: he that etith this breed, schal lyue withouten cende. He seide these thingis in the Synagoge, techinge in Cafarnaum. Therfor manye of hise disciplis heringe, seiden, this word is hard, who may here it? But Jhesus witinge at himself, that hise disciplis grucchiden of this thing, seide to hem, this thing selaundrith you: Therfor if ye seen mannes sone stighynge where he was bifore? It is the Spirit that quikeneth, the fleisch profitith no thing: the wordis that I haue spokun to you, ben Spirit, and lyf. But ther ben summe of you, that bileuen not, for Jhesus wiste fro the biginnyng, whiche weren bilecuyngge, and who was to bitraie him. And he seide therfor I seide to you, that no man

* into. † into.

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man may come to me, but it were goun to him of my fadir. Fro this tyme manye of hise disciplis wenten abak, and wenten not now with him. Therfor Jhesus seide to the twelve wher ye wolen also go away? And Symount Petir answerde to him, lord, to whom schulen we go? thou hast wordis of euerlastinge lyf. And we bileuen, and han knowen, that thou art Crist, the sone of God. Therfor Jhesus answerde to hem, wher I chees not you twelve and oon of you is a fend? And he seide this of Judas of Symount Scarioth: for this was to bitraie him, whanne he was oon of the twelue.

CHAP. VII.

AFTIR these thingis Jhesus walkide into Galilee: for he wolde not walk into Judee, for the Jewis soughten to sle him. And ther was nygh a feeste day of the Jewis * Senofegya. And hise britheren seiden to him, passe fro hennis, and go into Judee, that also thi disciplis seen thi werkis that thou doist. For no man doth ony thing in hidlis, and himself sekith to be opin: if thou doist these thingis, schewe thi filf to the world. For neither his britheren bileueden in him. Therfor Jhesus seith to hem, my tyme cam not yit: but youre tyme is euermore redi. The world may not hate you; sotheli it hatith me, for I bere witness therof, that the werkis of it ben yuele. Go ye up to this feest day: but I schal not go up to this feest day, for my tyme is not yit fulfillid. Whanne he hadde seide these thingis, he dwellide in Galilee. And aftir that hise britheren weren gon up, thanne he gede up to the feeste day, not openly, but as in priuyte. Therfor the Jewis soughten him in the feeste day, and seiden, where is he? And myche grucching was of him among the puple: for summe seiden, that he is good: and othere seiden, nay; but he disseyueth the puple. Netheles, no man spak opinly of him, for drede of the Jewis. But whanne the myddil feeste day cam, Jhesus wente up into the temple, and taughte. And the Jewis wondriden, and seiden, how can this man lettris, sithen he hath not lerned? Jhesus answerde to hem, and seide, myn doctryn is not myn, but his that sente me. If ony man wole do his wille he schal knowe of the techinge; wher it be of God, or I speke of my filf. He that spekith of hymself, sekith his owne glorie: but he that sekith the glorie of him, that sente him, is sothfast, and unrightwisnesse is not in him. Wher Moyles gaf not to you a lawe and noon of you doth the lawe? what seeken ye to sle me? And the puple answerde and seide, thou hast a Deuel: who sekith to sle thee? Jhesus answerde and seide to hem, I haue doon oo werk, and al ye wondren. Therfor Moyles gaf to you Circumcisioun, not for it is of Moyles, but of the fadris, and in the Saboth ye circumciden a man. If a man take circumcisioun in the Saboth, that the Lawe of Moyles be not brokun; han ye indignacioun to me, for I made al a man hool in the Saboth? Nyle ye deme after the face, but deme ye a rightful doom. Therfor summe of Jerusalem seiden, wher this is not he, whom the Jewis seeken to sle? And lo, he spekith opinly, and thei seyen no thing to him: wher the princis knewen verili, that this is Crist? But we knowen this man of whennis he is: but whanne Crist schal come, no man woot of whennis he is: Therfor Jhesus criede in the temple, techinge, and seide, ye knowen me, and ye knowen of

whennes I am: and I cam not of my filf, but he is trewe that sente me, whom ye knowen not: I knowe him, and if I seye that I knowe him not, I schal be lijk to you a lier. but and I knowe him for of him I am, and he sente me. Therfor thei soughten to take him: and no man sette on him hondis, for his our cam not yit. And manye of the puple bileueden in him, and seiden, whanne Crist schal come, wher he schal do mo tokenes, than tho that this doth? Farisees herden the puple musyng of him these thingis, and the princis and farisees senten ministris to take him. Therfor Jhesus seide to hem, yit a litil tyme and I am with you, and I go to the fadir that sente me. ye schulen seke me, & ye schulen not fynde: and where I am, ye moun not come. Therfor the Jewis seiden to hemself, whidir schal this go, for we schulen not fynde him? wher he wole go into scatering of hethen men, and wole teche the hethen men? What is this word which he seide, ye schulen seke me, and schulen not fynde: and where I am ye moun not come? But in the laste day of the greet feeste Jhesus stood and criede, and seide, if ony man thirstith, come he to me, and drynke. He that bileueth in me, as the Scripture seith; fiodis of qwike water schulen flowe fro his wombe. But he seide this thing of the Spirit, whom men that bileueden in him, schulen take: for the Spirit was not yit goun; for Jhesus was not yit glorified. Therfore of that cumpanye whanne thei hadden herd these wordis of him thei seiden, this is verily a profete. Othere seiden, this is Crist. but summe seiden, wher Crist cometh iro Galilee? Whether the Scripture seith not, that of the seed of Dauith; and of the castel of Bethleem, where Dauith was, Crist cometh? Therefore distencioun was maad among the puple for him. For summe of hem wolden haue taken him; but no man sette hondis on him. Therfor the mynystris camen to bischopis and farisees; and thei seiden to hem, whi broughten ye not him? The mynystris answeriden, neuere man spak so as this man spekith. Therfore the farisees answeriden to hem, wher ye ben disseyued also? Wher ony of the princis, or of the farisees bileueden in him? But this puple that knowith not the lawe, ben cursid. Nycodeme seith to hem, he that cam to him by nyght, that was oon of hem. Wher oure lawe demeth a man, but if it haue firste herd of him, and knowe what he doth? Thei answeriden and seiden to him, wher thou art a man of Galilee also? Seke thou Scripturis, and se thou that a profete risith not of Galilee. And thei turneden agen ech into his hous.

CHAP. VIII.

BUT Jhesus wente into the mount of Olyuete: And eerli, est he cam into the temple, and al the puple cam to him; and he sat, and taughte hem. And Scribis and farisees bringun a womman takun in auoutrie; and thei settiden hir in the myddil, And seiden to him, maister, this womman is now takun in auoutrie. And in the lawe Moyles comaundide us, to stoone siche: therfor what seist thou? And thei seiden this thing temptynge him, that thei myghten accuse him. and Jhesus bowide himself down, and wroot with his syngir in the erthe. And whanne thei abyden axinge him, he reitide himself, and seide to hem, he of you that is withouten synne, firste caste a stoone into hir, and est he bowide himself, and wroot

* scenophegia. Lat.

wroot in the erthe. And thei herynge these thingis, wenten away oon after another, and thei bigunnen fro the eldir men, and Jhesus dwelte aloone, and the womman stondinge in the myddil. And Jhesus reyside himsilf, and seide to hir, womman where ben thei that accusiden thee? no man hath dampned thee? Sche seide, no man, lord. Jhesus seide to hir, nether I schal dampne thee: go thou, and now astirward nyle thou synne more. Therfor est Jhesus spak to hem, & seide, I am the light of the world: he that sueth me, walketh not in derknessis, but schal haue the light of lyf. Therfor the farisees seiden, thou berist witnessing of thisilf; thi witnessing is not trewe: Jhesus answeride and seide to hem, and if I bere witnessing of my silf, my witnessing is trewe: for I woot fro whennes I cam, and whidur I go, but ye witen not fro whennes I cam ne whidur I go. For ye demen after the flesch, but I deme no man. And if I deme, my doom is trewe: for I am not aloone, but I and the fadir that sente me. And in youre lawe it is writun, that the witnessing of twey men is trewe. I am that bere witnessing of my silf, and the fadir that sente me, berith witnessing of me. Therfor thei seyden to him, wher is thi fadir? Jhesus answeride, neither ye knowen me, neither ye knowen my fadir: if ye knowen me, perauenture ye schulen knowe also my fadir. Jhesus spak these wordis in the treserye, techinge in the temple: and no man took him, for hise our cam not yit. Therfor est Jhesus seide to hem, lo I go, and ye schulen seke me, and ye schulen die in youre synnes: whidur I go, ye moun not come. Therfor the Jewis seiden, wher he schal sle himsilf? for he seith, whidur I go, ye moun not come. And he seide to hem, ye ben of bynethe, I am of aboue: ye ben of this world, I am not of this world. Therfor I seide to you, that ye schulen dye in youre synnes: for if ye bileuen not that I am, ye schulen dye in youre synnes. Therfor thei seiden to hym, who art thou? Jhesus seide to hem, *the bigynnyng which also speke to you. I haue manye thingis to speke, and to deme of you: but he that sente me, is sothfast; and I speke in the world these thingis that I herde of him. And thei knewen not that he clepide his fadir God. Therefore Jhesus seith to hem, whanne ye han reisid mannes sone, thanne ye schulen knowe that I am, and of my silf I do nothing; but as my fadir taughte me; I speke these thingis. He that sente me, is with me: and lefte me not aloone. For I do euremore tho thingis that ben plesynge to him. Whanne he spak these thingis, manye bileueden in him. Therfor Jhesus seide to the Jewis that bileueden in him, if ye dwellen in my word, verily ye schulen be my discipulis; And ye schulen knowe the treuthe; and the treuthe schal make you fre. Therfor the Jewis answeriden to him, we ben the seed of Abraham, and we serueden neuere to man: how seist thou, that ye schulen be fre? Jhesus answeride to hem, treuli, treuli, I seye to you, ech that doth synne, is seruaunt of synne. And the seruaunt dwellith not in the hous withouten ende, but the sone dwellith withouten ende. Therfor if the sone make you fre, verily ye schulen be fre. I woot that ye ben Abrahams sones; but ye seken to sle me, for my word takith not in you. I speke tho thingis that I saigh at my fadir: and ye doen tho thingis that ye saighen at youre fadir. Thei answeriden and seiden to him, Abraham is oure fadir. Jhesus seith to hem, if ye ben the sones of Abraham, do ye the werkis of Abraham. But now ye seken

to sle me a man that haue spoke to you treuthe that I herde of God. Abraham dide not this thing. ye don the werkis of youre fadir. therefore thei seiden to him, we ben not borun of fornyacioun; we han o fadir God. But Jhesus seith to hem, if God were youre fadir, sotheli ye schulen loue me: for I paslide forth of God, and cam; for neither I cam of my silf, but he sente me. Whi knowen ye not my speche? for ye moun not here my word. Ye ben of the fadir the Deuel, and ye wolen do the desiris of youre fadir: he was a mansleer fro the bigynnyng, and he stood not in the treuthe, for treuthe is not in him. whanne he spekith lesynge he spekith of his owne: for he is a liere, and fadir of it. But for I seide treuthe, ye bileuen not to me. Who of H. you schal repreue me of synne? if I seye treuthe, whi bileuen ye not to me? He that is of God, herith the wordis of God: therefore ye heren not, for ye be not of God. Therefore the Jewis answerden, and seiden, wher we seyen not wel, that thou art a Samaritan, and hast a deuel? Jhesus answeride and seide, I haue not a deuel; but I honoure my fadir, and ye han unhonourid me. For I seke not my glorie: there is he that seekith & demeth. Treuli treuli I seye to you, if ony man kepe my word, he schal not taaste deethe withouten ende. Therefore the Jewis seiden, now we han knowun, that thou hast a Deuel. Abraham is deed, and the profetis; and thou seist if ony man kepe my word he schal not taaste deeth withouten ende. Wher thou art grettere than oure fadir Abraham that is deed? and the profetis ben deed: whom makist thou thisilf? Jhesus answeride, if I glorifye my silf, my glorie is nought: my fadir is that glorifieth me, whom ye feyen, that he is youre God: And ye han not knowun him; but I haue knowen him: and if I seye, that I know him not, I schal be a lier lichi to you: but I knowe him, and I kepe his word. Abraham youre fadir gladide to se my day: and he saygh and joyede. Thanne the Jewis seiden to him thou hast not yit fifti yeer, and hast thou feyen Abraham? Therfor Jhesus seide to hem, treuli, treuli, I seye to you, bifore that Abraham schulde be, I am. Therfor thei token stoonis to caste to him: but Jhesus hidde him, and wente out of the temple.

CHAP. IX.

AND Jhesus passinge, saygh a man blynd fro the birthe: and hise discipulis axiden hym, maister, what synned this man, or hise eldris, that he schulde be borun blind. Jhesus answeride, nether this man synned, neither hise eldris: but that the werkis of God be shewid in him. It bihoueth me to worche the werkis of him that sente me, as longe as the day is: the nyght schal come, whanne no man may worche. As longe as I am in the world, I am the light of the world. Whanne he hadde seid these thingis, he spette into the eerthe, and made clay of the spotil, and anointide the cley on his yghen. And seide to him, go and be thou waishun in the water of Siloe, that is to sey sent, thanne he wente and waishide; and cam seyng. And so neighboris, and thei that hadden seyn him bifore for he was a begger, seiden, wher this is not he that fatt and beggide? Othere men seyden, that this it is: othere men seiden nay, but he is lyk him: but he seide, I am. Therfor thei seiden to him, how ben thin yghen openyd? He answeride, thilke man that is seide Jhesus, made cley,

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* principium qui et loquor vobis. Lat.

cley, & anyntide myn yghen, and seide to me, go thou to the water of Siloe, and waysche: and I wente and waifchide, & sigh. And thei seiden to him, wher is he? he seide, I woot not. Thei ledden him that was blynd to the farisees. And it was Saboth whanne Jhesus made cley, and openyde hise yghen. Est the farysees axiden him, how he hadde seyn, and he seide to hem, he leide to me cley on the yghen, & I waifchide, and I se. Therfor summe of the farisees seiden, this man is not of God, that kepith not the Saboth. Othere men seiden, how may a synful man do these signes? and stryf was among hem. Therfor thei seyen estfoone to the blind man, what seist thou of him, that openede thin yghen? and he seide that he is a profete. Therefore Jewis bileuiden not of him, that he was blynd, and hadde seyn, til thei clepiden his fadir & modir that hadden seyn. And thei axiden hem, and seiden, is this youre sone, which ye seyen was borun blynd? how thanne seest he now? His fadir & modir answeriden to hem, and seiden, we witen that this is oure sone, and that he was borun blind: But how he seest now, we witen nere; or who opened his yghen, we witen nere: axe ye him, he hath age, speke he of himself. His fadir and modir seiden these thingis, for thei dreden the Jewis: for thanne the Jewis haden conspirid, that if ony man † knowlech him Crist, he schulde be don out of the synagoge. Therfor his fadir & modir seiden, that he hath age, axe ye him. Therfor estfoone thei clepiden the man that was blynd, and seiden to him, gyue thou glorie to God: we witen that this man is a synnere. Thanne he seide, if he is a synner, I woot nere: o thing I woot, that whanne I was blynd, now I se; Therefore thei seyden to him, what dide he to thee? how openede he thin yghen? He answeride to him, I seide to you now, and ye herden, what wolen ye estfoone here? whether ye wolen be maad hise discipulis? Therefore thei cursiden him, and seiden, be thou hise discipule we ben discipulis of Moyfes. We witen that God spak to Moyfes: but we knowen not this, of whennes he is. thilk man answeride & seide to hem, for in this is a wondirful thing, that ye witen not of whennis he is, and he hath opened myn yghen. And we witen that God herith not synful men: but if ony be a worschipere of God, and doith his wille, he herith him. Fro the world it is not herd, that ony man openede the yghen of a blynd borun man. But this were of God, he myghte not do ony thing. Thei answeriden and seiden to him, thou art al borun in synnes and techist thou us? and thei putten him out. Jhesus herd that thei hadden put him out; and whanne he hadde foundun him, he seide to him, bileuest thou in the sone of God? He answeride and seyde, lord, who is he, that I bileeue in him? And Jhesus seide to him thou hast seyn him, and he it is that spekith with thee. And he seide, lord, I bileeue. and he fel down and worschipide him. Therfor Jhesus seide to him, I cam into this world into doom: that thei that seen not se; and thei that seen be maad blind. And summe of the farisees herden that weren with him, and thei seiden to him, wher we ben blinde? Jhesu seide to hem, if ye weren blinde, ye schulde not haue synne: but now ye seyen, that we seyn, youre synne dwellith stille.

C H A P. X.

A. **T**Reuly treuli I seye to you, he that cometh not in by the dore into the foold of schepe, but

stieth by another weye, is a nyght theef and a day theef. But he that entrieth by the dore, is the scheperde of the scheep. To this the porter openyth; and the scheep heeren his vois: and he clepith his owne scheep by name, and ledith hem out. And whanne he hath don out hise owne scheep, he goith bifore hem, & the scheep fuen him: for thei knowen his vois. But thei fuen not an alien, but fleen fro him: for thei han not knowen the vois of aliens: Jhesus seide to hem this prouerbe: but thei knewen not, what he spak to hem. Therfor Jhesus seide to hem estfoone, treuli, treuli, I seye to you, that I am the dore of the scheep. As manye as han come, weren * nyght theuis and day theuis: but the scheep herden not hem. I am the dore: if ony man schal entre by me, he schal be faued, and he schal go yn & schal go out, and he schal fynde lesewis. A nyght theef cometh not, but that he stele, fle, and leese: and I cam that thei haue lyf, and haue more plenteuously. I am a good scheepherde a good scheep-herde gyueth his lyf for hise scheep. But an hirid hyne, and that is not the scheperde: whos ben not the scheep hise owne, seest a wolf comynge, and leueth the scheep and fleeth: and the wolf rauyschith, and disparplith the scheep. And the hirid hyne fleeth, for he is an hirid hyne, and it perteyneth not to him of the scheep. I am a good scheperde, and I knowe my scheep, and my scheep knowen me. As the fadir hath knowen me, I knowe the fadir, and I put my lyf for my scheep. I haue othere scheep, that ben not of this foold: & it bihoueth me to bringe hem togidere; and thei schulen here my voys and it schal be maad oo foold, and oo scheperde. Therfor the fadir loueth me, for I putte my lyf, that estfoone I take it. No man takith it fro me, but I putte it of my silf: I haue power to putte it, and I haue power to take it agen. this maundement I haue taken of my fadir. Est dissencioun was maad among the Jewis, for these wordis. And manye of hem seiden, he hath a Deuel, and maddith; what heren ye him? Othere men seiden, these wordis ben not of a man that hath a fend: wher the deuel may opene the yghen of blynde men? But the festis of halowing of the temple weren maad in Jerusalem, & it was wynter. And Jhesus walkide in the temple in the Porche of Salomon. Therfor the Jewis camen aboute him, and seiden to him, how longe takist thou away oure soule? if thou art Crist, seye thou to us opinly. Jhesus answeride to hem, I speke to you, and ye bileuen not, the werkis that I do in the name of my fadir benen witnessing of me. But ye bileuen not; for ye ben not of my scheep; My scheep heren my vois, and I knowe hem, and thei fuen me. And I gyue to hem euerlastyng lyf, and thei schulen not prifche withouten ende, and noon schal rauysche hem fro myn hond. That thing that my fadir gaf to me, is more than alle thingis: and no man may rauysche fro my fadris hond. I and the fadir ben oon. The Jewis tooken up stoones to stonem him. Jhesus answeride to hem, I haue schewid you manye goode werkis of my fadir; for which werk of hem stonen ye me? The Jewis answeriden to him, we stonen thee not of goode werk; but of blasfemye, and for thou sithen thou art a man, makist thisilf God. Jhesus answeride to hem, wher it is not writun in youre lawe, that I seide ye ben Goddis? If he seide that thei weren Goddis, to whiche the word of God was maad, and Scripture may not be undoon! Thilk that the fadir hath halowid, and hath sent into the world, ye seyen that thou blasfemest; for I seide, I am Goddis

† knowlechide. * fures sunt et latrones.

dis sone. If I do not the werkis of my fadir, nyle ye bileue to me. But if I do, though ye wolcn not bileue to me, bileue ye to the werkis: that ye knowe and bileue, that the fadir is in me, and I in the fadir. Therefore thei soughten to take him: and he wente out of her hondis. And he wente eftsoone ouer Jordan, into that place where Jon was first baptising; and he dwelte there. And manye camen to him, and seiden; for Jon dide no myracle: and alle thingis whateuer Jon seide of this, weren sothe. And manye bileueden in him.

C H A P. XI.

AND there was a syk man Lazarus of Bethanye, of the castel of Marye and Martha hise sistris. And it was Marye which anointide the lord with oynement and wipte hise feet with hir heeris, whos brother Lazarus was syk. Therfor hise sistris senten to him, and seiden, lord, lo, he whom thou louest, is syk; And Jhesus herde, and seide to hem, this sykenesse is not to the deeth, but for the glorye of God, that mannes sone be glorified by him. And Jhesus loued Martha, and hir sistir Marye, and Lazarus. Therfor whanne Jhesus herde that he was syk, thanne he dwellide in the same place tweye dayes. And after these thingis he seide to hise disciplis, go we eft into Judee. The disciplis seyen to him, maister, now the Jewis soughten for to stone thee; and eft goist thou thidir? Jhesus answeride, wher there be not twelve ouris of the day? if ony man wandre in the day, he hirtith not, for he seeth the light of this world. But if he wandre in the nyght, he stomblyth, for light is not in him. He seith these thingis: and after these thingis he seith to hem, Lazarus oure frend slepith; but I go to reyse him fro sleep. Therfor hise disciplis seiden, lord, if he slepith, he schal be faaf. But Jhesus hadde seide of his deeth: but thei gessiden that he seide of slepyng of sleep. Thanne therfor Jhesus seide to hem opinly, Lazarus is deed. And I haue joye for you, that ye bileue, for I was not there, but go we to him. Therfor Thomas, that is seide Didymus, seide to euene disciplis, go we also, that we dye with him. And so Jhesus cam, and foond him hauynge thanne foure dayes in the graue. And bethanye was bifidis Jerusalem, as it were fiftene furlongis. And manye of the Jewis camen to Marye and Martha, to coumforte hem of her brother. Therfor as Martha herde that Jhesus cam, sche ran to him: but Marye saaf at home. Therefore Martha seide to Jhesus, lord, if thou haddist be here, my brother hadde not be deed. But now I woot, that what euere thingis thou schalt axe of God, God schal geue to thee. Jhesus seith to hir, thi brother schal rise agen. Martha seith to him, I woot that he schal rise agen in the agein rising of the laste day. Jhesus seith to hir, I am agen rising and lyf: he that bileueth in me, yhe though he be deed, he schal lyue; And ech that lyueth, and bileueth into me, schal not dye withouten eende. bileuest thou this thing? sche seith to him, yhe, lord, I haue bileued that thou art Crist the sone of the lyyng God, that hast come into this world. And whanne sche hadde seide this thing; sche wente, and clepid Marye hir sistir in seilence, and seyde, the maister cometh, and clepith thee. Sche as sche herde, aroos anoon, and cam to him. And Jhesus came not yit into the castel, but he was yit in that place, where Martha hadde comun agens him. Therefore the Jewis that weren

with hir in the hous, and coumfortiden hir, whanne thei sighen Marye that sche roos swythe, & wente out thei sueden hir, and seiden, for sche goith to the graue, to wepe there. But whanne Marye was come where Jhesus was, sche seyng him, fel doun to hise feet, and seyde to him, lord, if thou haddist be here, my brother hadde not be deed. And therfor whanne Jhesus saygh hir wepinge and the Jewis wepinge that weren with hir, he made noise in spiryt, and troublid himsilf, and seide, where han ye leyd him? thei seyen to him, lord, come and se. And Jhesus wepte: Therefore the Jewis seiden, lo how he louede him. And summe of hem seiden, wher this man, that openede the yghen of the borun blind man myghte not make, that this schulde not dye? Therfor Jhesus eft makynge noise in himsilf, cam to the graue and ther was a denne, and a stoon was leid theronne. And Jhesus seith, take ye away the stoon. Martha, the sistir of him that was deed, seith to him, lord, he stinkith now: for he * leyen four dayes. Jhesus seith to hir, haue I not seid to thee, that if thou bileuest, thou schalt se the glorie of God? Therfor thei token away the stoon. and Jhesus list up hise yghen, and seide, fadir, I do thankings to thee, for thou hast herde me. And I wiste that thou euermore herist me; but for the puple that stondith aboute, I seide, that thei bileue that thou hast sent me. Whanne he hadde seid these thingis, he cryede with a greet vois, Lazarus, come thou forth. And anoon he that was deed, cam out, boundun the hondis and feet with bondis and hise face boundun with a sudarye. and Jhesus seith to hem, unbinde ye him, and suffre ye him to go forth. Therfor manye of the Jewis that camen to Marye and Martha and sighen what thingis Jhesus did, bileueden in him. But summe of hem wenten to the farisees, and seiden to hem, what thingis Jhesus hadde don. Therefore the bischopis and the farisees gaderiden a counsel agens Jhesus, and seiden, what don we? for this man doth manye myraclis: If we leuen him thus, alle men schulen bileue in him; and Romayns schulen come, and schulen take oure place and oure folk. But oon of hem Cayfas by name, whanne he was bischop of that yeer, seide to hem, ye witen nothing, ne thinken, that it spedith to you, that a man dye for the puple, and that al the folk perische not. But he seide not this thing of himsilf: but whanne he was bischop of that yeer; he profecied that Jhesus was to dye for the folk: And not onli for the folk, but that he schulde gadere into oon, the sones of God. that weren scaterid. Therefore fro that day, thei soughten to sle him. Therefore Jhesus walkide not thanne openly among the Jewis, but he wente into a cuntrey bifidis desert, into a cytee that is seid Effren, and there he dwellide with hise disciplis. And the pask of the Jewis was nygh, and manye of the cuntrey wenten up to Jerusalem, bifore the pask, to halowe hemsilf. Therefore thei soughten Jhesus, and spak togidere, stondinge in the temple, what gessen ye, for he cometh not to the seeste day? For the bischopis and the farisees hadden gyuen a maundement, that if ony man knowe where he is, that he schewe, that thei take him.

C H A P. XII.

THERFOR Jhesus bifore sixe dayes of pask, cam to bethanye where Lazarus hadde be deed, whom Jhesus reisede. And thei maden to him a soper there, and Martha mynystride to him: and Lazarus was oon

* hath leyen:

* leye MS penes me.

oon of men that saten at the mete with him. Therefore Marye took a pound of oynement, of trewe narde, preciouse, and anointide the feet of Jhesus, and wipte hise feet with hir heeris: and the hous was fulfillid of the sauoure of the oynement. Therefore Judas Scarioth, oon of hise disciplis, that was to bitraye him seide, Whi is not this oynement seeld for thre hundred pens, and is gyuun to nedi men? But he seide of this thing, not for it perteynede to him of nedi men; but for he was a theef, and he hadde the purfis, and bar tho thingis that weren sent. Therefore Jhesus seide, suffre ye hir: that into the day of my biryngge sche kepe that. For ye schulen euermore haue pore men with you, but ye schulen not euermore haue me. Therefore myche puple of Jewis knew that Jhesus was there: and thei camen not oonli for Jhesus, but to se Lazarus, whom he hadde reisid fro deeth. But the princis of prestis thoughten to sle Lazarus; For manye of the Jewis wenten away, for
 c. him, and bileueden in Jhesus. But on the morewe a myche puple that camen togidere to the seeste day, whanne thei hadden herd that Jhesus cam to Jerusalem, tooken braunchis of palmes, and camen forth agens him, and crieden, Osanna, blessid is the king of Israel that cometh in the name of the lord. And Jhesus foond a yonge asse, and sat on him, as it is wrytun. The daughter of Syon, nyle thou drede lo, thi king cometh, sittinge on an asse sole. Hise disciplis knewen not firste these thingis: but whanne Jhesus was glorified, thanne thei hadden mynde: for these thingis weren wrytun of him, and these thingis thei diden to him. Therfor the puple baar witnesing that was with him, whanne he clepide Lazarus fro the grauc, & reysede him fro deeth. And therefore the puple cam and mette with him, for thei herden that he hadde don this signe. Therefore the farisees seiden to hemself, ye seen that we profiten nothing: lo al the world wente after him. And there were summe hethen men of hem that hadden come up to worschipe in the seeste day: And these camen to Filip, that was of bethsayda of Galilee, and preieden him, and seiden, Sire, we wolen se Jhesus. Filip cometh and seith to Andrew: and est, Andrew and Filip seyden to Jhesus. And Jhesus answeride to hem, and seyde the our cometh, that mannes sone
 d. be clarified. Treuli treuly I seye to you, but a corn of whete falle into the erthe, and be deed, it dwellith aloone: but if it be deed, it bringith myche fruyt. He that loueth his lyf, schal leese it: and he that hatith his lyf in this world, kepith it into euerlastinge lyf. If ony man serue me, sue he me; and where I am there my mynystre schal be: if ony man serue me, my fadir schal worschipe him. Now my soule is troublid, & what schal I seye? fadir, saue me fro this our: but therfor I cam into this our. Fadir, clarifie thi name. and a vois cam fro heuene, and seide, and I haue clarified, and est I schal clarifie: Therfor the puple that stood, and herde, seyde, that thundir was maad; othere men seiden, an aungel spak to him. Jhesus answeride, and seide, this vois cam not
 f. for me, but for you. Now is the dome of the world: now the prince of this world, schal be cast out. And if I schal be enhaunsid fro the erthe, I schal drawe alle thingis to my self. And he seide this thing, signifyng by what deeth he was to dye. And the puple answeride to him, we han herd of the lawe, that Crist dwellith withouten ende: and how seist thou, it bihoueth mannes sone to be arerid? who is this mannis sone? And thanne Jhesus seith to hem yit a litil light is in you: walke ye the while ye han light,

that derknessis cacche you not: he that waudrith in derknessis woot nete whidur he goith. While ye han light, bileue ye in light, that ye be the children of light. Jhesus spak these thingis, and wente and hidde him fro hem. And whanne he hadde don so manye miraclis bitore hem, thei bileuiden not in him: That the word of Isaye the profete schulde be fulfillid, whiche he seyde, lord, who bileuede to oure hearing? and to whom is the * word of the lord schewid? Therfor thei myghten not bileue, for est Isaye seide, He hath blyndid her yghen, and he hath maad hard the herte of hem; that thei see not with yghen, and undirstonde with herte, and that thei be conuertid, and I heele hem. Isaye seide these thingis, whanne he saygh the glorie of him, & spak of hym. Natheles, of the princis manye bileueden in him; but for the farisees, thei knowlechiden not, that thei schulden not be putt out of the synagoge. For thei loueden the glorie of men, more than the glorie of God. And Jhesus criede, and seyde, he that bileueth in me, bileueth not in me, but in him that sent me. He that seeth me, seeth him that sente me. I light cam into the world, that ech that bileueth in me dwelle not in derknessis. And if ony man herith my wordis, and kepith hem, I deme him not: for I cam not that I deme the world, but that I make the world saaf. He that dispisith me, and takith not my wordis, hath him that schal juge him: thilk word that I haue spokun schal deme him in the laste day. For I haue not spokun of my self; but thilk fadir that sente me, gaf to me a maundement what I schal seye, and what I schal speke. And I woot, that his maundement is euerlastinge lyf: therfor tho thingis that I speke, as the fadir seide to me, so I speke.

CHAP. XIII.

BIFORE the seeste day of pask, Jhesus wityng
 a. that his our is comun, that he passe fro this world, to the fadir, whanne he hadde loued hise that weren in the world, into the ende he loued hem. And whanne the soper was maad, whanne the Deuel hadde put thanne into the herte, that Judas of Symount Scarioth schuide bitraye him. He wityng that the fadir gaf alle thingis to him into his hondis, and that he wente out fro God, and goith to God, He risith fro the souper, and doth of hise clothis, & whanne he hadde take a linnen cloth, he girde him. And aftirward, he put watir into a basyn, & bigan to waische the disciplis feet, and to wyepe with the linnen cloth, with which he was gird. And so he cam to Symount Petir: and Petir seith to him, lord, waischiift thou my feet? Jhesus answeride and seide to him, what I do, thou woost not now; but thou schalt wite afterward. Petir seith to him, thou schalt neuere waische my feet: Jhesus answeride to him, if I schal not waische thee, thou schalt not haue part with me. Symount Petir seith to him, lord, not oonli my feet, but bothe the hondis and the heed. Jhesus seide to him, he that is waischun, hath no nede, but that he waische the feet, but he is al cleene: and ye ben cleene, but not alle. For he wiste who was he that schulde bitraye him; therfor he seide, ye ben not alle cleene. And so after that he hadde waischun the feet of hem, he took hise clothis, and whanne he was set to mete agen, est he seide to hem, ye witen what I haue don to you? ye clepen me maister, and lord: and ye seyen wel; for I am. Therfor if I Lord and maister, haue waischun youre
 feet

* arm.

feet, and ye schulen waifche oon anotheris feet. For I haue goun enfaun ple to you, that as I haue don to you, so do ye. Treuli treuli I feye to you, the seruunt is not grettere than his lord, neither an apostil is grettere thanne he that sente him. If ye witen these thingis, ye schulen be bleffid, if yee don hem I feye not of alle you; I woot whiche I haue chosun: but that the Scripture be fulfillid, he that erith my bred, schal reise his heele agens me. Treuli I feye to you, bifore that it be don, that whanne it is don, ye bileue that I am. Treuli treuli I feye to you, he that takith whom eue I schal sende, resseyueth me: and he that resseyueth me, resseyueth him that sente me. Whanne Jhesus hadde seid these thingis, he was troblid in spirit, and witnesside, and seide, treuli treuli I feye to you, that oon of you schal bitraye me. Therfor the disciplis lokiden togidere, doutynge of whom he seide. And so oon of his disciplis was restinge in the bosum of Jhesus, whom Jhesus louede. Therfor Symount Petir bikenith to him, and seith to him who is it of whom he seith? And so whanne he hadde restid agein on the brest of Jhesus, he seith to him, lord, who is it? Jhesus answeride, he it is, to whom I schal areche a sop of bred. and whanne he hadde wett bred, he gaf to Judas of Symount of Scarioth. And after the mossel, thanne Satanas entride into him, and Jhesus seith to him, that thing that thou doist, do thou swithe. And noon of hem that saten at the mete, wite wherto he seide to him. For summe gefsiden, for Judas hadde the pursis, that Jhesus hadde seide to him, bie tho thingis that ben nedeful to us to the seeste day: or that he schulde geue summe thing to nedy men. Therefore whanne he hadde takun the mossel, he wente out anon: and it was nyght. And whanne he was gon out, Jhesus seide, now mannes sone is clarified, and God is clarified in him. If God is clarified in him, God schal clarifie him in himself, and anon he schal clarifie him. litil sones, yit a litil I am with you, ye schulen seke me: and as I seide to the Jewis, whidir I go, ye moun not come, and to you I sey now. I geue to you a newe maundement, that ye loue togidere, as I louede you, and that you loue togidere. In this thing alle men schulen knowe that ye ben myn disciplis, if ye han loue togidere. Symount Petir seide to him, lord, whidir goith thou? Jhesus answeride, whidir I go, thou maist not sue me now; but thou schalt sue affirward. Petir seith to him, whi may I not sue thee now? I schal putte my lyf for thee. Jhesus answeride, thou schalt putte thi lyf for me? treuli, treuli I feye to thee, the cok schal not crowe, til thou schalt denye me thries. and he seith to his disciplis.

CHAP. XIV.

A. **B**E not youre herte afrayed, ne drede it: ye bileuen in God, and bileue ye in me. In the hous of my fadir, ben manye dwellingis, if ony thing lasse, I hadde seid to you: for I go to make redi to you a place, and if I go * & make redy to you a place, effsoone I come, and I schal take you to my silf, that where I am, ye be. And whidir I go ye witen, and ye witen the weye. Thomas seith to him, lord, we witen not whidir thou goist, and how moun we wite the weye? Jhesus seith to him, I am weye, treuthe, and lyf: no man cometh to the fadir but by me. If ye hadden knowe me, sotheli ye hadden knowe also my fadir: and affirward ye schulen knowe him, & ye han seyn him. Filip seith to him, lord, schewe us the fadir, and it suffisith to us. Jhesus seith to him, so longe tyme I am with you, and han

ye not knowen me, Filip? he that seeth me, seeth also the fadir; how seist thou schewe to us the fadir? Bileuest thou not, that I am in the fadir, and the fadir is in me? the wordis that I speke to you, I speke not of my silf: but the fadir himself dwellinge in me, doith the werkis. Bileuen ye not that I am in the fadir, and the fadir is in me: ellis bileue ye for thilke werkis. Treuli, treuli I feye to you, if a man bileueth in me, also he schal do the werkis that I do, and he schal do grettere werkis than these; for I go to the fadir. And whatever thing ye axen the fadir in my name I schal do this thing, that the fadir be glorified in the sone. If ye axen ony thing in my name, I schal do it. If ye louen me, kepe ye my comaundementis. And I schal preic the fadir and he schal geue to you another coumfortour, the spirit of treuthe to dwelle with you withouten ende; Which spirit the world may not take, for it seeth him not, neither knowith him: but ye schulen knowe him, for he schal dwelle with you, and he schal be in you. I schal not leue you fadirles, I schal come to you. ghit a litil, and the world seeth not now me: but ye schulen se me: for I lyue, and ye schulen lyue. In that ye schulen knowe that I am in the fadir, and ye in me, and I in you. He that hath my comaundementis, and kepith hem, he it is that loueth me: and he that loueth me schal be loued of my fadir, and I schal loue him, and I schal schewe to hym my silf. iudas seith to him, not he of scarioth, lord what is doon that thou schalt schewe thisilf to us and not to the world? iesus answeride and seide to him, if ony man loueth me he schal kepe my word and my fadir schal loue hym and we schulen come to him and we schulen dwelle with him. he that loueth me not kepith not my wordis: and the word which ghe han herd is not myn, but the fadris that sent me. these thingis I haue spoken to ghou dwellynge among ghou, but thilk hooli goost the coumfortour, whom the fadir schal sende in my name, he schal teche ghou alle thingis, and schal schewe to ghou alle thingis whateuere thingis I schal seie to ghou. pees I leue to ghou, my pees I ghyue to ghou, not as the world ghyueth I ghyue to ghou. be not ghoure herte afrayed, ne drede it. ghe han herd that I seide to ghou I go and come to ghou. if ghe louyden me, forsothe ghe schulden haue ioie for I go to the fadir, for the fadir is grettere than I. and now I haue seid to ghou bifore that it be doon, that whanne it is doon ghe bileuen. now I schal not speke manye thingis with ghou, for the prynce of this world cometh and hath not in me ony thing. but that the world knowe, that I loue the fadir, and as the fadir ghaf a comaundement to me so I do, rise ghe go we hennys.

CHAP. XV.

I am a verrei vyne and my fadir is an erthe tilier. Ich braunche in me that berith not fruyt he schal take awei it, and ech that berith fruyt he schal purge it that it bere the more fruyt. now ghe ben clene for the word that I haue spokun to ghou, dwelle ye in me and I in ghou. as a braunche mai not make fruyt of it silf but it dwelle in the vyne, so neither ghe but ghe dwelle in me. I am a vyne, ghe the braunchis. who that dwellith in me and I in him this berith mych fruyt, for withouten me ghe moun no thing do. if ony man dwellith not in me he schal be cast out as a braunche and schal wexe drie. and thei schulen gedre him, and thei schulen caste him into the fier and he brenneth. if ghe dwelle in me and my wordis dwellen in ghou what eue thing ghe wolen ghe schulen

R

axe

axe and it schal be doon to ghou. in this thing my fadir is clarified, that ghe brynge forth ful mych fruyt, and that ghe be maad my disciplis. as my fadir louyde me I haue loued ghou dwelle ye in my loue. if ghe kepen my comaundementis ghe schulen dwelle in my loue, as I haue kept the comaundementis of my fadir and I dwelle in his loue. these thingis I spak to ghou that my ioie be in ghou, and

D. ghoure ioie be fulfillid. this is my comaundement, that ghe loue togidre as I louyde ghou. no man hath more loue than this that a man putte his lyf for hise frendis. ghe ben my frendis if ghe doen tho thingis that I comaunde to ghou. now I schal not clepe ghou seruauantis, for the seruauant woot not what his lord schal do, but I haue clepid ghou frendis, for al thingis what euere I herde of my fadir I haue maad knowun to ghou. ghe han not chofen me but I chees ghou, and I haue put ghou that ghe go and brynge forth fruyt and ghoure fruyt dwelle, that what euere thing ghe

E. axen the fadir in my name, he ghyue to ghou. these thingis I comaunde to ghou, that ghe loue togidre. if the world hatith ghou, wite ghe that it hadde me in hate rathere than ghou. if ghe hadden be of the world, the world schulde loue that thing that was his, but for ghe ben not of the world, but I chees ghou fro the world therefore the world hatith ghou. haue ghe mynde of my worde which I seide to ghou, the seruauant is not grettere than his lord. if thei han pursued me, thei schulen pursue ghou also. if thei han kept my word, thei schulen kepe ghoure also. but thei schulen do to ghou alle these thingis for my name, for thei knowen not him that sente me. If I hadde not come and hadde not spoken to hem thei schulden not haue synne, but now thei han noon excusacioun of her synne. he that hatith me hatith also my fadir. if I hadde not doon werkis in hem whiche noon other man dide thei schulden not haue synne, but now bothe thei han seien and han hatid me and my fadir. but that the word be fulfillid that is witen in her lawe for thei hadden me in hate withouten cause. but whanne the coumfortour schal come which I schal sende to ghou fro the fadir, a spyryt of treuthe which cometh of the fadir, he schal bere witnessyng of me, and ghe schulen bere witnessyng, for ghe ben with me fro the bigynnyng.

CHAP. XVI.

THESSE thingis I haue spoken to ghou, that ghe ben not sclaundrid. thei schulen make ghou withouten the synagogis; but the our cometh, that ech man that sleeth ghou deme that he doith scruyse to god. and thei schulen do to ghou these thingis for thei han not knowen the fadir neither me. but these thingis I spak to ghou, that whanne the our of hem schal come ghe haue mynde that I

B. * toolde to ghou. I seide not to ghou these thingis fro the bigynnyng for I was with ghou. and now I go to him that sente me and no man of ghou axith me whidir thou goist; but for I haue spokun to ghou these thingis heuynesse hath fulfillid ghoure herte. but I seie to ghou treuthe, it spedith to ghou that I go, for if I go not forth the coumfortaar schal not come to ghou, but if I go forth I schal sende him to ghou. and whanne he cometh he schal reprove the world of synne and of rightwijnnesse and of doom. of synne, for thei han not bileued in me. and of rightwijnnesse for I go to the fadir and now ghe schulen not see me. but of doom for the prince of this world is

now demed. ghit I haue many thingis for to seie to ghou but ghe moun not bere hem now. but whanne thilk spyryt of treuthe cometh he schal teche ghou al treuthe. for he schal not speke of hymself but what euere thingis he schal heere he schal speke, and he schal telle to ghou tho thingis that ben to come. he schal clarifie me, for of myn he schal take and schal telle to ghou alle thingis whiche euere the fadir hath ben myne, therefore I seide to ghou for of myn he schal take and schal telle to ghou. a litil and thanne

D. ghe schulen not se me, and estsoone a litil and ghe schulen se me, for I go to the fadir therefore summe of hise disciplis seiden togidre, what is this thing that he seith to us? a litil and ghe schulen not se me, and estsoone a litil and ghe schulen se me, for I go to the fadir. therefore thei seiden, what is this that he seith to us a litil? we witen not what he spekith. and iesus knew that thei wolden axe him, and he seide to hem, of this thing ghe seken among ghou for I seide a litil and ghe schulen not se me, and estsoone a litil and ghe schulen se me. treuli, treuli, I seie to ghou that ghe schulen morene and wepe, but the world schal haue ioie. and ghe schulen be sorouful, but ghoure sorowe schal turne into ioie. a womman whanne sche berith child hath heuynesse for hir tyme is come, but whanne sche hath born a sone now sche thenkith not on the peyne for ioie for a man is born into the world. and therefore ghe han now sorowe but estsoone I schal se ghou and ghoure herte schal haue ioie and no man schal take fro ghou ghoure ioie. and in that dai ghe schulen not axe me ony thing. treu-

P. ly, treuly, I seie to ghou, if ghe axen the fadir ony thing in my name he schal ghyue to ghou. til now ghe axiden no thing in my name; axe ghe and ghe schulen take that ghoure ioie be ful. I haue spoken to ghou these thingis in prouerbis, the our cometh whanne now I schal not spek to ghou in prouerbis but openli of my fadir I schal telle to ghou. in that dai ghe schulen axe in my name, and I seie not to ghou that I schal preie the fadir of ghou, for the fadir hymself loueth ghou, for ghe han loued me and han bileued that I wente out fro god. I wente out fro the fadir and I cam into the world, estsoone I leue the world and I go to the fadir. hise disciplis seiden to him, lo now thou spekiest openli and thou seist no prouerbe, now we witen that thou woost alle thingis and it is not neede to thee that ony man axe thee, in this thing we bileuen that thou wentest out fro god. iesus answeride to hem, now ghe bileuen, lo the our

G. cometh and now it cometh, that ghe be disparplid ech into hise owne thingis, and that ye leue me aloone: and I am not aloone for the fadir is with me. these thingis I haue spoken to ghou, that ghe haue pees in me. in the world ghe schulen haue disese, but triste ghe I haue ouercome the world.

CHAP. XVII.

THESSE thingis iesus spak. and whanne he

A. hadde cast up hise ighen into heuene he seide, fadir the our cometh clarifie thi sone that thi sone clarifie thee. as thou hast ghoun to him power of ech fleisch, that al thing that thou hast ghoun to him he ghyue to hem euerlastyng lyf: and this is euerlastyng lyf that thei knowe thee verrei god aloone and whom thou hast sent iesus crist. I haue clarified thee on the erthe, I haue endid the werk that thou hast ghoun to me to do. and now fadir clarifie thou me at thi filf with the clerenesse that

I

*Seide. MS. 3 reliqui, toolde:

I hadde at thee bifore the world was maad. I haue schewid thi name to tho men whiche thou haft ghoun to me of the world. thei weren thine, and thou haft ghoun hem to me and thei han kept thi word. and now thei han knowun that alle thingis that thou haft ghoun to me ben of thee. for the wordis that thou haft ghoun to me I ghaf to hem. and thei han taken and han knowen verily that I wente out fro thee, and thei bileuyden that thou sentist me. I preie for hem, I preie not for the world. but for hem that thou haft ghoun to me. for thei be thine, and alle mythingis ben thine and thi thingis ben myne and I am clarified in hem. and now I am not in the world, and these ben in the world, and I come to thee hooli fadir, kepe hem in thi name whiche thou ghauest to me, that thei be oon as we *ben*. while I was with hem I kepte hem in thi name, thilke that thou ghauest to me I kepte, and noon of hem perischide but the sone of perdicion, that the scripture be fulfillid. but now I come to thee, and I speke these thingis in the world, that thei haue my ioie fulfillid in hemself. I ghaf to hem thi word, and the world hadde hem in hate for thei ben not of the world as I am not of the world. I preie not that thou take hem awei fro the world, but that thou kepe hem fro yuel. thei ben not of the world as I am not of the world: halowe thou hem in treuthe, thi word is treuthe. as thou sentist me into the world, also I sente hem into the worlde, and I halowe my self for hem, that also thei be halowid in treuthe. and I preie not oonli for hem, but also for hem that schulen bileue into me bi the word of hem, that alle be oon as thou fadir in me and I in thee, that also thei in us be oon that the world bileue that thou hast sent me. and I haue ghoun to hem the clerenesse that thou haft ghoun to me, that thei be oon as we ben oon, and I in hem and thou in me, that thei be endid into oon, and that the worlde knowe that thou sentist me and haft loued hem as thou haft loued also me. fadir thei whiche thou ghauest to me I wole that where I am that thei be with me, that thei se my clerenesse that thou haft ghoun to me, for thou louedist me bifore the making of the world. fadir right fulli the world knew thee not, but I knew thee, and these knewen that thou sentist me. and I haue maad thi name knowen to hem and schal make knowun, that the loue bi which thou haft loued me be in hem and I in hem.

C H A P. XVIII.

A W Hanne iesus hadde seid these thingis he wente out with hise disciplis ouer the * stonde of cedron, where was a gherd into which he entride and hise disciplis. and iudas that bitraiede him knew the place, for ofte iesus cam thidir with hise disciplis. therefore whanne iudas hadde take a company of knyghtis and mynystris of the bisschopis and of the farisees, he cam thidir with lanternes and † brondis and armeris. and so iesus witynge alle thingis that weren to come on him, wente forth and seide to hem, whom seken ghe? thei answeriden to him jhesus of nazareth. iesus seith to hem I am. and iudas that bitraiede him stood with hem. & whanne he seide to hem I am, thei wenten abak and felden down on the erthe. and est he axide hem whom seken ghe? & thei seiden jhesus of nazareth. he answeride to hem, I seide to ghou that I am, therefore if ghe seken me suffre ghe these to go awei, that the worde which he seide schulde be fulfillid, for I loste not ony of hem

whiche thou haft ghoun to me. therefore Symound petir hadde a swerd and drough it out and smoot the seruaunt of the bisschop and kittide of his right cere; and the name of the seruaunt was malcus. therefore iesus seide to petir, putte thou thi swerd into thi scethe: wolt thou not that I drynke the cuppe that my fadir ghaf to me? therefore †* the cumpny of knyghtis and the tribune and the mynystris of the iewis tooken jhesus and bounden him and ledden him first to annas, for he was fadir of caifas wyf that was bisschop of that gheer. and it was caifas that ghaf counseil to the iewis, that it spedith that oo man die for the peple. but symound petir suede jhesus and another disciple. and thilk disciple was knowun to the bisschop and heentride with jhesus into the halle of the bisschop, but petir stood at the dore withoutforth. therefore the tothir disciple that was knowun to the bisschop wente out and seide to the womman that kepte the dore and broughte yn petir. and the damysel kepere of the dore seide to petir wher thou art also of this mannys disciplis? he seide I am not. and the seruauntis and mynystris stoodden at the coolis, for it was coold and thei warmyden hem: and petir was with hem stondyng and warmyng him. and the bisschop axide jhesus of hise disciplis and of his techyng. iesus answeride to him, I haue spoken openli to the world, I taughte euermore in the synagoge and in the temple whidir alle the iewis camen togidre, and in hidlis I spak no thing. what axist thou me? axe hem that herden what I haue spoken to hem; lo thei witen what thingis I haue seid. whanne he hadde seid these thingis oon of the mynystris stondyng nygh ghaf a buffe to jhesus and seide, answerist thou so to the bisschop? iesus answeride to him, if I haue spok yuel, bere thou witnessyng of yuel, but if I seide wel whi smytist thou me? and annas sente him bounden to caifas the bisschop, and symound petir stood and warmyde him, and thei seiden to him, wher also thou art his disciple? he denyede and seide I am not. oon of the bisschopis seruauntis, cosyn of him whos cere petir kitte of, seide, sigh I thee not in the * gherd with him? and petir estfoone denyede. and anoon the cok crewe. thanne thei ledden jhesus to caifas into the moot halle, and it was eerli. and thei entriden not into the † moothalle, that thei schulden not be defouiid, but that thei schulden ete pask. therefore pilat wente out withoutforth to hem and seide, what accusyng bringen ghe aghens this man? thei answeriden and seiden to him, if this were not a mysdoerc we hadden not bitaken him to thee. thanne pilat seith to hem, take ghe him and deme ghe him astir ghoure lawe. and iewis seiden to him, it is not lefful to us to sle ony man; that the word of jhesus schulde be fulfillid which he seide, signyfyng bi what deeth he schulde die. therefore estfoone pilat entride into the moothalle and clepide iesus and seide to him. art thou kyng of iewis? iesus answeride and seide to him, seist thou this thing of thi self, either othere han seid to thee of me? pilat answeride, where I am a icw? thi folk and bisschopis bitooken thee to me. what hast thou doen? iesus answeride, my kyngdom is not of this world. if my kyngdom were of this world my mynystris schulden stryue that I schulde not be taken to the iewis, but now my kyngdom is not here. and so pilat seide to him thanne thou art a kyng. iesus answeride, thou seist that I am a kyng. to this thing I am born, and to this I am comun into the world to bere witnessyng to treuthe. ech that is of treuthe heerith my vois. pilat seith to him, what is treuthe? and whanne he hadde

* torrentem.

† facibus & armis.

†* cohors

** horto.

† pratorium.

hadde seid this thing est he wente out to the iewis and seide to hem I fynde no cause in hym. but it is a custom to ghou that I delyuere oon to ghou in pask, therefore wolen ghe that I delyuere to ghou the kyng of iewis? alle crieden estfoone and seiden, not this but barraban, and barrabas was a theef.

C H A P. XIX.

Therfore pilat took thanne iesus and scourgide. & knyghtis writhen a crown of thornys and setten on his heed, and diden aboute him a cloth of purpur and camen to hym and seiden, heil kyng of iewis, and thei ghauen to him buffetis. estfoone pilat wente out and seide to hem, lo I brynge him out to ghou, that ghe knowe that I fynde no cause in him, and so ielus wente out beringe a crowne of thornys and a cloth of purpur. and he seide to hem lo the man. but whanne the bisschopis and mynystris hadden seien hym, thei crieden and seiden, crucifie, crucifie him. pilat seith to hem, take ghe hym and crucifie ghe, for I fynde no cause in him. the iewis answeriden to him we han a lawe, and bi the lawe he owith to die, for he made him goddis sone. therefore whanne pilat hadde herd this word he dredde the more. and he wente into the moot hall estfoone and seide to iesus, of whennys art thou? but iesus ghaf noon answere to him. pilat seith to him speakest thou not to me? woost thou not that I haue power to crucifie thee and I haue power to delyuere thee? iesus answeride, thou schuldest not haue ony power aghens me but it were ghoun to thee fro aboue. therefore he that bitook me to thee hath the more synne, fro that tyme pilat soughte to delyuere him. but the iewis crieden. and seiden, if thou delyuerist this thou art not the * emperouris frend; for ech man that makith himself kyng aghensyeth the emperour. and pilat whanne he hadde herd these wordis ledde jhesus forth and sat for domesman in a place that is seid † lithostratos, but in ebrew golgatha. and it was pask euen as it were the sixte our. and he seith to the iewis, lo ghoure kyng. but thei crieden & seiden, take awei, take awei, crucifie him. pilat seith to hem, schal I crucifie ghoure kyng? the bisschopis answeriden, we han no kyng but the emperour. and thanne pilat bitook him to hem that he schulde be crucified. and thei taken iesus and ledden him out and he bar to himself a cross, and wente out into that place that is seid caluarie in ebrew golgatha, where thei crucifieden him and othere tweyne with him oon on this side and oon on that side and jhesus in the myddil. and pilat wroot a title and sette on the cross. and it was writun JESUS OF NAZARETH KING OF IEWIS. therefore manye of the iewis radden this title, for the place where jhesus was crucified was nygh the cytee, and it was writun in ebrew, greek and latyn: therefore the bisschopis of the iewis seiden to pilat, nyle thou write kyng of iewis but for he seide I am kyng of iewis. pilat answeride, that that I haue writen I haue writen. therefore the knyghtis whanne thei hadden crucifieden him taken hise clothis and maaden foure partis, to ech knyght a part, and a coote. and the coote was without seem and wounn al aboute, therefore thei seiden togidre, kitte we not it, but caste we lott whos it is. that the scripture be fulfillid seynge, thei partiden my clothis to hem, and on my cloth they kisten lott. and the knyghtis diden these thingis. but bifidis the cross of jhesus stoden his modir and the listir of his modir

marie cleophe and marie maudeleyn. therefore whanne jhesus hadde seien his modir and the disciple stoungyng whom he louyde, he seith to his modir, woman lo thi sone. afterward he seith to the disciple, lo thi modir. and fro that our the disciple took hir into his modir. afterward iesus witinge that now alle thingis ben endid, that the scripture were fulfillid he seith, I thirste. and a veiel was set ful of vynegre, and thei leiden yn isope aboute the spounge ful of vynegre and putten to his mouth. therefore whanne iesus hadde taken the vynegre he seide, it is endid; and whanne his heed was bowid down he ghaf up the goost. therefore for it was pask euen, that the bodies schulden not abide on the cross in the sabot, for that was a greet sabot dai, the iewis preiden pilat that the hipis of hem schulden be brokun and thei taken awei. therefore knyghtis camen and thei braken the thighes of the firste and of the tothir that was crucified with him. but whanne thei weren comun to iesus as thei sighen him deed, thanne thei braken not hise thighes. but oon of the knyghtis openyde his side with a spere, and anon blood and watir wente out. and he that sigh baar witnesfynge, and his witnesfynge is trewe, and he woot that he seith trewe thingis that ghe bilcuc. and these thingis weren down, that the scripture schulde be fillid, ghe schulden not breke a boon of him, and estfoone a nothir scripture seith, thei schulden se into whom thei * † pigheten thorough. but after these thingis ioseph of aramathie preiede pilat, that he schulde take the awei bodi of jhesus, for that he was a disciple of jhesus, but pryuy for drede of the iewis, & pilat suffride. and so he cam and took awei the bodi of jhesus. and nycodeme cam also, that hadde come to hym first bi nyght, and broughte a medling of myrre and aloes as it were an hundrid pound. and thei taken the bodi of jhesus and bounden it in lynnun clothis with swete smellynge oynementis, as it is the custom to iewis for to byrie. and in the place where he was crucified was a gherd, and in the gherd a newe || graue in which ghit no man was leid. therefore there thei putten jhesus for the * * vigile of iewis seest, for the sepulcre was nygh.

C H A P. XX.

AND in oo dai of the woke marie maudeleyn ^A cam eerli to the graue whanne it was ghit derk: and sche sigh the stoon moued awei fro the graue. therefore sche ran and cam to symound petir and to a nothir disciple whom iesus louyde and seith to hem, thei han taken the lord fro the graue and we witen not where thei han leid him. therefore petir wente out and thilk othir disciple and thei camen to the graue. and thei tweyne runnen togidre, and thilk othir disciple ran bifore petir and cam first to the graue. and whanne he stoupid he sigh the § scheetis liggyng, netheles he entride not. therefore symound petir cam suynge him and he entride into the graue. and he sigh the scheetis leid, and the sudarie that was on his heed not leid with the scheetis but bi it self wlapid into a place. therefore thanne thilk disciple that cam first to the graue entride, and sigh and bileuyde. for thei knewen not ghit the scripture, that it bihofte him to rise aghen fro deeth. therefore the disciplis wenten estfoone to hemself. but marie stood at the graue with-^c outforth wepyng. and the while sche wepte sche bowide hir and biheld forth into the graue. and sche

* Caesaris.

† lithostratos.

* † transfixerunt.

|| monumentum.

* * parascuen.

§ lintamina.

ſche ſigh tweyne aungelis ſittyng in whyt, oon at the heed and oon at the feet where the bodi of jheſus was leid, and thei feyn to hir, womman what wepiſt thou? ſche ſeide to hem for thei han take awei my lord, and I woot not where thei han leid him. whanne ſche hadde ſeid theſe thingis ſche turnyde backward and ſigh jheſus ſtondynge, and wiſte not that it was icſus. icſus ſeith to hir, womman what wepiſt thou? whom ſekſt thou? ſche geſſynge that he was a gardyner ſeith to hym, ſyre, if thou haſt taken him up, ſeie to me where thou haſt leid him and I ſchal take him awei. icſus ſeith to hir, marie. ſche turnyde and ſeith to him, rabony, that is to ſeie maſtir. icſus ſeith to hir, nyle thou touche me, for I haue not ghit*ſtighed to my ſadir. but go to my britheren & ſeie to hem, I ſtigh to my ſadir and to ghoure ſadir, to my god and to ghoure god. marie maudeleyn cam tellynge to the diſciplis, that I ſigh the lord and theſe thingis he ſeide

D. to me. therefore whanne it was euen in that dai oon of the ſabotis and the ghatis weren ſchit where the diſciplis weren gederid for drede of the iewis, icſus cam and ſtood in the myddil of the diſciplis. and he ſeith to hem, pees to ghou. and whanne he hadde ſeid this he ſchewide to hem hondis and ſide. therefore the diſciplis ioieden for the lord was ſeien. and he ſeith to hem eſt, pees to ghou. as the ſadir ſente me, I ſende ghou. whanne he hadde ſeid this he blew on hem and ſeide, take ghe hooli gooſt. whos ſynnes ghe forghyuen tho ben forghyuen to hem, and whos ghe withholdun tho ben withholdun.

E. but thomas oon of the twelue that is ſeid didymus was not with hem whanne icſus cam. therefore the othere diſciplis ſeiden, we han ſeien the lord. and he ſeide to hem but I ſe in hiſe hondis the fitchyng of the nailis, and putte my ſyngir into the place of the nailis, and putte myn hond into hiſe ſide I ſchal not bileue. and aſtir eighte daies* eſtſoone hiſe diſciplis weren withynne, and thomas with hem, icſus cam while the ghatis weren ſchit, and ſtood in the myddil and ſeide pees to ghou. aſtirward he ſeith to thomas, putte yn here thi ſyngir and ſe myne hondis, and putte hidir thin hond & putte into my ſide, and nyle thou be unbileful but ſeithful. thomas anſweride and ſeide to him, my lord and my god. icſus ſeith to him, thomas for thou haſt ſeien me thou bileuydiſt, bleſſid ben thei that ſighen not and han bileued. and icſus dide manye othere ſignes in the ſight of hiſe diſciplis whiche ben not writun in this book: but theſe ben writun, that ghe bileue that icſus is criſt the ſone of god, and that ghe bileuyng haue lyf in hiſe name.

CHAP. XXI.

A. Aſtirward icſus eſtſoone ſchewide him to hiſe diſciplis at the ſee of tiberias, and he ſchewide him thus. there weren togidre ſymound petir and thomas that is ſeid didymus, and nathanael that was of the cane of galilee and the ſenes of zebede & tweyne othere of hiſe diſciplis. ſymound petyr ſeith to hem, I go to ſyſſche. thei feyn to him, and we comen with thee. and thei wenten out and wenten into a boot, and in that nyght thei took-

en nothing. but whanne the morowe was comud icſus ſtood in the brynk, netheles the diſciplis knewen not that it was icſus. therefore icſus ſeith to hem, children wher ghe han ony ſoupyng thing? thei anſweriden to him, nai. he ſeide to hem putte ghe the nett into the right half of the rouwyng and ghe ſchulien ſynde. and thei puttiden the nett, and thanne thei myghten not drawe it for multitude of fiſſchis. therefore thilk diſciple whom icſus louyde ſeith to petir, it is the lord. ſymound petir whanne he hadde herde that it is the lord, gyrte him with a coote for he was nakid, and wente into the ſee. but the othere diſciplis camen bi boot, for thei weren not fer fro the lond, but as a two hundrid cubitis, drawyng the nett of fiſſchis. and as thei came down into the lond thei ſighen coolis liggyng and a fiſch leid on and breed. icſus ſeith to hem, bringe ghe of the fiſchis whiche ghe han taken now. ſymound petyr wente up and drough the nett into the lond ful of grete fiſſchis an hundrid fifty and thre. and whanne thei weren ſo manye the nett was not brokun. icſus ſeith to hem, come ghe ete ghe. and no man of hem that ſaten at the mete durſt axe him who art thou? wityng that it is the lord. and icſus cam and took breed and ghaf to hem and fiſch alſo. now this thridde tyme icſus was ſchewid to hiſe diſciplis whanne he hadde riſen aghen fro deeth. and whanne* thei hadden eten icſus ſeith to ſymound petir, † ſymound of icon loueſt thou me more than theſe? he ſeith to him, ghe lord F. thou woof that I loue thee. icſus ſeith to him ſede thou my lambren. eſt he ſeith to him, ſymound of icon loueſt thou me? he ſeith to him ghe lord, thou woof that I loue thee. he ſeide to him ſede thou my lambren. he ſeith to him the thridde tyme, ſymound of icon loueſt thou me? petir was heuy for he ſeith to him the thridde tyme loueſt thou me? and he ſeith to him, lord, thou knowiſt alle thingis, thou woof that I loue thee. icſus ſeith to him ſede my ſcheep. treuli treuli I ſeie to thee, whanne thou were ghorgere thou girdidiſt thee and wandridiſt where thou woldiſt. but whanne thou ſchalt wexe eldere thou ſchalt holde ſorth thine hondis and a nothir ſchal girde thee and ſchal lede thee whidir thou wolt not. he ſeide this thing ſyngyng bi what deeth he ſchulde gloriſie god. and whanne he hadde ſeid theſe thingis he ſeith to him, ſue thou me. petir turnyde and ſigh thilk diſciple F. ſuyng whom icſus louyde, which alſo reſſide in the ſouper on hiſe breſte, and he ſeide to him lord who is it that ſchal bitraie thee? therefore whanne petir hadde ſeien this, he ſeith to icſus, lord but what this? icſus ſeith to him, ſo I wole that he dwelle til that I come, what to thee? ſue thou me. therefore this word wente out among the britheren that thilk diſciple dieth not. and icſus ſeide not to him that he dieth not, but ſo I wole that he dwelle til I come what to thee? this is thilk diſciple that berith witneſſyng of theſe thingis and wrot hem. and we witen, that hiſe witneſſyng is trewe. and ther ben alſo manye othere thingis that icſus dide, whiche if thei ben writun bi ech bi hymſilf, I deme that the world hymſilf ſchal not take tho bookis that ben to be writun.

Here endith the goſpel of icon and bigynneth a proleg on the epiſtle to Romayns.

S

ROM.

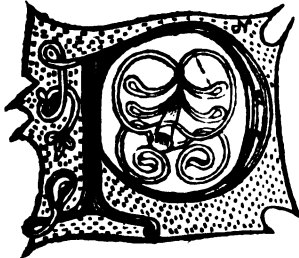
* prandiſſ ent

† Simon Joannis.

ROMAYNS.

Romayns be in the cuntrei of italie. thei weren disseyved first of false profetis that is false teacheris, and under the name of oure lord ihesus crist thei weren brought into the lawe and profetis, that is into cerymonyes either fleischli kepyng of moises lawe, and of profetis accordyng with the cerymonyes, which usyng is contrarie now to the treuthe and fredom of cristis gospel. Poul aghen clepith these romayns to verrei feith and treuthe of the gospel, and writith to hem this pistle fro corinthe. * Jerom in his prolog on this epistle seith this.

CHAP. I.



Poul the seruant of ihesus crist clepid an apostle, departid into the gospel of god which he hadde bihote tofore bi hise profetis in hooli scripturis of his sone, which is maad to hym of the seed of dauith bi the fleisch. and he was bifore ordeyned the sone of god in vertu bi the spyryt of halowyng of the aghenrisyng of deede men of ihesus crist oure lord, bi whom we han resseyued grace and the office of apostil to obeie to the feith in alle folkis for his name, among whiche ghe ben also clepid of ihesus crist: to alle that ben at rome derlyngis of god and clepid hooli. grace to ghou and pees of god oure fadir and of the lord ihesus crist. first I do thankyngis to my god bi ihesus crist for alle ghou for ghoure feith is schewid in al the world. for god is a witnesse to me to whom I serue in my spyryt in the gospel of his sone that withouten ceessyng I make mynde of ghou euer in my preieris. and bifече if in any maner sum tyme I haue a spedi weie in the wille of god to come to ghou for I desyre to se ghou to parten sumwhat of spyritual grace that ghe be confermed, that is to be coumfortid togidre in ghou bi feith that is bothe ghoure and myn togidre. and britheren I nyle that ghe unknowe that ofte I purposide to come to ghou and I am lett to this tyme that I haue sum fruyt in ghou as in othere folkis to greekis and to barbaryns to wise men and to unwise men I am dettour, so that that is in me is redy to preche the gospel also to ghou that ben at rome. for I schame not the gospel for it is the vertu of god into heelthe to ech man that bileueth, to the iew first and to the greek. for the rightwisnesse of god is shewid in it of feith into feith, as it is writun for a iust man lyueth of feith. for the wraththe of god is schewid fro heuene on al unpittee & wickidnesse of tho men that withholden the treuthe of god in unrightwysnesse. for that thing of god that is knowun is schewid to hem, for god hath schewid to hem. for the unvyfible thingis of him that ben undirstondun ben biholdun of the creature of the world bi tho thingis that ben maad, ghe and the cuerlastyng vertue of him and the godheed, so that thei moun not be excusid. for whanne thei hadden knowen god, thei glorifieden him not as god neithir diden thankyngis but thei vanysschiden in her thoughtis, and the unwise herte of hem was derkid. for thei seiynge that hemself weren wise thei weren maad foolis & thei chaungiden the glorie of god uncorruptible into the liknesse of an ymage of a deedli man and of briddis and of four footid beestis and of serpentis. for which thing god bitook hem into the desires of her herte into unclen-

nesse that thei punnysche with wrongis her bodies in hemself, the whiche chaungiden the treuthe of god into leesyng, and herieden and seruyden to a creature rather than to the creator that is bleffid into worldis of worldis, amen. therefore god bitook hem into passions of schenscipe. for the women of hem chaungiden the kyndeli us into that us that is aghens kynde. also the men forfooken the kyndeli us of womman. and brennyden in her desyres togidre, and men into men wroughten filthehede, and resseyuyden into hemself the mede that bihoite of her errour. and as thei preuyden that thei hadden not god in knowyng, god bitook hem into a repreuable witt, that thei do tho thingis that ben not couenable, that thei be fulfillid with al wickidnesse, malice, fornyacioun, couetyse † weiwardnesse, ful of enuye, mansleyngis, stryf, gile, yuel wille, priuy bacbitenis, detractouris, hateful to god, debatouris, proude and highe ouer mesure, fynderis of yuele thingis, not obeiyng to fadir and modir, unwise, unmanerli, withouten love, withouten boond of pees, withouten merci. the whiche whanne thei hadden knowe the rightwisnesse of god undirstooden not, that thei that doen siche thingis ben worthi the deeth, not oonli thei that doen tho thingis, but also thei that consenten to the doeris.

CHAP. II.

Wherfore thou art unexcusable ech man that demest. for in what thing thou demest another man thou condempnest thi self, for thou doist the same thingis whiche thou demest. & we witen, that the doom of god is astir treuthe aghens hem that doen siche thingis. but gessist thou man that demest hem that doen siche thingis. and thou doist tho thingis, that thou schalt ascape the doom of god? wher thou dispisist the richessis of his goodnesse, and the pacience and the long abidyng, knowist thou not that the benyngnyte of god ledith thee to forthinkyng. but astir thin hardnesse and unrepentaunt herte thou tresorist to thee wraththe in the dai of wraththe and of schewing of the rightful doom of god, that schal ghelde to ech man astir hise werkis: sotheli to hem that ben bi pacience of good werk, glorie and honour and uncorupcioun to hem that seken euerlastyng lyf. but to hem that ben of stryf and that assenten not to treuthe but bileuen to wickidnesse, wraththe and yndingnacioun, tribulacioun and angwisch into ech soule of man that worchith yuel, to the iew first and to the greek. but glorie and honour and pees to ech man that worchith good thing to the iew first and to the greek, for accepcioun of persones is not anentis god. for who euere han synned withouten the lawe schulen perissche withouten the lawe, and who euere han synned in the lawe thei schulen be demed bi the lawe. for the heceris of lawe ben not iust anentis god,

* this seith Jerom in his prologe on this pistle to romaynes.

† nequitia.

god, but the doers of the lawe schulen be maad iuste. for whanne hethene men that han not lawe doen kyndeli tho thingis that ben of the lawe, thei not hauynge such maner lawe ben lawe to hemself that schewen the werk of the lawe writun in her hertis. for the conscience of hem gheldith to hem a witnessyng bitwix hemself of thoughtis that ben accufyng or defendinge in the dai whanne god schal deme the priuy thingis of men astir my gospel bi iesus crist. but if thou art named a iew and resist in the lawe and hast glorie in god, & hast knowe his wille. and thou lerned bi the lawe preuest the more profitable thingis, and tristist thi self to be a ledere of blynde men, the light of hem that be in derknessis, a techere of unwise men, a maistir of ghonge children that hast the fourme of kunnyng and of treuthe in the lawe. what thanne techist thou another and techist not thi self? thou that prechist that me schal not stele, stealist. thou that techist that me schal not do lecherie, doist lecherie. thou that wlatist mawmetis, doist sacrilege. thou that hast glorie in the lawe, unworshipist god bi brekyng of the lawe. for the name of god is blasfemed bi ghou among hethen men as it is writen. for circumcisioun profitith if thou kepe the lawe, but if thou be a trespassour aghen the lawe, thi circumcisioun is maad prepucie. therefore if prepucie kepe the rightwysnesse of the lawe, wher his prepucie schal not be arettid into circumcisioun? and the prepucie of kynde that fulfillith the lawe schal deme thee that bi letre and circumcisioun art trespassour aghen the lawe. for he that is in opyn is not a iew, neither it is circumcisioun that is openli in the fleisch, but he that is a iew in hid. and the circumcisioun of herte in spyryt not bi the letre, whos preisyng is not of men but of god.

CHAP. III.

WHAT thanne is more to a iew? or what profyt of circumcisioun? mych bi al wise, first for the spekyngis of god weren bitaken to hem. and what if summe of hem bileuyden not? wher the unbileue of hem hath avoidid the feith of god? god forbede. for god is sothfast, but ech man a liere as it is writun, that thou be iustified in thi wordis and ouercome whanne thou art demed. but if oure wickidnesse commende the rightwysnesse of god, what schulen we seie? wher god is wickid that bringith yn wraththe? astir man I seie. god forbede. ellis hou schal god deme this world? for if the treuthe of god hath aboundid in my leesyng into the glorie of him, what ghith am I demed as a synnere? and not as we ben blasfemed, and as sum men seyn, that we seyn, do we yuele thingis that goode thingis come, whos dampnacioun is iust. what thanne? passen we hem? nai. for we han schewid bi skile, that alle bothe iewis and greekis ben undir synne as it is writun, for ther is no man iust, ther is no man undirstondyng neither sekyng god. alle * bowiden awei togidre, thei ben maad unprofitable, ther is noon that doith good thing, ther is noon tilto oon. the throte of hem is an open sepulchre, with her tungis thei diden gilefulli, the venym of snakis is undir her lippis. the mouth of whiche is ful of cursyng and bityrnesse, the feet of hem ben swifte to schede blood. sorowe and curfidnesse ben in the weics of hem, and thei knewen not the weie of pees, the drede of god is not bifore her d. ighen. and we witen, that what euer thingis the lawe spekith it spekith to hem that ben in the lawe,

that ech mouth be stoppid and ech world be maad fuget to god, for of the werkis of the lawe ech fleisch schal not be iustified bifore him, for bi the lawe ther is knowing of synne. but now withouten the lawe the rightwysnesse of god is schewid that is witnessid of the lawe and the profetis. and the rightwysnesse of god is bi the feith of iesu crist into alle men and on alle men that bilceuen in him. for ther is no departyng, for alle men synnyden and han nede to the glorie of god, and ben iustified freeli bi his grace bi the aghenbiyng that is in crist iesu. whom god ordeynede forghyvere bi feith in his blood, to the schewyng of his rightwysnesse for remyscioun of bifore goynge synnes, in † the beringe up of god to the schewing of his rightwysnesse in this tyme, that he be iust and iustifyinge him that is of the feith of iesu crist. wher thanne is thi gloryng? it is excludid. bi what lawe? of dedis doynge? nai but bi the lawe of feith. for we demen a man to be iustified bi the feith withouten werkis of the lawe. whethir of iewis is god oonly, wher he is not also of hethen men? ghis and of hethen men. for oo god is that iustifieth circumcisioun * of feith, and prepucie bi feith. distrien we therefore the lawe bi the feith? god forbede. but we stablischen the lawe.

CHAP. IV.

WHAT thanne schulen we seie, that abraham woure fadir astir the fleisch foond? for if abraham be iustified of werkis of the lawe he hath glorie, but not anentis god. for what feith the scripture? abraham bileuyde to god, and it was arettid to him to rightwysnesse. and to him that worchith mede is not arettid bi grace but bi dette. sotheli to him that worchith not but bileueth into him that iustifieth a wickid man his feith is arettid to rightwysnesse astir the purpos of goddis grace. as dauith feith, the blefidnesse of a man whom god acceptith he ghyueth to hym rightwysnesse withouten werkis of the lawe, blefid ben thei whos wickidnessis ben forghouun and whos synnes ben hid. blefid is that man to whom god arettide not synne. thanne whether dwellith this blisfulnesse oonli in circumcisioun, or also in prepucie? for we seyn that the feith was arettid to abraham to rightwysnesse. hou thanne was it arettid? in circumcisioun or in prepucie? not in circumcisioun but in prepucie. and he took a signe of circumcisioun a tokene of rightwysnesse of the feith which is in prepucie, that he be fadir of alle men bileuyng bi prepucie. that it be arettid also to hem to rightwysnesse, and that he be fadir of circumcisioun, not oonli to hem that ben of circumcisioun, but also to hem that suen the stepis of the feith, which feith is in prepucie of oure fadir abraham. for not bi the lawe is biheest to abraham or to his seed, that he schulde be eyr of the world, but bi the rightwysnesse of †* feith. for if thei that ben of the lawe ben cyris feith is distried, biheest is doon awei, for the lawe worchith wraththe. for where is no lawe there is no trespass *neither is trespassyng*. therfor rightfulnessse is of the feith, that bi grace biheest be stable to ech seed. not to that seed oonli that is of the lawe, but to that that is of the feith of abraham, which is fadir of us alle, as it is writun, for I haue sett thee fadir of manye folkis bifore god to whom thou hast bileued. which god quykeneth dede men, and clepith tho thingis that ben not as tho that ben. which abraham aghens hope bileuyde into hope, that he schulde be

* bowen.

† sustentatione.

* by.

† the feith.

be maad fadir of manye folkis as it was feid to him, thus schal thi feed be as the steris of heuene, and as the grauel that is in the brynke of the see. and he was not maad unfidelait in the bileue, neither he biheld his bodi thanne nygh deed whanne he was almoost of an hundrid gheer, ne the wombe of sare nygh need. also in the biheest of god he doutide not with untruist, but he was coumfortid in bileue ghyuyng glorie to god. witynge moost fulli that what euere thingis god hath bihight, he is myghti also to do, therfore it was arettid to him to rightwysnesse. and it is not writun oonli for him, that it was arettid to him to rightfulnessse, but also for us to whiche it schal be arettid that bileuen in him that reicide oure lord ihesu crist fro deeth, which was bitaken for oure synnes, & roos aghen for oure iustifying.

C H A P. V.

THerfore we iustified of feith haue we pees at god bi oure lord ihesu crist bi whom we han nygh goyng to bi feith into this grace in which we * stonde and han glorie in the hope of the glorie of goddis children, and not this oonli, but also we glorien in tribulaciouns, witynge that tribulacioun worthith pacience, and pacience preuyng, and preuyng hope, and hope confoundith not. for the charite of god is spred abroad in cure hertis bi the hooli goost that is ghoun to us. and while that we weren sike attir the tyme what diede crist for wickid men? for unnethis dieth ony man for the iust man, and ghit for a good man perauenture summan dar die. but god commendith his charite in us, for if whanne we weren ghit synners † attir the tyme crist was deed for us thanne mych more now we iustified in his blood schulen be saaf fro wrathe bi him. for if whanne we weren enemyes we ben reconceiled to god bi the deeth of his sone, mych more we reconceiled schulen be saaf in the lyf of him. and not oonli this but also we glorien in god bi oure lord ihesu crist, bi whom we han resseyued now reconceilyng. therefore as bi oo man synne entride into this world, and bi synne deeth, and so deeth passide forth into alle men in which man alle men synnyden. for tilto the lawe synne was in the world, but synne was not rettid whanne lawe was not. but deeth regnyde fro adam tilto moises also into hem that synnyden not in liknesse of the trespassyng of adam the which is liknesse of crist to conyng. but not as gilt so the ghifte. for if thourgh the gilt of oon manye ben deede, mych more the grace of god, and the ghifte in the grace of oo man ihesu crist hath aboundid into manye men. and not as bi oo synne so bi the ghifte. for the doom of oon into condemnacioun, but grace of manye giltis into iustificacioun. for if in the gilt of oon deeth regnyde thourgh oon, mych more * men that taken plente of grace and of ghyuyng and of rightwysnesse schulen regne in lyf bi oon iesus crist. therefore as bi the gilt of oon into alle men into condemnacioun, so bi the rightwysnesse of oon into alle men into iustifying of lyf. for as bi inobediencie of oo man manye ben maad synners, so bi the obedience of oon manye schulen be iust. and the lawe entride that gilt schulde be plenteous, but where gilt was plenteous, grace was more plenteous. that as synne regnyde into deeth, so grace regne bi rightwysnesse into euerlastyng lyf bi ihesu crist oure lord.

C H A P. VI.

THerfore what schulen we seie? schulen we dwelle in synne that grace be plenteous? god forbede. for hou schulen we that ben deede to synne lyue ghit therynne? whethir britheren ghe knowen not, that whiche euere we ben baptisid in crist ihesu we ben baptisid in his deeth. for we ben togidre byried with him bi baptyng into deeth. for as crist roos fro deeth bi the glorie of the fadir, so walke we in a newenesse of lyf. for if we plauntid togidre ben maad to the lyknesse of his deeth, also we schulen be of the liknesse of his risyng aghen. witynge this thing, that oure oolde man is crucified togidre that the bodi of synne be distried that we serue no more to synne, for he that is deed is iustified fro synne. and if we ben deede with crist we bileuen that also we schulen lyue togidre with him. witynge for crist risyng aghen fro deeth now dieth not, deeth schal no more haue lordschipe on him. for that he was deed to synne he was deed oonys, but that he lyue he lyueth to god. so ghe deme ghoulif to be deede to synne but lyuyng to god in ihesu crist oure lord. therfore regne not synne in oure deedli bodi, that ghe obeie to hise coucityngis, neither ghyue ghe ghoure membris armuris of wickidnesse to synne, but ghyue ghe ghoulif to god as thei that lyuen of deede men, and ghoure membris armuris of rightwysnesse to god. for synne schal not haue lordschipe on ghou, for ghe ben not undir the lawe but undir grace. what therfore? schulen we do synne for we ben not undir the lawe but undir grace? god forbede. witen ghe not that to whom ghe ghyuen d. ghou seruauntis to obeie to, ghe ben seruauntis of that thing to which ghe han †† obeied? either of synne to deeth, either of obedience to rightwysnesse. but I thanke god, that ghe weren seruauntis of synne, but ghe han † obeied of herte into that sourme of techyng in which ghe ben bitaken. and ghe delyuerid fro synne ben maad seruauntis of rightwysnesse. I seie that thing that is of man for the un- e. stableness of ghoure fleisch. but as ghe han ghoun ghoure membris to serue to unclennesse and to wickidnesse into wickidnesse, so now ghyue ghe ghoure membris to serue to rightwysnesse into hoolynesse. for whanne ghe weren seruauntis of synne ghe weren free of †* rightfulnessse. therfore what fruyt hadden ghe thanne in tho thingis in whiche ghe schamen now? for the ende of hem is deeth. but now ghe delyuered fro synne and maad seruauntis to god han ghoure fruyt into hoolynesse and the ende euerlastyng lyf. for the wagis of synne is deeth, the grace of god is euerlastyng lyf in crist ihesu oure lord.

C H A P. VII.

BRitheren wher ghe knowen not, for I speke to men that knowen the lawe, for the lawe hath lordschipe in a man as long tyme as it lyueth. for that womman that is undir an husbonde is boundun to the lawe while the husbonde lyueth, but if hir husbonde is deed sche is delyuerid fro the lawe of the husbonde. therfore sche schal be clepid auou- tressse if sche be with another man while the husbonde lyueth. but if hir husbonde is deed sche is delyuerid fro the lawe of the husbonde that sche be

* stordun.

† secundum tempus.

** we takyng. MS. Jof. item MS. Eman: sol. nisi quod, takin pro taken. Cæteri, minus

recte, men that takyng. accipientes — regnabunt. L.V.

†† obeishid.

‡ obeishid.

* rightwysnesse.

be not auoutresse if sché be with another man. and so my britheren ghe ben maad deede to the lawe bi the bodi of crist that ghe ben of another, that roos aghen fro deeth that ghe bere fruyt to god. for whanne we weren in fleisch passious of synnes that weren bi the lawe wroughten in oure membris to bere fruyt to deeth. but now we ben unboundun fro the lawe of deeth in which we weren holdun, so that we seruen in newenessé of spyryt and not in ooldnessé of lettre. what therefore schulen we seie, the lawe is synne? god forbede. but I knew not synne but bi lawe. for I wiste not that couciting was synne, but for the lawe seide thou schalt not coucite. and thorough occasioun taken synne bi the maundement hath wrought in me al coucitisé. for withouten the lawe synne was deed and I lyuyde withouten the lawe sumtyme. but whanne the comaundement was comen synne lyuyde aghen, but I was deed and this comaundement that was to lyf was foundun to me to be to deeth. for synne thorough occasioun taken bi the comaundement disleyuyde me, and bi that it slough me. therefore the lawe is hooli and the comaundement is hooli and iust and good. is thanne that thing that is good maad deeth to me? god forbede. but synne that it seme synne thorough good thing wroughte deeth to me that me synne ouer maner thorough the comaundement. and we witen that the lawe is spiritual, but I am fleischli seld undir synne. for I undirstonde not that that I worche, for I do not the good thing that I wole, but I do thilk yuel thing that I hate. and if I do that thing that I wole not, I consente to the lawe that it is good, but now I worche not it now, but the synne that dwellith in me. but and I woot that in me, that is in my fleisch dwellith no good. for wille liyth to me but I fynde not to parfourme good thing. for I do not thilk good thing that I wole, but I do thilk yuel thing that I wole not. and if I do that yuel thing that I wole not I worche not it, but the synne that dwellith in me. therefore I fynde the lawe to me willynge to do good thing, for yuel thing liyth to me. for I delyte togidre to the lawe of god aftyr the yinner man, but I see a nother lawe in my membris aghen fightyng the lawe of my soule, and makynge me caityt in the lawe of synne that is in my membris. I am an * unceli man, who schal delyuer me fro the bodi of this synne? the grace of god bi iesu crist oure lord. therefore I mysilf bi the soule serue to the lawe of god, but bi fleisch to the lawe of synne.

CHAP. VIII.

Therfore now no thing of dampnacioun is to hem that ben in crist iesu, whiche wandren not aftir the fleisch. for the lawe of the spyryt of lyf in crist iesu hath delyuerid me fro the lawe of synne and of deeth. for that that was ympossible to the lawe in what thing it was syk bi fleisch, god sente his sone into the likenessé of fleisch of synne, and of synne dampnyde synne in fleisch, that the iustifying of the lawe were fulfillid in us that goen not aftir the fleisch but aftir the spyryt. for thei that ben aftir the fleisch saueren tho thingis that ben of the fleisch, but thei that ben aftir the spyryt seelen tho thingis that ben of the spyryt. for the prudence of fleisch is deeth, but the prudence of spyryt is lyf and pees. for the wisdom of the fleisch is enemy to god for it is not suget to the lawe

of god, for neither it mai, and thei that ben in fleisch moun not plese to god. but ghe ben not in fleisch but in spyryt, if netheles the spyryt of god dwellith in ghou. but if ony hath not the spyryt of crist, this is not his. for if crist is in ghou the bodi is deed † fro synne, but the spyryt lyueth for iustifying. and if the spyryt of him that reifide iesu crist fro deeth dwellith in ghou, he that reifide iesu crist fro deeth schal quykcne also ghoure deedli bodies for the spyryt of him that dwellith in ghou. therefore britheren we ben dettouris not ^{D.} to the fleisch that we liue aftir the fleisch. for if ghe lyuen aftir the fleisch ghe schulen die, but if ghe bi the spyryt fleen the dedis of the fleisch ghe schulen lyue. for who euer ben led bi the spyryt of god these ben the sones of god. for ghe han not take estfoone the spyryt of seruage in drede, but ghe han take the spyryt of adopcioun of sones in which we crien abba fadir. and thilk spyryt gheldith witnessyng to oure spyryt that we ben the sones of god. if sones and cyris, and cyris of god, and cyris togidre with crist, if netheles we suffren togidre that also we ben glorified togidre. and I deme, ^{B.} that the passious of this tyme ben not eucne worthi to the glorie to comynge that schal be schewid in us. for the abidyng of creature abidith the schewyng of the sones of god, but the creature is suget to vanyte not willinge, but for him that made it suget in hope. for * thilk creature schal be delyuerid fro seruage of corrupcioun into liberte of the glorie of the sones of god. and we †† wite, that ech creature sorowith and traueilith with peyne til ghith, and not oonli it, but also we usilf that han the firste fruytis of the spyryt. and we usilf sorowen withynne us for the adopcioun of goddis sones abidinge the aghen byng of oure bodi. but bi hope we ben maad saaf. for hope that is seien is not hope. for who hopith that thing that he seeth? and if we hopen that thing that we seen not, we abiden bi pacience. and also the spyryt helpith oure ynfyrmite, for what we schulen preie as it bihoueth we witen not, but thilk spyryt axith for us with sorowngis that moun not be toold out. for he that sekith the hertis woot what the spyryt desyreth, for bi god he axith for hooli men. and we ^{C.} witen, that to men that louen god alle thingis worchen togidre into good to hem that aftir purpos ben clepid seyntis. for thilk that he knew bifore he bifore ordeynyde bi grace to be maad lyk to the ymage of his sone, that he be the firste bigeten among manye britheren. and thilke that he bifore ordeynyde to blisse hem he clepide, and whiche he clepide hem he iustificede, and whiche he iustificede, and hem he glorified. what thanne schulen we seie to these thingis? if god for us who is aghens us? the which also iparido not his owne sone but for us alle bitook him, hou also ghaf he not to us alle thingis with him? who schal accuse aghens the chosén men of god? it is god that iustificieth. who is it that condempneth? it is iesu crist that was deed, ghe the which roos aghen, which is on the right half of god, and the which preieth for us. who thanne schal departe us fro the charite of crist? tribulacioun or angwisch, or hungir or nakidnessé or persecucioun or peril or swerd? as it is writun, for we ben slayn al dai for thee, we ben gessid as scheep of slaughtir. but in alle these thingis we ouercomen for hym that louyde us, but I am certeyn that neithir deeth, neithir lyf, neithir aungelis, neithir principatis, neithir vertues, neithir present thingis, neithir thingis to comynge,

T
neithir

* infelix

† for.

* the ilk.

†† witan.

neithir strengthe, neither highthe, neithir depneffe, neithir noon othir creature mai departe us fro the charite of god that is in iesu crist oure lord.

C H A P. IX.

I Seie treuthe in crist iesus I lie not, for my conscience berith witnessyng to me in the hooli goost, for greet heuynesse is to me and contynuel sorowe to myn herte. for I mysilf desiride to be departid fro crist for my britheren that ben my cofsyns astir the fleisch that ben men of israel. whos is adopcioun of sones and glorie and testament and gyuyng of the lawe, and seruyse and biheestis. whos ben the fadris and of whiche is crist astir the fleisch that is god aboue alle thingis blessid into worldis, amen. but not that the word of god hath falle doun, for not alle that ben of israel these be israelitis. neithir thei that ben seed of abraham alle ben sones, but in isaac the seed schal be clepid to thee. that is to seie, not thei that ben sones of the fleisch ben sones of god, but thei that ben sones of biheest ben demed in the seed. for whi? this is the word of biheest, astir this tyme I schal come and a sone schal be to sare. and not oonli sche, but also rebecca hadde tweie sones of oo liggyng bi, of isaac oure fadir. and whanne thei weren not ghit borun, neithir hadden doon ony thing of good eithir of yuel, that the purpos of god schulde dwelle bi eleccioun, not of werkis but of god clepyng, it was seid to him, that the more schulde serue the lasse, as it is writun, I louyde iacob, but I hatide esau. what therefore schulen we seie? wher wickidnesse be anentis god? god forbede. for he seith to moises, I schal haue mercy on whom I haue mercy, and I schal ghyue merci on whom I * haue mercy. therefore it is not neithir of man willynge neithir rennyng, but of god hauyng mercy. and the scripture seith to farao, for to this thing I haue styr id thee, that I schewe in thee my vertu, and that my name be teeld in al erthe. therefore of whom god wole he hath mercy, and whom he wole he endurith. thanne seist thou to me, what is sought ghit, for who withstondith his will? oo man what art thou that answerist to god? wher a maad thing seith to him that made it, what hast thou maad me so? wher a pottere of cley hath not power to make of the same gobet oo vessel into onour, a nothir into dyspyt? that if god willinge to schewe his wraththe and to make his power knowun hath suffrid in greet pacience vessels of wraththe ** able into deeth, to schewe the richessis of his glorie into vessels of merci whiche he made redi into glorie. whiche also he clepide not oonli of iewis, but also of hethen men as he seith in osee, I schal clepe not my peple my peple, and not my loued my loued, and not getyng merci getyng mercy. and it schal be in the place where it is seid to hem not ghe my peple, there thei schulen be clepid the sones of god lyuyng. but isaie crieth for israel, if the noumbre † of the children of israel schal be as grauel of the see, the relis schulen be maad saaf. for sothe a word makynge an ende and abreggyng in equitye, for the lord schal make a word || breggid on al the erthe. and as isaie bifore seide, but god of oostis hadde leit to us seed, we hadden be maad as sodom, and we hadden be lyk as gomorre. therefore what schulen we seie? that hethen men that sueden not rightwysnesse han gete rightwysnesse, ghe the rightwys-

nesse that is of feith, but israel suyng the lawe of rightwysnesse can not partytli into the lawe of rightwysnesse. whi? for not of feith but as of werkis. and thei spurnyden aghens the stoon of offensioun, as it is writun, lo I putte astoon of offensioun in hon, and a stoon of flaundre, and ech that schal bileue in it schal not be confoundid.

C H A P. X.

BRitheren, the wille of myn herte and my bisech-
yng is maad to god for hem into heelthe. but I bere witnessyng to hem, that thei han loue of god, but not astyr kunnyng. for thei unknowyng goddis rightwysnesse and sekyng to make stidefast her owne rightfulnessse, ben not luget to the rightfulnessse of god, for the ende of the lawe is crist to rightwysnesse to ech man that bileueth. for moises wroot, for the man that schal do rightwysnesse that is of the lawe schal lyue in it. but the rightwysnesse that is of bilene feith thus, seie thou not in thin herte, who schal stighe into heuene, that is to seie to lede doun crist? or who schal go doun into helle, that is to aghen clepe crist fro deeth? but what seith the scripture? the word is nygh in thi mouth, and in thin herte. this is the word of bileue which we prechen, that if thou koulechist in thi mouth the lord iesu crist and bileuest in thin herte, that god reiside him fro deeth, thou schalt be saaf. for bi herte me bileueth to rightwysnesse, but bi mouth kouleching is maad to heelthe. for whi? scripture seith, ech that bileueth in him schal not be confoundid. and ther is no distinctioun of iew and of greek, for the same lord of alle is riche in alle that ynwardli clepen him, for ech man who euer schal ynwardli clepe the name of the lord schal be saaf. hou thanne schulen thei ynwardli clepe him into whom thei han not bileued? or hou schulen thei bileue to him whom thei han not herd? hou schulen thei heere withouten a prechour? and hou schulen thei preche but thei be sent? as it is writun, hou sayre ben the feet of hem that prechen pees, of hem that prechen goode thingis? but not alle men obeien to the gospel. for isaie seith, lord, who bileuyde to oure heeryng? therefore seith is of heeryng, but heeryng bi the word of crist. but I seie, wher thei herden not? ghis sotheli, the word of hem wente out into al erthe, and her wordis into the endis of the world. but I seie, wher israel knew not? first moises seith, I schal lede ghou to enuye that ghe be no folk, that ghe be an unwise folk, I schal sende ghou into wraththe. and isaie is boold and seith, I am foundun of men that seken me not, openli I apperide to hem that axiden not me. but to israel he seith, al dai I streighte out myne hondis to a peple that bileuyde not but aghenseide me.

C H A P. XI.

Therfore I seie, whethir god hath put awei his peple? god forbede. for I am an israelite of the seed of abraham of the lynage of beniamyn. god hath not put awei his peple which he bilore knew. wher ghe witen not what the scripture seith in elie? hou he preieth god aghens israel, lord thei han slayn thi profetis, thei han *† undurdoluen thine auteris, and I am leit aloone and thei seken my

* schal haue * apta in interitum. † of israel. || breniatum. †† suffoderunt.

my lyf. but what feith goddis answer to him? I haue left to me seuene thousandis of men that han not bowid *her* knees bifore baal. so therefore also and this tyme the relifs ben maad saaf bi the che- syng of the grace of god. and if it be bi the grace of god it is not now of werkis, ellis grace is not now grace. what thanne? israell hath not geten this that he soughte, but eleccioun hath geten, and the othere ben blyndid as it is writun, god ghat to hem a spyryt of compunccioun, ighen that that thei se not, and eeris that thei heere not into this dai. and dauid feith, be the boord of hem maad into a gryn bifore hem, and into catchyng & into sclau- dre and into gheldyng to hem, be the ighen of hem maad derk that thei se not, and bowe thou doun algatis the bak of hem. therefore I seie, wher thei offendiden so that thei schulden falle doun? god forbede. but bi the gilt of hem heelte is maad into hethen men that thei sue hem, that if the gilt of hem ben richeffis of the world, and the makynge lesse of hem ben richeffis of hethen men, hou mych more the plente of hem? but I seie to ghou he- then men, for as longe as I am apostle of hethen men I schal onoure my mynysterie if in ony maner I stire my fleisch for to folowe, and that I make summe of hem saaf. for if the los of hem is the recounceillyng of the world, what is the † takyng up but lyf of deede men? for if a litil part of that that is taafid be hooli, the hool gobet is hooli. and if the roote is hooli, also the braunchis. what if ony of the braunchis ben brokun whanne thou were a wielde olyue tree art graffid among hem, and art maad felowe of the roote and of the fatnesse of the olyue tree? nyle thou haue glorie aghens the braunchis. for if thou gloriest, thou berist not the roote, but the roote thee. therefore thou seist the braunchis ben brokun that I be graffid yn. wel. for unbileue the braunchis ben brokun, but thou stond- ist bi feith, nyle thou sauere high thing but drede thou, for if god sparide not the kyndeli braunchis, lest perauenture he spare not thee. therefore se the goodnesse and the * ferfnesse of god, ghe the fer- nesse into hem that felden doun, but the goodnesse of god into thee, if thou dwellist in goodnesse. ellis also thou schalt be kit doun. ghe and thei schulen be set yn, if thei dwellen not in unbileue. for god is myghti to sette hem yn estfoone. for if thou art kit doun of the kyndeli wielde olyue tree, and a- gghens kynde art set into a good olyue tree, hou mych more thei that ben bi kynde schulen be sett in her olyue tree? but britheren I wole not, that ghe unknowe this mysterie, that ghe be not wise to ghou silf, for blyndenesse hath feld aparti in israell til that the plente of hethene men entride, and so al israell schulde be maad saaf as it is writun, he schal come of syon that schal deliuere and turne away the wickidnesse of iacob. and this testament to hem of me whanne I schal do awei her synnes. astir the gospel thei ben enemyes for ghou, but thei ben moost dereworthe bi the eleccioun for the fadris. and the ghiftis and the clepyng of god ben with- out forthynkyng. and as sumtyme also ghe bileuy- den not to god, but now ghe han gete merci for the unbileue of hem, so and these now bileuyden not into ghoure merci, that also thei gete merci. for god cloude togidre alle thingis in unbileue that he haue merci on alle. a the highnesse of the richeffis of the wisdom and of kunnyng of god, hou yn- comprehensible ben hise domes? and hise weies ben unferchable. for whi, who knew the witt of the lord?

or who was his counseilor? or who formere ghaf to him and it schal be quyt to him? for of him and bi him and in him ben alle thingis, to him be glorie into †† worldis of worldis. amen.

C H A P. XII.

Therfore britheren I biseche ghou bi the merci ^A of god, that ghe ghyue ghoure bodies a ly- uying sacrifise hooli plesyng to god and ghoure ser- uyse resonable. and nyle ghe be confourmyd to this world, but be ghe resourmed in newenesse of ghoure witt that ghe preve which is the wille of god good and wel plesyng and perfit. for I seie bi the grace that is ghoun to me to alle that ben among ghou, that ghe sauere not more than it bihoueth to sauere, but for to sauere to sobrenesse, and to ech man as god hath departid the mesure of feith. for as in oo bodi we han manye membrs, but alle the mem- bris han not the same dede, so we manye ben oo bodi in crist and ech ben membrs oon of another. therefore we that han ghiftis dyuersyng astir the grace that is ghoun to us, eithir profecie astir the refoun of feith, eithir seruysse in mynstryng. ei- thir he that techith in techinge, he that styrith fostli in monestinge, he that gyueth in symplenesse, he that is souereyn in bisynesse, he that hath mercy in gladnesse. loue withouten feynyng, hatyng yuel, drawyng to good, louyng togidre bi the charite of brithershood. ech come bifore to worschepe o- thir. not slough in bisynesse, feruent in spyryt, ser- uynge to the lord, ioyinge in hope, pacient in tri- bulacioun, bisi in preier, ghyuynge good to the ne- dis of seyntis, kepinge hospitalitie. blesse ghe men that pursuen ghou, blesse ghe and nyle ghe curse. for to ioie with men that ioien, for to wepe with men that wepen, feele ghe the same thing togidre, not saucryng high thingis, but consentyng to meke thingis. nyle ghe be prudent anentis ghousilf, to no man gheldinge yuel for yuel, but purueie ghe goode thingis not oonli bifore god, but also bifore alle men. if it may be doon *† that is of ghou, haue ghe pees with alle men. ghe moost dere bri- theren, not defendyng ghousilf, but ghyue ghe place to wraththe. for it is writen, the lord seith to me veniaunce, and I schal ghelde. but if thin ene- my hungrith, fede thou him, if he thirstith ghyue thou drynk to him. for thou doynge this thing schalt gedre togidre coolis on his heed. nyle thou be ouercomun of yuel, but || ouercome yuel bi good.

C H A P. XIII.

Eueri soule be suget to highere powers. for ^A ther is no power but of god, and tho thingis that ben of god ben ordeyned. therefore he that aghenstondith power aghenstondith the ordenaunce of god, and thei that aghenstonden geten to hemsilf dampnacioun. for princis ben not to the drede of good werk but of yuel. but wolt thou that thou drede not power, do thou good thing and thou schalt haue preisyng of it, for he is the mynystre of god to thee into good. but if thou doist yuel drede thou, for not without cause he berith the swerd. for he is the mynystre of god, veniere into wraththe to him that doist yuel. and therefore bi nede be ghe suget not oonli for wraththe but also for conscience. for therefore ghe ghyuen tribatis, thei

* laqueum. † assumptio. * seueritatem. †† worldis, amen. † that that is || overcome thou

thei ben the mynystris of god and seruen for this same thing. therefore ghelde ghe to alle men dettis, to whom tribute, tribute; to whom tol, tol; to whom drede, drede; to whom honour, honour. to no man owe ghe any thing, but that ghe loue
 c. togidre: for he that loueth his neighbore hath fulfilled the lawe. for thou schalt do no lecherie, thou schalt not sle, thou schalt not stele, thou schalt not seie fals witnessyng, thou schalt not coucite the thing of thi neighbore, and if ther be any othir maundement, it is * instorid in this word, thou schalt loue thi neighbore as thi silf. the loue of neighbore worchith not yuel, therefore loue is the fulfilling of
 d. the lawe. and we knowen this tyme, that the our is now that we rise fro sleep, for now oure helthe is neer than whanne we bileuyden. the nyght wente bifore, but the dai hath neighed, therefore caste we awei the werkis of derknessis, and be we clothid with the aarnuris of light. as in dai wandre we honestli, not in superflu feestis and drunkenessis, not || in beddis and unchastitees, not in stryf and in enuye: but be ghe clothid in the lord iesu crist, and do ghe not the bisynesse of fleisch in desyris.

C H A P. XIII.

BUT take ghe a syk man in bileue, not in † demyngis of thoughtis. for a nothir man leuch that he mai ete alle thingis, but he that is syk ete wortis. he that etith dispise not him that etith not; and he that etith not, deme not him that etith, for god hath take him to him. who art thou that demest a notheris seruaunt? to his lord he stondith or fallith fro him. but he schal stonde, for the lord is myghti to make him parfyt. for whi, oon demeth a dai bitwix a dai, a nothir demeth ech dai; ech man encreesse in his witt. he that undirstondith the dai, undirstondith to the lord. and he that etith, etith to the lord, for he doith thankyngis to god. and he that etith not etith not to the lord, and doith thankyngis to god. for no man of us lyueth to hymself. and no man dieth to hymself. for wher we lyuen, we lyuen to the lord, and whether we dien, we dien to the lord. therefore wher we lyuen or dien we ben of the lord. for whi, for this thing crist was deed and roos aghen, that he be lord bothe of quyke and of dede men. but what demest thou thi brothir? or whi dispisit thou thi brother? for alle we schulen stonde bifore the trone of crist, for it is writun, I lyue seith the lord, for to me ech knee schal be bowid, and ech tunge schal knoueleche to god. therefore ech of us schal ghelde refoun to god for hymself. therefore no more deme we ech other, but more deme ghe this thing, that ghe putte not hyrtyng or
 d. sclaudre to a brothir. I woot and triste in the lord iesu, that no thing is comyn bi him, no but to him that demeth any thing to be unclene, to him it is unclene. and if thi brothir be maad soori in conscience for mete, now thou walkist not astir charite, ny e thou thorough thi mete leese him for whom crist diede. therefore be not oure good thing blasfemed. for whi, the rewme of god is not mete and drynk, but rightwynesse and pees and ioie in the hooli goost. and he that in this thing serueth crist pleth god and is proued to men. therefore sue we tho thingis that been of pees, and kepe we togidre tho thingis that ben of edificacioun. nyle thou for mete distrie the werk of god, for alle thingis ben elene, but it is yuel to the man that etith bi offendyng. it is good to not ete fleisch, and to not drynke

wyn, neithir in what thing thi brothir offendith, or is sclaudrid, or is maad syk. thou haist feith anentis thisilf, haue thou bifore god. bleffid is he that demeth not hymself in that thing that he preueth. for he that demeth is damyned if he etith, for it is not of feith, and al thing that is not of feith is synne.

C H A P. XV.

BUT we * faddere men owen to susteyne the feblennesses of sike men, and not plesse to usilf. ech of us plesse to his neighbore in good to edificacioun. for crist plesse not to hymself as it is writun, the reproues of men dispisyng thee felden on me. for what euere thingis ben writun tho ben writun to oure techyng, that † bi the pacience and coumfort of scripturis we han hope. but god of pacience and of solace ghyue to ghou to undirstonde the same thing ech into othir astir iesu crist, that ghe of oo wille with oo mouth worschipe god and the fadir of oure lord iesu crist. for which thing take ghe togidre as also crist took ghou into the onour of god. for I seie, that iesu crist was a mynystre of circumcisioun for the treuthe of god to conferme the biheestis of fadris, & hethene men owen to honoure god for merci, as it is writun, therefore, lord, I schal knoueleche to thee among hethen men, and I schal syng to thi name. and est he seith, ghe hethen men be ghe glad with his peple. and est alle hethen men herie ghe the lord, and alle peplis magnifie ghe him. and est isaie seith, there schal be a roote of iesse that schal rise up to gouerne hethene men & hethene men schulen hope in him. and god of hope fulfille ghou in al ioie and pees in bileuyng, that ghe encreesse in hope and vertu of the hooli goost, and, britheren, I my silf am certeyn of ghou, that also ghe ben ful of loue. and ghe ben § fillid with al kunnyng so that ghe moun moneste ech other. and, britheren, more boldli I wroot to ghou aparti as bryngyng ghou into mynde, for the grace that is ghoun to me of god, that I be the mynystre of crist iesu among hethene men. and I halowe the gospel of god that the offryng of hethen men be acceptid and halowid in the hooli goost, therefore I haue glorie in crist iesu to god. for I dar not speke any thing of tho thingis whiche crist doith not bi me into obedience of hethen men in word and dedis in vertu of tokens and grete wondris in vertu of the hooli goost. so that fro ierusalem bi cumpas to the illyryk see I haue fillid the gospel of crist. and so I haue prechid this gospel, not where crist was named, leste I bilde upon a notheris ground, but as it is writun, for to whom it is not told of him, thei schulen se, and thei that herden not schulen undirstonde. for which thing I was lettid ful myche to come to ghou, and I am lettid to this tyme. and now I haue not further place in these cuntreis but I haue desier to come to ghou of manye gheeris that ben passid. Whanne I bigynne to passe into spayne I hope that in my goyng I schal se ghou, and of ghou I schal be led thidir, if I use ghou first in parti. therefore now I schal passe forth to ierusalem to mynystre to seyntis, for macedonye & acaye han assaied to make sum ghiste to pore men of seyntis that ben in ierusalem. for it plesid to hem, and thei ben dettouris of hem, for hethen men ben maad parteneris of her goostli thingis, thei owen also in fleischli thingis to mynystre to hem. therefore whanne I haue endid
 this

* instauratur. || in cubilibus. † disceptationibus. * firmiores. † bi pacience. § fillid.

this thing and haue assigned to hem this fruyt, I schal passe bi ghou into spayne. and I woot that I comynge to ghou schal come into the abundaunce of the blessing of crist. therefore britheren, I biseche ghou bi oure lord iesu crist, and bi charite of the hooli goost, that ghe helpe me in youre preieris to the lord, that I be delyuerid fro the unfeithful men that ben in iudee, & that the offryng of my seruyse be acceptid in ierusalem to seyntis, that I come to ghou in ioie bi the wille of god, and that I be reffreischid with ghou. and god of pees be with you alle amen.

CHAP. XVI.

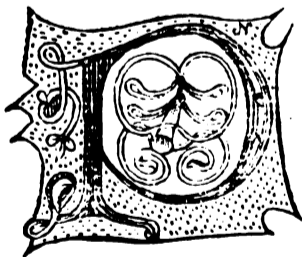
AND I commend to ghou seben oure sistir which is in the seruyse of the chirche that is at cencris that ghe resseyue hir in the lord worthili to seyntis, and that ghe helpe hir in what euer cause sche schal nede of ghou, for sche helpide manye men and my silf. greete ghe prisca and aquila myne helpers in crist iesu whiche undirputtiden her neckis for my lyf: to whiche not I aloone do thankynge, but also alle the chirchis of hethen men. and greete ghe wel her ^{*}meynal chirche. greete wel cscnete loued to me that is the firste of alie in crist iesu. greete wel marie the which hath traueilid mych in us. greete wel andronyk and iulian my cosyns and myne euene prisoners whiche ben noble among the apostlis, † which weren bifore me in crist. greete wel ampliate moost dereworthe to me in the lord. greete wel urban oure helpere in crist iesu, and stacchen my derlyng. greete wel appellem the noble in crist. greete wel hem that ben of aristoblis hous. greete wel erodion my cosyn. greete wel hem that be of narciscics hous that ben in the lord. greete wel trisenam and trifosam whiche wommen

traueilen in the lord. greete wel persida moost dereworthe womman that hath traueilid mych in the lord. greete wel rufus chosen in the lord, and his modir and myn. greete wel ^{*†}ansycrete, flegoncia, hermen, patroban, herman and britheren that be with hem. greete wel filologus and iulian and neureum, and his sistir and olympiades, and alle the seyntis that ben with hem. greete ghe wel togidre in hooli cofis. alle the chirchis of crist greeten ghou wel. but britheren I preie ghou that ghe aspice hem that maken dissentiouns and hirtyngis bifidis the doctrine that ghe han lerned, and bowe ghe awci fro hem. for sliche men seruen not to the lord crist but to her wombe, and bi swete wordis and blessingis disseyuen the hertis of ynnocent men. but ghoure obedience is pupplischid into euery place, therefore I haue ioie in ghou. but I wole that ghe be wise in good thing and symple in uel. and god of pees trede satanas undir ghoure feet swiftly. the grace of oure lord iesu crist be with you. tymothe myn helpere greetith ghou wel, and also lucyus and iason and socipater my cosyns. I tercyus greete ghou wel that wroot this epistle in the lord. gayus myn oost greetith ghou wel, and al the chirche. crastus treserer of the citee greetith ghou wel, and quartus brothir. the grace of oure lord iesu crist be with ghou alle amen. and honour and glorie be to him that is myghty to conferme ghou bi my gospel and prechynge of iesu crist bi the reuelacioun of mysterie holdun stille in tymes euerlastynge. which mysterie is now maad open bi scripturis of profetis bi the comaundement of god without bigynnyng & endyng to the obedience of feith in alle hethene men, the mysterie knowun bi iesu crist to god aloone || wys, to whom be onour and glorie into worldis of worldis, amen. *here endith the pistle to romayns and bigynneth the prologe on the firste pistle to corintbis.*



Orynthis ben § of acaye and thei in lyk maner herden of the postle the word of treuthe, and weren peruertid in many maneris of false apostlis. summe weren peruertid of eloquence of filosofie ful of wordis; othere men weren ledde into the secte of lawe of icwis, *that is, to holde it nedeful with the gospel.* the postle clepith aghen these corynthis to uerci feith and wisdom of the gospel, and writith to hem fro effelic bi tymothe his disciple. Jerom in his prolog on this epistle seith al this.

CHAP. I.



DOUL clepid a postle of iesu crist bi the wille of god & sostenes brothir, to the chirche of god that is at corinthe, to hem that ben halowid in crist iesu and clepid seyntis with alle that ynwardli clepen the name of oure lord iesu crist in

ech place of hem and of oure. grace to ghou and pees of god oure sadir and of the lord iesu crist. I do thankynge to my god euermore for ghou in the grace of god that is ghoun to ghou in crist iesu. for in alle thingis ghe ben maad riche in him in ech word and in ech kunnyng as the witnessyng of crist is confermed in ghou, so that no thing faile in ghou in ony grace that abiden the schewyng of oure lord iesu crist. which also schal conferme ghou into

the ende withoute cryme in the dai of the comyng of oure lord iesu crist. a trewe god bi whom ghe ben clepid into the selouschipe of his sone iesu crist oure lord. but, britheren, I biseche ghou bi the name of oure lord iesu crist, that ghe alle seie the same thing, and that dissenciouns be not among ghou, but be ghe parfyt in the same witt and in the same kunnyng. for, my britheren it is teeld to me of hem that ben at cloes, that stryves ben among ghou. and I seie that that ech of ghou feith, for I am of poul and I am of apollo, and I am of cefas, but I am of crist. whethir crist is departid? whethir poul was crucified for ghou? either ghe ben baptisid in the name of poul? I do thankynge to my god, that I baptiside noon of ghou but crispus and gayus, lest ony man seie, that ghe ben baptisid in my name. & I baptiside also the hous of stephan. but I woot not that I baptiside ony other, for crist sente me not to baptise, but to preche the gospel, not in wisdom of word, that the cros of crist be not voided awci. for the word of the cros

U is

* domesticam. † and which. **† Asyneretum. || sapienti. § men of Acaie. MSS. Eman. 8vo. Pepys 4to. Jes. Christ. Coll. Trin. fol. (numero 5) in 4 reliquis; men deest. MS alter Pepys: caret omnino prologis.

is foli to hem that periffchen, but to hem that ben maad faaf, that is to feie to us, it is the vertu of god. for it is writun, I fchal diftrie the wifdom of wife men, and I fchal reprove the prudene of prudent men. where is the wife man? where is the wife lawiere? where is the purchafour of this world? whether god hath not maad the wifdom of this world fonnyd? for the world in wifdom of god knew not god bi wifdom, it pleside to god bi foli of prechyng to make hem faaf that bileuyden. for iewis feken lignes, and grekis feken wifdom but we prechen crift crucified to iewis fclaundre, and to he-thene men foli, but to * tho iewis and grekis that we ben clepid we prechen crift the vertu of god, and the wifdom of god. for that that is foli thing of god is wifer than men, and that that is feble thing of god is strengere than men. but, britheren, fe ghe ghoure clepyng. for not manye wife men affir the fleifch, not manye myghti, not manye noble, but god chees tho thingis that ben fonnyd of the world to confounde wife men, and god chees the feble thingis and dispifable thingis of the world to confounde the ftronge thingis. and god chees the unnoble thingis of the world & tho thingis that ben not to diftrie tho thingis that ben, that ech man haue not glorie in his fight. but of him ghe ben in crift ielus, which is maad of god to us wifdom and rightwysneffe and hoolynesse and aghen-biying; that, as it is writun, he that glorieth haue glorie in the lord.

C H A P. II.

AND I, britheren, whanne I cam to ghou, cam not in the † highneffe of word eithir of wifdom, tellynge to ghou the witneffing of crift. for I demyde not me to kunne ony thing among ghou but crift ielus and him crucified. and I in ** fykneffe and drede and mych tremblyng was among ghou, and my word and my prechyng was not in †† lutely ftyrynge wordis of mannys wifdom, but in fchewyng of spyryt and of vertu, that ghoure feith be not in the wifdom of men, but in the vertu of god. for we speken wifdom among parfite men, but not wifdom of this world, neither of princis of this world that ben diftried, but we speken the wifdom of god in myfterie, which *wifdom* is hid. which *wifdom* god bifore ordeinyde bifore worldis into oure glorie, which noon of the princis of this world knew. for if thei hadden knowen thei fchulden neuer haue crucified the lord of glorie. but as it is writun, that ighe faigh not, ne cere herde, neither it fighede into herte of man what thingis god *† araiede to hem that louen him, but god fchewide to us bi his spyryt. for whi the spyryt ferschith alle thingis ghe the depe thingis of god. and who of men woot what thingis ben of man, but the spyryt of man that is in him? fo what thingis ben of god no man knowith but the fpirit of god. and we han not reffeyued the spyryt of this world but the spyryt that is of god, that we wite what thingis ben ghoun to us of god. whiche thingis we speken also not in || wife wordis of mannys wifdom, but in the doctrine of the spyryt, and maken a likneffe of fpyritual thingis to goostli *men*. for a § beestli man parfeyueth not tho thingis that ben of the spyryt of god, for it is foli to him. and he mai not undirfonde, for it is examyned goostli

but a fpyritual *man* demeth alle thingis, and he is demed of no man as it is writun, and who knew the §* witt of the lord? or who taughte him? and we han the witt of crift.

C H A P. III.

AND I, britheren, myghte not speke to ghou as to fpyritual men, but as to fleifchli men. as to litle children in crift I ghaf to ghou mylk drynk not mete. for ghe myghten not ghit neither ghe moun now. for ghit ghe ben fleifchli. for while ftryf is among ghou wher ghe ben not fleifchli, and ghe goon affir man? for whanne fum feith I am of poul, another but I am of apollo, wher ghe ben not men? what therefore is apollo, and what poul? thei ben mynyftris of him to whom ghe han bileued, and to ech man as god hath ghyuen. I plantide, apollo moiftide, but god ghaf encreeffyng. therefore neither he that plauntith is ony thing neither he that moiftith, but god that ghyueth encreeffyng. and he that plauntith and he that moiftith ben oon. and ech fchal take his owne meede affir his traucil, for we ben the helperis of god, ghe ben the erthe tyliying of god, ghe ben the bildyng of god. affir the grace of god that is ghoun to me as a wijs maifter carpenter I fettide the fundament, and a nother bildith aboue. but ech man fe how he bildith aboue. for no man mai fette a nother fundament outaken that that is fett, which is crift ielu. for if ony bildith ouer this fundament gold, filuer, precioufe ftoonys, ftickis, hey or ftoobil eueri mannys werk fchal be open. for the dai of the lord fchal declare, for it fchal be fchewid in fier, the fier fchal preue the werk of ech man, what maner werk it is. if the werk of any man dwelle stille which he bildide aboue he fchal reffeyue mede. if ony mannys werk brenne he fchal fuffre harm but he fchal be faaf, fo netheles as bi fier. witen ghe not that ghe^D ben the temple of god, and the fpyryt of god dwelith in ghou? and if ony ||§ defoule the temple of god, god fchal leefe him; for the temple of god is hooli which ghe ben. no man difseyue hymfelf, if ony man among ghou is feen to be wijs in this world, be he maad a fool that he be wijs. for the wifdom of this world is foli anenits god, for it is writun I fchal catche wife men in her §† fel wifdom; and eft the lord knowith the thoughtis of wife men for tho ben veyn. therefore no man haue glorie in men, for alle thingis ben ghoure, eithir poul, eithir apollo, eithir cesas, either the world, eithir lys, eithir deeth, eithir thingis present, eithir thingis to comynge. for alle thingis ben ghoure, and ghe ben of crift, and crift is of god.

C H A P. IIII.

SO a man gefse us as mynyftris of crift, and difpenderis of the mynyftries of god. now it is fought among the dispenderis that a man be foundun trewe. and to me it is for the leeste thing that I be demed of ghou or of mannys dai, but neithir I deme myfelf. for I am no thing †† ouertrowynge to myfelf, but not in this thing I am iustificed, for he that demeth me is the lord. therefore nyle ghe deme bifore the tyme til that the lord come which fchal lightne the hid thingis of derkneffis,

* the. † fublimitate. ** infirmitate. †† perfuafibilibus. *† præparavit. || doctis. § animalis. §* fenfum.
||§ defoullith. §† aſtutia. †‡ conſcius:

nessis, and schal schewe the counseils of hertis, and thanne preisyng schal be to ech man of god. and, britheren, I have transfigurid these thingis into me and into apollo for ghou, that in us ghe lerne lest ouer that it is writun oon aghens a nothir be blowun with pride for anothir. who * demeth thee? and what hast thou that thou hast not resseyued? what gloriest thou as thou haddist not resseyued? now ghe ben fillid, now ghe ben maad riche, ghe regnen withouten us, and I wolde that ghe regnen, that also we regne with ghou. and I gesse, that god schewide us the latte apostlis as thilke that ben sent
 d. to the death; for we ben maad a spectacle to the world and to aungelis and to men. we foolis for crist, but ghe prudent in crist. we like but ghe stronge. ghe noble, but we unnoble. til into this our we hungren and thirsten and ben nakid, and ben smyten with buffatis, and we ben unstable and we traucilen worchyng with oure hondis. we ben cursid, and we blessen. we suffre perfecucioun and we abiden longe. we ben blasfemed, and we bisechen. as clenfyngis of this world we ben maad the outcastyng of alle thingis til ghit. I write not these thingis that I confounde ghou, but I warne as my moost dereworthe sones. for if ghe han ten thousand of undir maistris in crist, but not manye fadris. for in crist iesus I haue gendrid ghou bi the gospel. therefore, *britheren*, I preie ghou be ghe foloweris of me as I of crist. therefore I sente to ghou tymothe which is my moost dereworthe sone & feithful in the lord, which schal teche ghou my weics that ben in crist iesus as I teche euery where in ech chirche. as though I schulde not come to ghou so summe ben blowun with pride. but I schal come to ghou soone if god wole, and I schal knowe not the word of hem that ben blowun with pride, but the vertu, for the rewme of god is not in word but in vertu. what wolen ghe? schal I come to ghou in a gherde, or in charite and in spyryt of myldenesse?

CHAP. V.

† IN al maner fornyacioun is herd among ghou, and such fornyacioun which is not among hethen men, so that summan haue the wyf of his fadir. ghe ben * bolnun with pride, and not more hadden weilyng, that he that dide this werk be taken awci fro the myddil of ghou. and I absent in bodi but present in spyryt now haue demed as present him that hath thus wrought. whanne ghe ben gaderid togidre in the name of oure lord iesus crist and my spyryt with the vertu of the lord iesus, to take such a man to sathanas into the periffchyng of fleisch, that the spyryt be saaf in the dai of oure lord iesus crist. ghoure gloriyng is not good. witen ghe not that a litil sourdow †† apeyreth al the
 c. gobet? clense ghe out the oold § sourdow, that ghe be newe spryngyng togidre, as ghe ben therf. for crist offrid is oure pask, therefore ete we not in oold sourdow, neithir in sourdow of malice and of weewardnesse, but in therf thingis of clerenesse and of treute. I wroot to ghou in a pistle, that ghe be not medlid with lechouris, not with lechouris of || this world, ne coueitouse men, ne raveynouris, ne with men seruyng to mawmetis, ellis ghe schulden haue goon out of this world. but now I wroot to ghou, that ghe be not mengid but if he that is

named *† a brothir among ghou, and is a lechour or coueitous or serayng to idolis, or a cursere or ful of drunkenesse or a raueynour, to take not mete with suche. for what is it to me to deme of hem that ben withoutforth? whether ghe demen not of thingis that ben withynneforth? for god schal deme hem that ben withoutforth. do ghe awci yuel fro ghousilf.

CHAP. VI.

DAR ony of ghou that hath a cause aghens a nothir be demed at wickid men, and not at hooli men? wher ghe witen not that seyntis schulen deme of this ||† world? and if the world schal be demed bi ghou, be ghe unworthe to deme of the leeste thingis? witen ghe not that we schulen deme aungelis? hou myche more worldli thingis? therefore if ghe han worldli domes, ordeyne ghe tho contemptible men that ben in the chirche to deme. I seie to make ghou aschamed, so ther is not ony wys man that mai deme bitwix a brothir and his brothir, but a brothir with brothir stryue in doom, and that among unfeithful men. and now *erespas* is algatis in ghou, for ghe han domes among ghou. whi rather take ghe no wrong? whi rather suffren ghe not disseyt? but also ghe doen wrong, and doen fraude and that to britheren. wher ghe witen not that wickid men schulen not †§ weelde the kyngdom of god? nyle ghe erre, neither lechouris, neithir men that seruen mawmetis, neithir auoutreris, neithir lechouris aghens kynde, neithir thei that doen lecherie with men, neithir theuys, neithir auerouse men, neithir ful of drunkenesse, neithir curseris, neithir raueynouris schulen §|| weelde the kyngdom of god. and ghe weren sumtyme these thingis. but ghe ben waifchen, but ghe ben halowid, but ghe ben iustified in the name of oure lord iesus crist, and in the spyryt of oure god. alle thingis ben lessful to me, but not alle thingis † ben spedeful. alle thingis ben lessful to me, but I schal not be brought down undir ony mannys power. mete to the wombe and the wombe to metis, and god schal distrie bothe this and that. and the bodi not to fornyacioun but to the lord, and the lord to the bodi. for god reilide the lord and schal reise us bi his uertu. witen ghe^{f.} not that ghoure bodies ben membris of crist? schal I thanne take the membris of crist, and schal I make hem the membris of an hoore? god forbede. whethir ghe witen not, that he that cleueth to an hoore is maad oo bodi? for he seith ther schulen be tweyne in oo fleisch. and he that cleueth to the lord is oo spyryt. flee ghe fornyacioun. al synne, whateuer synne a man doith, is withoute the bodi, but he that doith fornyacioun synneth aghens his bodi. whether ghe witen not that ghoure membris ben the temple of the hooli goost that is in ghou whom ghe han of god? and ghe ben not ghoure owne, for ghe ben bought with grect priys, glorifie ghe and bere ghe god in ghoure bodi.

CHAP. VII.

BUT of thilke thingis that ghe han writen to^{A.} me, it is good to a man to touche not a womman. but for fornyacioun ech man haue his owne wyf, and ech womman haue hir owne hofebonde.
 the

* discernit. † Omnino. * inflati, bolnne, or bollem, or bolned, or bolner. †† corrupit. § sourdough. || the.
 †† sic omnes MS. 10. †§ sic omnes. 10. †§ possidebunt, welde. §|| welde. † expediant.

the hofebonde ghelde dette to the wyf and also the wyf to the hofebonde. the womman hath not power of hir bodi but the hofebonde, and the hofebonde hath not power of his bodi but the womman. nyle ghe defraude ech to othir but peraventure of consent to a tyme that ghe ghyue tent to preier, and eit turne aghen to the fame thing, left fathanas tempte ghou for ghoure uncontinence. but I feie this thing as ghyuyng leue, not bi comaundement. for I wole, that alle men ben as myfelf, but ech man hath his propre ghilte of god, oon thus, and a nothir thus. but I feie to hem that ben not weddid and to widowis, it is good to hem if thei dwellen fo as I; * And if thei conteynen not hemfelf be thei weddid; for it were better to be weddid than to be brent. but to hem that ben ioyned in matrimonye I comaunde, not I but the lord, that the wyf departe not fro the husbonde, and † if that fche departith, that fche dwelle unweddid, or be reconcilid to hir husbonde, and the husbonde forsake not the wyf. but to othere I feie, not the lord, if ony brothir hath an unfeithful wyf and fche consentith to dwelle with him, leue he hir not. and if ony womman hath an unfeithful husbonde, and this consentith to dwelle with hir, leue fche not the housbonde. for the unfeithful housbonde is halowid bi the feithful womman, and the unfeithful womman is halowid bi the feithful housbonde: ellis ghoure children weren unclene, but now thei ben hooli. * that if the unfeithful departith, departe he: for whi the brothir or sistir is not fuget to seruage in fuche, for god hath clepid us in pees. and wherof woost thou womman if thou schalt make the man faaf? or wherof woost thou man if thou schalt make the womman faaf? but as the lord hath departid to ech, and as god hath clepid ech man fo go he, as I teche in alle chirchis. a man circumcidid is clepid, brynge he not to the prepucie: a man is clepid in prepucie, be he not circumcidid. circumcisioun is nought and prepucie is nought, but

d. the keypyng of the comaundementis of god. ech man in what cleping he is clepid in that dwelle he. thou seruaunt art clepid, † be it no charge to thee, but if thou maist be fre the rathere use thou. he that is a seruaunt and is clepid in the lord is a free man of the lord. also he that is a free man and is clepid is the seruaunt of crist. with prys ghe ben bought, nyle ghe be maad seruauntis of men. therefore ech man in what thing he is clepid a brothir dwelle he in this anentis god. but of virgynes I

e. have no comaundement of god, but I ghyue counseil as he that hath *|| *gete* mercy of the lord that I be trewe. therefore I gesse that this thing is good for the present need, for it is good to a man to be fo. thou art boundun to a wyf, nyle thou seke unbynding: thou art unboundun fro a wyf nyle thou seke a wyf. but if thou hast taken a wyf thou hast not synned, and if a maiden is weddid fche synnyde not, netheles fuche schulen haue tribulacioun of fleisch, but I spare ghou. therefore, britheren, I feie this thing, the tyme is schort. †|| another is this, that thei that han wyues be as though thei hadden noone, and thei that wepen as thei wepten not, and thei that ioien as thei ioieden not, and thei that bien as thei hadden not, and thei that usen this world as thei that usen not, for whi the figure of this world passith. but I wole that ghe be withoute §* bisynesse. for he that is withoute wyf is bisi what thingis ben of the lord, hou he schal plese

god. but he that is with a wyf is bisi what thingis ben of the world hou he schal plese the wyf, and he is † departid. and a womman unweddid and maiden thenkith what thingis ben of the lord, that fche be hooli in bodi & spyryt. but fche that is weddid thenkith what thingis ben of the world, hou fche schal plese the housbonde. and I feie these thingis to ghoure profyt, not that I caste to ghou a snare but to that that is onest and that ghyueth clynesse without letting to make preieris to the lord. and if ony man gessith hymfelf § to be seien foul on his virgyne that fche is || ful woxun and fo it bihoueth to be doon, do fche that that fche wole, fche symeth not if fche be weddid. for he that ordeynede stabli in his herte not hauynge nede, but hauynge power of his wille and hath demed in his herte this thing to kepe his virgyn doith wel. therefore he that ioyneth his virgyn in matrimonye doith wel, and he that ioyneth not doith better. the womman is boundun to the lawe as long tyme as hir husbonde lyueth, and if hir husbonde is deed fche is delyuerid fro the lawe of the husbonde, be fche weddid to whom fche wole oonli in the lord. but fche schal be more bleffid, if fche dwellith thus attir my counseil, and † I wene that I haue the spyryt of god.

C H A P. VIII.

BUT of these thingis that ben sacrificed to idolis we witen †† for alle we han kunnyng. but kunnyng blowith, charite edifieth. but if ony man gessith that he * can ony thing, he hath not ghit knowe hou it bihoueth him to kunne. and if ony man loueth god, ††† this is knowun of him. but of metis that ben offrid to idolis we witen that an idol is no thing in the world, and that ther is no god but oon. for though ther ben summe that ben seid goddis eithir in heuene eithir in erthe, as ther ben manye goddis & manye lordis, netheles to us is oo god the fadir of whom ben alle thingis and we in him. and oo lord jesus crist bi whom ben alle thingis, and we bi him. but not in alle men is kunnyng. for summen with conscience of idol tif now eten as thing offrid to idolis, and her conscience is defouled for it is syk. mete commendith us not to god. for neithir we schulen faile if we eten not, neither if we eten we schulen haue plentee. but se ghe lest peraventure †† this ghoure leue be maad hurtyng to sike men. for if ony man schal se him that hath kunnyng etynge in a place where idolis ben worfchipid, whether his conscience sithen it is syk schal not be edified to ete thingis offrid to idolis? and the syk brothir for whom crist diede schal periffche in thi kunnyng. for thus ghe synnyng aghens britheren and smytyng her syke conscience synnen aghens crist. wherfore if mete sclaudrith my brothir I schal neuer ete fleisch lest I sclaudre my brothir.

C H A P. IX.

WHethir I am not free? am I not apostle? whether I # saigh not iesus crist our lord? whether ghe ben not my werk in the lord? and though to othere I am not apostle, but netheles to ghou I am. for ghe ben †† the litle signe of myn apost-

* quod. *And if*, omnes MSS.
 †† hęc licentia vestra.
 †† hic.

† that if.
 §* sollicitudine.
 †† signaculum.

* quod.
 †† diuifus.

† non fit tibi curę.
 § videri.

*|| deest *gete* in MSS.
 †† puto.

†† reliquium est.
 †† quia. * scire.

apostilheed in the lord. my defence to hem that axen me, that is whethir we han not power to ete and drynke? whethir we han not power to lede aboute a womman a listir, as also othir apostlis and britheren of the lord and cesas? or I aloone and barnabas han not power to worche these thingis? who * traucilith ony tyme with hisc owne wagis? who plauntith a vinegherd and etith not of his fruyt? who kepith a flok, and etith not of the mylk of the flok? whethir afir man I scie these thingis? whethir also the lawe seith not these thingis? for it is writen in the lawe of moises, thou schalt not bynde the mouth of the oxe that threiffchith. whethir of oxun is † charge to god? whethir for us he seith these thingis? for whi tho ben writun for us. for he that erith owith to ere in hope, and he that threiffchith in hope to take fruytis. if we sowen spiritual thingis to ghou, is it greet if we repen ghoure fleischly thingis? if othere ben parteneris of ghoure power, whi not rather we? but we usen not this power, but we suffren alle thingis that we ghyuen no lettynge to the euangelie of crist. witen ghe not that thei that worchen in the ** temple eten tho thingis that ben of the temple? and thei that seruen to the auter ben parteneris of the auter; so the lord ordeynede to hem that tellen the gospel to lyue of the gospel. but I uside noon of these thingis, and I wroot not these thingis that †† tho be doon so in me. for it is good to me rather to die than that ony man auoide my glorie. for if I preche the gospel glorie is not to me, for nedeliche I mote doon it; for wo to me if I preche not the gospel. but if I do this thing wilfulli I haue meede? but if aghens my wille dispendyng is bitaken to me. what thanne is my meede? that I prechyngethe gospel putte the gospel withoute otheris cost, that I use not my power in the gospel. for whi, whanne I was free of alle men I made me seruaunt of alle men to wynne the mo men. and to iewis I am maad as a iew to wynne the iewis. to hem that ben undir the lawe as I were undir the lawe whanne I was not undir the lawe, to wynne hem that weren undir the lawe. to hem that weren without lawe as I were without the lawe whanne I was not withouten the lawe of god, but I was in the lawe of crist, to wynne hem that weren withoute the lawe. I am maad syk to sike men, to wynne syke men. to alle men I am maad alle thingis to make alle men saaf. but I do alle thingis for the gospel, that I be maad
g. partener of it. witen ghe not, that thei that rennen in a § furlong alle rennen, but oon takith the priys. so renne ghe, that ghe catche. ech man that stryuethe in fight absteyneth him fro alle thingis. and thei that thei take a coruptible crowne, but we an uncorupt. therefore I renne so, not as into an uncerteyn thing, thus I fighte not as betynge the eyr: but I chastise my bodi and brynge it into seruage, lest perauenture whanne I preche to othere, I myself be maad repreuable.

C H A P. X.

BRitheren, I nyle that ghe unknowe, that alle oure fadris weren undir cloude, and alle passiden the see, and alle weren baptisid in moises in the cloude and in the see, & alle eeten the same spyritual mete, and alle drunken the same spyritual drynk. thei drunken of the same spyritual stoon folewyng hem, and the stoon was crist. but not in ful manye

of hem it was || wel plefant to god. for whi, thei were cast down in desert. but thingis ben doon in ^{b.} figure of us, that we be not couceters of yuele thingis as thei couciden. neithir be ghe maad idolatreris as summe of hem, as it is writun, the peple sat to ete and drynke, and thei risun up to pleic. neithir do we fornyacioun as summe of hem diden fornyacioun, & thre and twenti thousandis weren deede in oo dai. neithir tempte we crist as summe of hem temptiden, and periffchiden of serpentis. neithir grutche ghe as summe of hem grutchiden, and thei periffchiden of a distriere. and alle these thingis felden to hem in figure, but thei ben writun to ourc amendyng into whiche the endis of the worldis ben comun. therefore he that gessith him that he stondith, se he that he falle not. temptacioun take not ghou but mannys temptacioun. for god is trewe which schal not suffre ghou to be temptid above that that ghe moun, but he schal make with temptacioun also puryaunce that ghe moun †* suffre. wherfore ghe moost dereworthe to me, fle ghe fro worschipyng of mawmetis. as to prudent men I speke, deme ghe ghousilf that thing that I scie. whethir the cuppe of blessing which we blessing is not the comynyng of cristis blood? and whethir the breed which we breken is not the takyng of the bodi of the lord? for we manye ben oo breed and oo bodi, alle we that taken part of oo breed and of oo cuppe. se ghe israel afir the fleisch, whethir thei that eten sacrificis ben not parteneris of the auter? what therfore seie I, that a thing that is offrid to idolis is ony thing, or that the idol is ony thing? but tho thingis that hethen men offren, thei offren to deuellis and not to god. but I nyle that ghe be maad ^{c.} felowis of fendis. for ghe moun not drynke the cuppe of the lord, and the cuppe of fendis; ghe moun not be parteneris of the boord of the lord, and of the boord of fendis. whether §† we han enuye to the lord? whether we ben strengere than he? alle thingis ben lessul to me, but not alle thingis ben spedeful. alle thingis ben lessul to me, but not alle thingis edifien. no man seke that thing that is his owne, but that thing that is of anothis. al thing that is feild in the bocherie etc ghe axynge no thing for conscience. the erthe and the plentee of it is the lordis. if ony of hethen men clepith ghou to soper and ghe wolen go, al thing that is sett to ghou etc ghe, axynge no thing for conscience. but if ony man seith, this thing is offrid to idolis, nyle ghe etc for him that schewide and for conscience. and I seie not thi conscience but of anothis. but wherto is my freedom demed of a nothis mannys conscience. therfore if I take part with grace, what am I blasfemed for that I do thankis? therfore whethir ghe eten or drynken or doen ony othis thing, do ghe alle thingis into the glorie of god. be ghe without sclaudre to iewis and to hethen men and to the chirche of god: as I bi alle thingis plesse to alle men, not sekyng that that is profitable to me, but that that is profitable to manye men that thei be maad saaf.

C H A P. XI.

BE ghe my foleweris as I am of crist. and britheren I preise ghou, that bi alle thingis ghe be myndeful of me, and as I bitook to ghou my comaundementis ghe holden. but I wole that ghe
X
wite,

* militat † cura. * sacrario. †† thei. § stadio. || plefant. †* sustinere. §: emulamur.

wite, that crist is heed of ech man, but the heed of the womman is the man, and the heed of crist is god. ech man preiyng or profeciynge whanne his heed is hilid, defoulith his heed: but ech womman preiyng or profeciynge whanne hir heed is not hilid defoulith hir heed; for it is oon as if sche were * ballid. and if a womman be not keuerid, be sche † pollid. and if it is foul thing to a womman to be pollid, or to be *maad ballid*, hile sche hir heed. but a man schal not hile his heed, for he is the ymage and the glorie of god: but a womman is the glorie of man. for a man is not of the womman, but the womman of the man. and the man is not maad for the womman, but the womman for the man. therefore the womman schal haue an hilyng on hir heed also for aungelis. netheles neithir the man is withoute womman, neithir the womman is without man in the lord. for whi as the womman is of man, so the man is bi the womman, but alle thingis ben of god. deme ghe ghousilf. bifemeth it a womman not hilid on the heed to preie to god? neithir the kynde itilf techith us. for if a man norrische long heer it is schenscipe to him. but if a womman norrische long heer it is glorie to hir, for heeris ben ghoun to hir for keueryng. but if ony man is seien to be ful of stryf we han not such custom neithir the chirche of god. but this thing I comaunde. not preisyng that ghe comen togidre not into bettre but into the worse. first for whanne ghe comen togidre into the chirche I heere that diffenciouns ben and in parti I leue. for it bihoueth eresies to be that thei that ben preued ben openli c. knownen in ghou. therefore whanne ghe comen togidre into oon, now it is not to ete the lordis soper. for whi ech man bifortakith his soper to ete, and oon is hungri and a nothir is drunken. whethir ghe han not housis to ete and drynke? or ghe dispisen the chirche of god, and confounden hem that han noone? what schal I seie to ghou? I preise d. ghou? but herynne I preise ghou not. for I haue taken of the lord that thing which I haue bitaken to ghou. for the lord iesus in what nyght he was bitraied took breed and dide thankynge and braak and seide, take ghe and ete ghe, this is my bodi which schal be bitraied for ghou, do ghe this thing into my mynde. also the cuppe afir that he hadde soperid and seide, this cuppe is the newe testament in my blood, do ghe this thing as ofte as ghe schulen drynke, into my mynde. for as ofte as ghe schulen ete this breed and schulen drynke the cuppe, ghe schulen tell the death of the lord til that he come. therefore who euer etith the breed or drynkith the cuppe of the lord unworthili, he schal be gilty of the bodi and of the blood of the lord. but preue a man hymself, and so ete he of thilk breed & drynke of the cuppe. for he that etith and drynkith unworthili, etith and drynkith doom to him, not wiseli demyng the bodi of the lord. therefore among ghou manye ben sike and feble, and manye slepen. and if we demyden wiseli usilf, we schulen not be demed. but while we ben demed of the lord we ben chastifid, that we be not dampnyd with this world. therefore, my britheren, whanne ghe comen togidre to ete, || abide ghe togidre. if ony man hungrith etc he at hoom, that ghe come not togidre into doom; and I schal dispofe othere thingis whanne I come.

CHAP. XII.

BUT of spiritual thingis, britheren, I nyle that ghe unknowen. for ghe witen that whanne a. ghe weren hethen men hou ghe weren led goynge to doumbe mawmetis. therefore I make knowun to ghou, that no man spekyng in the spyrt of god seith departing fro iesus. and no man mai seie the lord iesus, but in the hooli goost. and dyuerse ther be, but it is al oo spirit. and dyuerse seruyces ther ben, but it is al oo lord. and dyuerse worchynge ther ben, but al is oo god that worchith alle thingis in alle thingis. and to ech man the schewyng of spyrt is ghoun to profyt. the word of wisdom is ghoun to oon bi spyrt. to a nothir the word of kunnyng bi the same spyrt. seith to a nothir in the same spyrt. to a nothir grace of heelthis in oo spirit. to a nothir worchyng of vertues. to a nothir profecie. to a nothir verrei knowyng of spyritis. to a nothir kyndis of langagis. to a nothir expounyng of wordis. and oon and the same spirit worchith alle these thingis departyng to ech bi hemself as he wole. for as ther is oo bodi, and hath manye membrs, and alle the membrs of the bodi whanne tho ben manye ben oo bodi, so also crist. for in oo spyrt alle we ben baptifid into oo bodi eithir iewis eithir hethene, eithir seruauntis eithir free, and alle we ben fillid with drynk in oo spyrt. for the bodi is not oo membre but manye. if the foot seith for I am not the hond I am not of the bodi, not therefore it is not of the bodi. and if the cere seith for I am not the yge I am not of the bodi, not therefore it is not of the bodi. if al the bodi is the ighe, where is heeryng? and if al the bodi is heeryng where is smellyng? but now god hath fett membrs, and ech of hem in the bodi as he wolde. that if alle weren oo membre, where were the bodi? but now ther ben manye membrs but oo bodi. and the ighe mai not seie to the hond I haue no nede to thi werkis. or est the heed to the feet ghe ben not necessarye to me. but mych more tho that ben seien to be the lowere membrs of the bodi ben more nedeful. and thilke that we gessen to be the unworthiere membrs of the bodi, we ghyuen more honour to hem. and tho membrs that ben †† unhoneft han more honestee. for oure honeste membrs han nede of noon. but god tempride the bodi ghyuynge more worschepe to it to whom it failide, that debate be not in the bodi, but that the membrs be bifi into the same thing ech for othir. and if oo membre suffrith ony thing alle membrs suffren therwith. eithir if oo membre ioieth, all membrs ioien togidre. and ghe ben the bodi of crist and membrs of membre. but god sette summe in the chirche; first apostlis, the secunde tyme profetis, the thridde techers. afirward vertues, afirward gracis of heelyngis, helpyngis, gouernailis, kyndis of langagis, interpretaciouns of wordis. whethir alle apostlis? *† whethir alle profetis? whether alle techers? whether alle vertues? whethir alle men han grace of heelyngis? whethir alle speken with langagis? whethir alle expowen? but sue †† ghe the bettre goostli ghiftis, and ghit I schew to ghou a more excellent weic.

CHAP.

* *ballid* recte, ut mihi videtur, sed MSS. omnes nostri, hoc etiam 'oco, habent *pollid*. Editio autem altera, *maad ballid* MSS Sidn. et Magd.
 † tondeatur || invicem expectate †† inhoneste. *† nunquid omnes prophetæ? nunquid omnes doctores?
 nunquid omnes virtutes? — *Lat Vulg*: Sic MSS 6. inter quos 3 optimæ notæ, et Antiquitate præstantes. †† we.

CHAP. XIII.

IF I speke with tungis of men and of aungels and I haue not charite, I am maad as bras fownynge, or a cymbal tynklynge. and if I haue profecie and knowe alle myteries and al kynnyng, and if I haue al feith, so that I moue hillis fro her place, and I haue not charite I am nought. and if I departe alle my goodis into the metis of pore men, and if I bitake my bodi so that I brenne and if I haue not charite it profitith to me no thing. charite is pacient, it is benygne. charite enuyeth not, it doith not wickidli, it is not blowun; it is not couetous, it sekith not the thingis that ben hitte owne. it is not fured to wraththe, it thenkith not yuel, it ioieth not on wickidnesse, but it ioieth togidre to treuthe. it suffrith alle thingis, it bileueth alle thingis, it hopith alle thingis, it susteyneth alle thingis. charite fallith neuere down. whethir profecies schulen be voidid, eithir langagis schulen ceese, eithir science schal be distried. for * aparti we knowen, and aparti we profecien, but whanne that schal come that is parfyt, that thing that is of parti schal be auoidid. whanne I was a litil child I spak as a litil child, I undirstood as a litil child, I thoughte as a litil child; but whanne I was maade a man I voidide the thingis that weren of a litil child. and we seen now bi a † myroure ** in derknesse, but thanne face to face. now I knowe of parti, but thanne I schal knowe as I am knowun. and now dwellen feith, hope and charite these thre, but the moost of these is charite.

CHAP. XIII.

SUE ghe charite, †† loue ghe spyritual thingis, but more that ghe profecien: and he that speketh in tunge spekith not to men but to god. for no man heerith, but the spyryt spekith myteries. for he that profecieth spekith to men to edificacioun and monestynge and coumfortynge. he that spekith in tunge edifieth himself, but he that profecieth edifieth the chirohe of god, and I wole, that alle ghe spoken in tungis but more that ghe profecie. for he that profecieth is more than he that spekith in langagis, *** but perauenture he expoune that the chirche take edificacioun. but now, britheren, if I come to ghou and speke in langagis, what schal I profite to ghou? but if I speke to ghou eithir in reuelacioun, eithir in science, eithir in profecie, eithir in techyng? for the thingis that ben || withouten the soule and ghyueth voicis, eithir pipe eithir harpe, but the ghyuen distinccioun of fownyngis hou schal it be knowun that is sungun eithir that that is trumpid? for if a trumpe ghyue an uncerceyn fown, who schal make hymself redi to bateil? so but ghe ghyue an opun word bi tunge, hou schal that that is seid be knowun? for ghe schulen be spekyng ††† in veyn: ther ben manye kindis of langagis in this world, and no thingis without voic. but if I knowe not the vertu of a voic, I schal be to him to whom I schal speke a barbaryk, and he that spekith to me schal be a barbarik. so ghe for ghe ben § louers of spyritis seke ghe that ghe be plenteuous to edificacioun of the chirche. and therefore he that spekith in langage, preie that he ex-

powne. for if I preie in tunge my spyryt preieth, myn undirstondyng is without fruyt. what thanne? I schal preie in spyryt, I schal preie in mynde. I schal seie salm in spyryt, I schal seie salm also in mynde. for if thou blest in spyryt, who fillith the place of an idyot, hou schal he seie amen on thi blessing? for he woot not what thou seist. for thou doist wel thankynge but a nothir man is not edified. I thanke my god §§ for I speke in the langage of alle ghou, but in the chirche I wole speke tyue wordis in my witt that also I teche othere men; than ten thousandis of wordis in tunge. britheren, nyle ghe be maad children in \$\$\$ wittis, but in mallice be ghe children, but in wittis be ghe parfite. for in the lawe it is writun, that in othir tungis and othir lippis I schal speke to this peple, and neithir so thei schulen heere me feith the lord. therefore langagis ben into tokene not to feithful men but § to men out of the feith. but profecies ben not to mea out of the feith, but to feithful men. therefore if al the chirche come togidre into oon and alle men speken in tungis, if idiotis, eithir men out of the feith, entren, whethir thei schulen not seie what ben ghe woode? but if alle men profecien, if ony unfeithful man or idiot entre he is conuyct of alle, he is wiseli demed of alle. for the hid thingis of his herte ben knowun. and so he schal falle down on the face and schal worschipe god, and schewe verili that god is in ghou. what thanne britheren? whanne ghe comen togidre ech of ghou hath a salm, he hath techyng, he hath apocalips, he hath tunge, he hath expounyng; alle thingis be thei doon to edificacioun. whethir a man spekith in tunge bi tweie men eithir thre at the mooste and bi parties that oon ynterprete. but if ther be not an ynterpretour, be he stille in the chirche, and speke he to himself and to god. profetis tweyne or thre seie, and othir wiseli deme. but if ony thing be schewid to a sittere the formere be stille. for ghe moun profecie alle ech by himself, that alle men lerne and alle §§ moneste. and the spyritis of profetis be suget to profetis. for whi god is not of diffencioun but of pees: as in alle chirchis of hooli men I teche. women in chirchis be stille, for it is not suffrid to hem to speke, but to be suget as the lawe seith. but if thei wolen ony thing lerne at hoom axe thei her husbandis, for it is foul thing to a womman to speke in chirche. whethir of ghou the word of god cam forth? or to ghou aloone it cam? if ony man §§§ is seien to be a profete or spyritual, knowe he the thingis that I write to ghou for thei ben the comaundementis of the lord. and if ony man unknowith, he schal be unknowe. therefore britheren, loue ghe to profecie, and nyle ghe forbede to speke in tungis. but be alle thingis doon honestli and bi due ordre in ghou.

CHAP. XV.

BRithren, I make the gospel knowun to ghou, which I haue prechid to ghou, which also ghe han taken, in which ghe stonden also bi which ghe schulen be saued. bi which resoun I haue prechid to ghou if ghe holden, if ghe han not bileued ideli. for I bitook to ghou at the bigynnyng that thing which also I haue resseyued, that crist was deed for oure synnes by the scripturis, and that he was biried, and that he roos aghen in the thridde dai after scripturis,

* ex parte. † speculum. ** in enigmate. †† amulamini, see chap. x. *** nisi. || sine anima. ††† in aera. § amulatores. §§ quod. §§§ sensibus. ¶ infidelibus. ¶¶ exhortentur. ¶¶¶ videtur.

scripturis, and that he was seien to cesas, and afir these thingis to elleuene. afirward he was seien to mo than fyue hundrid britheren togidre, of whiche manye lyuen ghit, but summe ben deede. afirward he was seien to iames, and afirward to alle the apostlis: and last of alle he was seien also to me as to a * deed borun child. for I am the leeste of apostlis, that am not worthi to be clipid apostle, for I pursuyde the chirche of god. but bi the grace of god I am that thing that I am. and his grace was not voide in me; for I traucilide more plenteousli than alle thei, but not I but the grace of god with me. but whethir I or thei so we han prechid, and so ghe han bileued. and if christ is prechid that he roos aghen fro deeth, hou seyn summen among ghou that the aghenrifyng of deede men is not? and if the aghenrifyng of deede men is not, neithir crist roos aghen fro deeth. and if crist roos not, oure prechyng is veyn, † oure feith is veyn, and we ben foundun false witnessis ¶ of god. for we han seid witnessyng aghens god, that the reicide crist whom he reicide not, if deede men risen not aghen. for whi if deede men risen not aghen, neithir crist roos aghen. and if crist roos not aghen oure feith is veyn, and ghit ghe ben in ghoure synnes. and thanne thei that han died in crist han perished. if in this lyf oonli we ben hopyng in crist we ben more wretchis than alle men. but now crist roos aghen fro deeth the firste fruyt of deede men. for deeth was bi a man, and bi a man is aghenrifyng fro deeth. and as in adam alle men dien, so in crist alle men schulen be quykened. but ech man in his ordre, the firste fruyt crist, afirward thei that ben of crist, that bileuyden in the comyng || of crist. afirward an ende, whanne he schal bitake the kyngdom to god and to the fadir, whanne he schal avoid al princeheed and power & vertu. but it bihoueth him to regne til he putte alle hise enemyes undir hise feet. and § at the laste deeth the enemy schal be distried, for he hath maad suget alle thingis undir hise feet. and whanne he seith, alle thingis ben foget to him, withouten doute ¶¶ outaken him that sugetide alle thingis to him. and whanne alle thingis ben suget to him, thanne the sone hymself schal be suget to him that maad suget alle thingis to him, that god be alle thingis in alle thingis. else what schulen thei do that ben baptisid for deede men? if in no wise deede men risen aghen, wherto ben thei baptisid for hem, and wherto ben we in percil eueri our? ech dai I die for ghoure glorie, britheren, which glorie I haue in crist iesus oure lord. if afir man I haue foughten to beestis at effie, what profitith it to me if deede men risen not aghen? ete we and drynke we, for we schulen die to morowe. nyle ghe be diffeyued, for yuele spechis distrien goode ** thewis. awake ghe iuste men, and nyle ghe do synne, (for summe han ignoraunce of god, but to reuerence I speke to ghou. but sum man seith, hou schulen deede men rise aghen? or in what maner bodi schulen thei come? unwise man, that thing that thou sowist is not quykened but it die first. and that thing that thou sowist, thou sowist not the bodi that is to come but a nakid corn, as of whete or of summe othir seedis, and god ghyueth to it a bodi as he wole and to ech of seedis a propre bodi. not ech fleisch is the same fleisch, but oon is of men, anothir is of beestis, a nothir is of briddis, a nothir of fischis. and heuenli bodies ben, and ertheli bodies ben, but

oo glorie is of heuenli bodies, and a nothir is of ertheli. a nothir clereneffe is of the sunne, a nothir clereneffe is of the moone, and a nothir clereneffe is of sterris. and a sterre dyuersith fro a sterre in clereneffe. and so the aghenrifyng of deede men. it is sowun in corrupcioun, it schal rise in uncorrupcioun. it is sowun in unnobled, it schal rise in glorie. it is sowun in ynfirmyte, it schal rise in uertu. it is sowun a beestli bodi, it shal rise a spiritual bodi. if ther is a beestli bodi, ther is also a spiritual bodi, as it is writun, the firste man adam was maad into a soule lyuyng. the laste adam into a spyryt quikenyng. but the firste is not that that is spyrutal, but that that is beestli, afirward that that is spiritual. the firste man of erthe is ertheli, the secunde man of heuene is heuenli. such as the ertheli man is, suche ben the ertheli men. and suche as the heuenli man is, suche ben also the heuenli men. therefore as we han born the ymage of the ertheli man, bere we also the ymage of the heuenli. britheren, I seie this thing, that fleisch and blood moun not welde the kingdom of god. neithir corrupcioun schal welde uncorrupcioun. lo I seie to ghou †† priuyte of hooli thingis, and alle we schulen rise aghen, but not alle we schulen be chaungid. in a moment, in the twynklyng of an ighe, in the laste trumpe. for the trumpe schal sowne, and deede men schulen rise aghen without corrupcioun and we schulen be chaungid. for it bihoueth this corruptible thing to clothe uncorrupcioun, and this deedly thing to put awei uncedlyness. but whanne this deedly thing schal clothe uncedlyness, thanne schal the word be doon that is writun, deeth is ||§ sopen up in victorie. deeth where is thi victorie? deeth where is thi pricke? but the pricke of deeth is synne, and the uertu of synne is the lawe. but do we thankyngis to god, that ghas to us victorie bi oure lord iesus crist. therefore my dereworthe britheren, be ghe stidfast, and unmouable, beyng plenteouse in werk of the lord, euermore wityng that ghoure traucil is not idil in the lord.

C H A P. XVI.

BUT of the gederyngis of monci that ben maad into seyntis as I ordeynyde in the chirchis of galathie, so also do ghe oo dai of the woke. ech of ghou kepe at hymself kepyng that that plesith to him, that whanne I come the gaderingis be not maad. and whanne I schal be present whiche *men* ghe preuen I schal sende hem bi epistlis to bere ghoure §§ grace into ierusalim, that if it be worthi that also I go, thei schulen go with me. but I schal come to ghou whanne I schal passe bi macedonye, for whi I schal passe bi macedonye. but peraventure I schal dwelle at ghou, or also dwelle the wyntir, that ghe lede me whidir cuer I schal go. and I wole not now se ghou in my passyng, for I hope to dwelle with ghou awhile if the lord schal suffre. but I schal dwelle at effei tilto witsontide. for a greet dore and an open is opened to me, and manye aduersaries. and if tymothe come, se ghe that he be without drede with ghou, for he worchith the werk of the lord as I. therefore no man despise him, but lede ghe him forth in pees that he come to me, for I abide him with britheren. but, britheren, I make knowun to ghou of apollo, that I preiede him myche that

* Abortiuo. a mysborn chyld. MS. Sidn. et Winkl. Homil. in Epist. qui penes me, 2 legunt nostra, 3 vestra. D. W. ¶ to || ejus. || § absorpta. § § gratiam.

† vestra nostra, in MSS. Lat. nonnullis, quos vidi: ex Quinque, § novissime. ¶¶ præter. ** mores. †† mysterium.

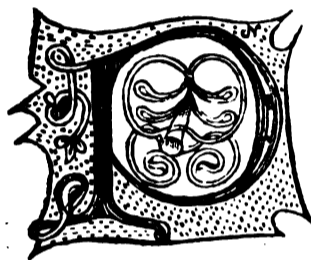
that he schulde come to ghou with britheren, but it was not his wille to come now, but he schal come whanne he schal haue leifer. walke ghe and stonde ghe in the feith, do ghe manli and be ghe counfortid in the lord, and be alle ghoure thingis doon in charite. and britheren I biseche ghou ghe knowen the hous of stephan * and of fortunati and achaici, for thei ben the firste fruytis of achaic and into mynsterie of seyntis thei han ordeined hemself. that also ghe ben sogetis to siche, and to ech worchyng togidre and traueilyng. for I haue ioie in the presence of stephan and of fortunate and achaici, for thei filliden that thing that failide to ghou. for

thei han refreiffchid bothe my spyryt and ghoure. therefore knowe ghe hem that ben suche maner men. alle the chirchis of asie greeten ghou wel. aquyla and † prisca with her homeli chyrche greeten ghou mych in the lord, at the which also I am || herborid. alle britheren greeten ghou wel. greeete ghe wel togidre in hooli cosa. my greetung bi poulis hond. if ony man loueth not oure lord iesus crist be he curfid § mara natha.*||. the grace of oure lord iesus crist be with ghou. my charite be with ghou alle in crist iesus oure lord. amen. *here endith the firste epistle to corinthies and bigynnetb a prolog on the ii.*

AFTIR penaunce doon pou writith to corynthis a pistle of coumfourt fro troade bi titus, and he preilith hem, and excitith to better thingis, and schewith that thei weren maad foori but amendid. *Jerom in his prolog on this epistle seith al this.*

2 C O R Y N T H.

CHAP. I.



DOUL apostle of iesus crist bi the wille of god and tymothe brothir to the chirche of god that is at corynth with alle seyntis that ben in al achaic, grace to ghou and pees of god oure fadir and of the lord iesus crist. bleffid be god and the fadir of oure lord iesus crist, fadir of mercies and god of al coumfourt, which coumfortith us in al oure tribulacioun that also we moun coumforte hem that ben in al diseise bi the monestung bi which also we ben monestid of god. for as the passions of crist ben plenteuouse in us, so also bi crist oure coumfourt is plenteuous. and whether we ben in tribulacioun, for ghoure tribulacioun and heelthe. eithir we ben coumfortid for ghoure coumfourt. eithir we ben monestid for ghoure monestung and heelthe, whiche worchith in ghou the suffring of the same passions whiche also we suffren, that oure hope be † sad for ghou. witynge for as ghe ben felowis of passions, so ghe schulen be also of coumfourt. for britheren, we wolen, that ghe wite of oure tribulacioun that was doon in alie. for § ouermaner we weren greued ouer-myght, so that it** anoiede us ghe to lyue. but we in ussilt hadden answer of deeth, that we truste not in us, but in god that reisith deed *men.* which delyueride us and delyuerith fro so grete perils into whom we hopen. also ghit he schal deliuere while also ghe helpen in preier for us, that of the perfoones of manye facis of that ghyung that is in us thankungis be doon for us bi manye men to god. for oure glorie is this, the witnessyng of oure conscience, that in sympleneffe and clemesse of god and not in fleischli wisdom but in the grace of god we lyuyden in this world, but more plenteuoulli to ghou. and we writen not other thingis to ghou than tho that ghe han rad and knowe. and

I hope, that into the ende ghe schulen knowe as also ghe han knowe us aparti. for we ben ghoure glorie as also ghe ben oure in the dai of oure lord iesus crist. and in this †† tristenyng I wolde first come to ghou that ghe schulen have the seconde grace, and passie bi ghou into macedonye, and est from macedonye come to ghou, and of ghou be led into iudee. but whanne I wolde this thing, wher I uside ||§ unsidefastnesse? eithir tho thingis that I thenke I thenke astir the fleisch, that at me be it is and *it is not?* but god is trewe, for oure word that was at ghou is and *is not* is not therynne, but is †† is in it. for whi iesus crist the sone of god which is prechid among ghou bi us, bi me and iluan and tymothe ther was not in him is and *is not*, but is was in him. for whi hou manye euer ben biheestis of god in thilk is *ben fullid.* and therefore bi him *we seyn amen*, to god to oure glorie. sotheli it is god that confermeth us with ghou in crist, and the which anyntide us, and which markide us, and ghaf ernys of the spyryt in oure hertis. for I § clepe god to witnele a-ghens my soule, that I sparunge ghou cam not ouer to corynthe. not that we ben lordis of youre feith, but we ben helperis of ghoure ioie, for thorough bileue ghe stonden.

CHAP. II.

AND I ordeynyde this thing at me, that I schulde not come estsoone in heuynelle to ghou. for if I make ghou foori, who is he that gladith me but he that is sorouful of me? and this same thing I wroot to ghou that whanne I come I haue not sorowe on sorowe of the which it bihoste me to have ioie. and I triste in ghou alle that my ioie is of alle ghou. for of mych tribulacioun and angwisch of herte I wroot to ghou bi manye teccris. not that ghe be fori, but that ghe wite what charite I *|| haue more plenteoulli in ghou. for if any man hath maad me sorouful, he hath not maad me sorouful but aparti that I charge not ghou alle.

Y

this

* (This Stephan was a woman.) In margine MSS. Cai; Pepy's 4to. Eman. fol. Trin. fol. Trin. 8. o. intra Textu a woman, post Stephan Similiter Editio altera interponat *the woman*, MSS. Sidn. & Magd. † priscilla. || hospitor. § Wiclefiana autem mea *be be cursed Maranatha* adjecto in ora libri *Maranatha* that is in the coming of the Lord. Selden de Syned. *|| (Maranatha, that is, the comyng of the Lord.) In Margine habent MSS. 5. quique. Alius, in Textu: sicut & altera Editio in MSS. Sidn. & Magd. MS. Christ. Coll. in Margine. (Maranatha, that is, the comyng of our Lord Ihu Crist) † firma. ¶ supra modum. ** taderet. †† confidentia. ||§ leuitate †† (is, that is treuthe) in margine, MSS Caij & Trin. 8vo & MS. Christi Col idem habet in Textu versio altera MSS. Sidn & Magd. ¶¶ clepide. *|| haue plenteuously.

this blamyng that is maad of manye suffith to him that is such oon. so that aghenward ghe rathir forghyuen and counforte lest peraventure he that is such a maner man be sopen up bi more greet heuynesse. for which thing I bileche ghou that ghe conferme charite into him. for whi therefore I wroot this, that I knowe ghoure preef whether in alle thingis ghe ben obedient. for to whom ghe han forghyuen ony thing also I haue forghyue. for I that that I forghaf if I forghaf ony thing *haue ghottun* for ghou in the persoone of crist, that we ben not disseyued of sathanas. for we knowen hise thoughtis. but whanne I was comun to troade for the gospel of crist, and a dore was opened to me in the lord, I hadde not reste to my spyryt for I foond not my brothir tite. but I seide to hem fare wel, and I passide into macedonye. and I do thankings to god that euermore makith us to haue uictorie in crist iesus, and schewith bi us the odour of his knowing in ech place. for we ben the good odour of crist. to god among these that ben maad saaf, and among these that perisschen. to othir sotheli odour of deeth into deeth, but to othere we ben odour of lys into lys. and to these thingis who is so able? for we ben not as manye that doen auoutric bi the word of god, but we speken of clennesse as of god bifore god in crist.

CHAP. III.

Bigynnen we therefore estsoone to preise ussif? or whethir we nedden as summen pistlis of preisyng to ghou or of ghou? ghe ben oure pistle writen in oure hertis which is knowen and red of alle men and maad open. for ghe ben the pistle of crist mynystrid of us, and writen not with enke, but bi the spyryt of the luyngge god. not in stoonene tablis, but in fleischli tablis of herte. for we han such trist bi crist to god, not that we ben sufficient to thenke ony thing of us as of us, but oure sufficiencye is of god. which also made us able mynystris of the newe testament, not bi lettre but bi spyryt. for the lettre sleeth, but the spyryt quykeneth. and if the mynystracioun of deeth writun bi lettre in stoonys was in glorie, so that the children of israel myghten not biholde into the face of moises for the glorie of his cheer which is auoidid, hou schal not the mynystracioun of the spyryt be more in glorie? for if the mynystracioun of dampnacioun was in glorie, mych more the mynysterie of rightwysnesse is plenteous in glorie. for neithir that that was cleer was glorified in this part for the excellent glorie. and if that that is auoidid is bi glorie, mych more that that dwellith stille is in glorie. therefore we that han such hope usen mych trist. and not as moises leide a veil on his face, that the children of israel schulden not biholde into his face, which veil is auoidid, but the wittis of hem ben astonyed. for into this dai the same veil in redyng of the oolde testament dwellith not schewid, for it is auoided in crist. but into this dai whanne moises is rad the veil is put on her hertis. but whanne israel schal be conuertid to god the veil schal be doon awci, and the spyryt is the lord. and where the spyryt of the lord is there is freedom. and alle we that with open face seen the glorie of the lord ben transfourmyd into the same ymage fro clerenesse into clerenesse as of the spyryt of the lord.

CHAP. III.

HErfore we that han this admynystracioun, astir this that we han geten merci faile we not, but do we awci the priuy thingis of schame, not walkyng in sutil gile, neithir doynge auoutric bi the word of god, but in schewyng of the treuthe, commendynge ussif to ech conscience of men bifore god. for if also oure gospel is keuerid, in these that perisschen it is keuerid. in which god hath blend the soulis of unseithful men of this world, that the lightnyng of the gospel of the glorie of crist which is the ymage of god schyne not. but we prechen not ussif but oure lord iesus crist, and us ghoure seruantis bi iesus crist. for god that seide light to schyne of derknessis he hath ghyue light in oure hertis to the lightnyng of the science of the clerenesse of god in the face of iesus crist. and we han this tresour in * brotil vessels, that the worthynesse be of goddis vertu and not of us. in alle thingis we suffren tribulacioun, but we ben not † angwisschid or *auoided*. we ben maad pore, but us wantith no thing. we suffren persecucioun, but we ben not forsaken. we ben maad lowe, but we ben not confoundid. we ben cast down, but we perisschen not. and euermore we be ren aboute the sleying of iesus in oure bodi, that also the lys of iesus be schewid in oure bodies. for euermore we that lyuen ben taken into deeth for iesus, that the lys of iesus be schewid in oure deedil fleisch. therefore deeth worchith in us but lys in ghou. and we han the same spyryt of seith, as it is writun, I haue bileued, wherfore I han spoke. and we bileuen, wherfore also we speken. wityngge that he that reise iesus || schal also reise us with iesus, and schal ordeyne with ghou and alle thingis for ghou, that a plenteuous grace bi manye thankyngis be plenteuous into the glorie of god. for which thing we failen not, but though oure uttir man be corruptid, nethelcs the ynnere man is renewid fro dai to dai. but that light thing of oure tribulacioun that lastith now but as it were bi a moment, worchith in us ouer mesure an euerlastyngge § birthun into the highnesse of glorie. while that we biholden not tho thingis that ben seien, but tho that ben not seien. for tho thingis that ben seien ben but duryngge for a schort tyme, but tho thingis that ben not seien ben euerlastyngge.

CHAP. V.

AND we witen, that if oure ertheli hous of this dwellyng be dissolued, that we han a bildyng of god, an hous not maad bi hondis euerlastyngge in heuene. for whi in this thing we morenne couetyngge to be clothid aboue with oure dwellyng which is of heuene. if nethelcs we ben foundun clothid and not nakid, for whi we that ben in this tabernacle sorowen withynne, and ben heuyed for that that we wolen not be spoild, but be clothid aboue, that thilk thing that is deedli be sopen up of lys. but who is it that makith us into this same thing, god that ghaf to us the ** cernes of the spyryt. therefore we ben †† hardi algatis and witen, that the while we ben in this bodi we goon in pilgrimage fro the lord. for we walken by seith, and not bi cleer sight. but we ben hardi and han good wille more to

* britil

† angustiamur

|| schal reise also with us iesu.

MS Sur. schal reise also us with iesu, MSS, omnes, i. e. 9.

MS Christ lesit, schal also us with iesu.

§ pondus

** pignus,

†† audentes.

to be in pilgrimage fro the bodi, and to be present to god. and therefore we stryuen whcthir absent whcthir present to plesse to him. for it behoueth us alle to be schewid bifore the throne of crist, that euery man telle the propre thingis of the bodi as he hath doen eithir good eithir yuel. therefore we witynge the drede of the lord counseilen men, for to god we ben open. and I hope, that we ben open also in ghoure consciences. we commendē not uffilf estsoone to ghou, but we ghyuen to ghou occasioun * to haue glorie for us, that ghe haue to hem that glorien in the face and not in the herte. for othir we † bi mynde passen to god, eithir we ben sobre to ghou. for the charite of crist dryueth us, gessyngē this thing, that if oon diede for alle thanne alle weren dede. and crist diede for alle, that thei that lyuen lyuen not now to hemsilf, but to him that diede for hem and roos aghen. therefore we fro this tyme knowen no man altir the fleisch, though we knowen crist astir the fleisch, but now we knowen not. therefore if ony newe creature is in crist, the oolde thingis be passid, and lo alle thingis ben of god. which reconceilde us to him bi crist, and ghat to us the seruyse of reconceilyng. and god was in crist reconceilyngē to him the world, not rettyngē to hem her giltis, and puttide in us the word of reconceilyng. therefore we usen message for crist as if god monesth bi us, we bisechen for crist be ghe reconceilid to god. god the fadir made him synne, || *that is a sacrifice for synne* for us which knew not synne, that we schulden be maad rightwysnesse of god in him.

CHAP. VI.

BUT we helpyngē monestē, that ghe resseyue not the grace of god in veyn. for he seith in tyme wel plesyngē I haue herd thee, and in the dai of heelthe I haue helpid thee. lo now a tyme acceptable, lo now a dai of heelthe. ghyue we to no man † offensioun, that oure seruyse be not reproued. but in alle thingis we ghyue uffilf as the mynystris of god in mych paciēce, in tribulaciouns, in nedis, in angwischis, in betyngis, in prisouns, in diffenciouns withynne, in traucilis, in wakyngis, in fastyngis, in chastite, in kunnyng, in long abiding, in swetnesse, in the hooli goost, in charite not feyned, in the word of treuthe, in the uirtu of god. bi armuris of rightwysnesse on the right half and on the list half. bi glorie and † unoblei, bi yuel fame and good fame. as disseueris and trewe men, as thei that ben unknowun and knowun, as men diyngē, and lo we lyuen. as chastid, and not maad deed. as forouful and euermore ioiynge. as hauynge nede, but makyngē manye men riche. as no thing hauynge, and weldyngē alle thingis. a ghe corynthis, oure mouth is open to ghou. oure herte is alargid. ghe ben not angwischid in us, but ghe ben angwischid in ghoure † ynwardnessis. and I seie as to soncs, ghe that han the same reward, be ghe alargid. nyle ghe bere the ghok ** with unfeithful men. for what parting of rightwysnesse with wickidnesse? or what selouschipe of light to derknessis? and what according of crist to belial? or what part of a feithful with the unfeithful? and what consent to the temple of god with mawmetis? and ghe ben the temple of the lyuyngē god, as the lord seith, for I schal dwelle in hem, and I schal

walke among hem. and I schal be god of hem, and thei schulen be a peple to me. for which thing go ghe out of the myddil of hem, and be ghe departid seith the lord, and touche ghe not unclene thing and I schal resseyue ghou, and schal be to ghou into a fadir, and ghe schulen be to me into soncs and doughtris seith the lord almyghti.

CHAP. VII.

THerfore, moost derworthe britheren, we that han these bihectis, clense we us fro al filthe of the fleisch and of the spyryt, doynge hoolynesse in the drede of god. take ghe us, we han hirt no man, we han †† apeired no man, we han bigilid no man. I seie not to ghoure condempnyng, for I seide bifore that ghe ben in †† ghoure hertis to die togidre and †† lyue togidre. mych trist is to me anentis ghou, mych gloriyng is to me for ghou. I am fillid with coumfort I am plenteuous in ioie in al oure tribulacioun. for whanne we weren comun to macedonye our fleisch hadde no reste, but we suffriden al tribulacioun, withoutforth fightyngis, and dredis withynne. but god that coumfortith meke men coumfortide us in the comyng of tite. and not oonli in the comyng of him, but also in the coumfort bi which he was coumfortid in ghou. tellyngē to us ghoure desier, ghoure wepyng, ghoure loue for me, so that I ioiede more. for though I made ghou soori in a pistle, it †† rewitth me not though it rewide. seynge that though thilk pistle made ghou soori at an hour, now I haue ioie. not for ghe weren maad forouful, but for ghe weren maad forouful to penaunce. for whi ghe ben maad soori astir god, that in no thing ghe suffre *|| peyrement of us. for the sorowe that is astir god worchith penaunce into stidesaft heelthe, but sorowe of the world worchith deeth. for lo this same thing that ghe ben forouful astir god, hou myche *|| bisynesse it worchith in ghou, but defendyng, but yndignacioun, but drede, but desier, but †† loue, but veniaunce. in alle thingis ghe han ghoun ghousilf to be undesoulid in the cause. therefore though I wropt to ghou I wropt not for him that dide the injurie, neithir for him that suffride, but to schewe oure bisynesse which we han for ghou bifore god. therefore we ben coumfortid. but in †† ghoure coumfort more plenteuousli we ioieden more on the ioie of tite, for his spyryt is fulfillid of alle ghou. and if I gloriēde ony thing anentis him of ghou, I am not confoundid: but as we han spoke to ghou alle thingis, so also oure glorie that was at tite is maad treuthe. and the †† ynwardnesse of him be more plenteuousli in ghou. which hath in mynde the obedience of ghou alle, hou with drede and trembylyng ghe resseyayden him. I haue ioie that in alle thingis I trist in ghou.

CHAP. VIII.

BUT, britheren, we maken knowun to ghou the grace of god that is ghoun in the chirchis of macedonye, that in mych asaiyng of tribulacioun the plente of the ioie of hem was, and the highest pouert of hem was plenteuous into the richcis of the symplenesse of hem. for I bere witnesyng to hem, astir myght and aboue myght thei weren

* gloriandi. † mente excedimus || *deest MS Surenden. Jes. et Pepys. 12 item Trin: fol: et Mori Reliqui 6, antiquissimi habent in margine: quorum tres (Caij, Christi et Eman 8vo) in fine habent. Austyn MS fol: Coll: Bened. (si bene memini) eandem habet Glossam, cum Lire, loco Austyn.* † ony offensioun † ignobilitatem. † visceribus. ** of †† corrupimus †† nostris. †† to lyue †† pœnitet. *|| detrimentum. *§ sollicitudinem. †† æmulationem. †† nostra †† viscera.

weren wilful, with mych monestying bisechyng us the grace and the comynng of mynstryng that is maad to hooly men: and not as we hopiden, but thei ghauen hemilf first to the lord, astirward to us bi the wille of god, so that we preieden tite, that as he bigan so also he parfourme in ghou this grace. but as ghe abounden in alle thingis in feith and word and kunnyng and al bisyneffe more ouer and in ghoure charite into us that also in this grace ghe abounde. I seie not as comaunding, but bi the bisyneffe of othir men, appreyunge also the good * witt of ghoure charite. and ghe witen the grace of oure lord iesus crist, for he was maad nedi for ghou whanne he was riche, that ghe schulden be maad riche bi his nedynesse. and I ghyue counseil in this thing, for this is profitable to ghou that not oonli han bigunne to do but also ghe bigunne to haue wille fro the formere gheer. but now parfourme ghe in dede, that as the discrecioun of wille is redi so be it also of parfourmyng of that that ghe han. for if the wille be redi it is acceptid astir that that it hath, not astir that that it hath not. and not that it be remissioun to othir men, and to ghou tribulacioun. But of euennesse in the present tyme ghoure aboundaunce fulfille the † mysefe of hem, that also the aboundaunce of hem be a fulfylling of ghoure mysefe. that euennesse be maad, as it is writun, he that § *gedride* myche was not encreesid, and he that § *gedride* litil hadde not leffe, and I do thankngis to god that ghafe the same bisyneffe for ghou in the herte of tite. for he refeyuyde exortacioun or *monestying*. but whanne he was ** bisiere bi his wille he wente forth to ghou, and we senten with hym a brothir whos preisyng is in the gospel bi alle chirchis. and not oonli but also he is ordeyned of chirchis the felowe of oure piigrimage into this grace that is mynstryd of us to the glorie of the lord and to oure ordeyned wille. eschewyng this thing, that no man blame us in †† the plentee that is mynstryd of us to the glorie of the lord. for we purucien goode thingis not oonli bifore god, but also bifore alle men. for we senten with hem also oure brothir whom we han preued in manye thingis ofte that he was bisi but now mych bisiere for mych trist in ghou, eithir for tite that is my felowe and helpere in ghou, eithir for oure britheren apostlis of the chirchis of the glorie of crist. therefore schewe ghe into hem the face of chirchis, that schewyng that is of ghoure charite and of oure glorie for ghou.

C H A P. IX.

FOR of the mynsterie that is maad to hooly men, it is to me of plentee to write to ghou. || for I knowe ghoure wille for the which I haue glorie of ghou anentis macedonyes. for also achaie is redi fro a gheer passid, and ghoure loue hath styred ful manye. and we han sent britheren that this thing that we glorien of ghou be not auoidid in this parti. that as I seide ghe be redi, lest whanne macedonyes comen with me and fynden ghou unredi we beschamed that we sigen ghou not in this substaunce. therefore I gesside necessarie to preie britheren that thei come bifore to ghou, and make redi this bihight bleffyng to be redi so

as bleffyng and not as auarice. for I seie this thing, c. he that sowith scarli schal also repe scarli, and he that sowith in bleffyngis schal also repe of bleffyngis. ech man as he castide in his herte, not of heuyneffe or of nede, for god loueth a glad ghyuere. and god is myghti to make al grace abounden in ghou, that ghe in alle thingis euermore han al sufficiencye and abounde into al good werk as it is writun, he delide abrood, he ghafe to pore men, his rightwysnesse dwellith withouten ende. and he that mynstryth feed to the sower schal ghyue also breed to ete, and he schal multiplie ghoure feede, and make mych the encreessyngis of fruytis of ghoure rightwysnesse. that in alle thingis ghe maad riche wexen plenteuofe into al symplenesse, which worchith bi us doying of thankngis to god. for the mynsterie of this office not oonli fillith tho thingis that failen to hooly men, but also multiplieth manye thankngis to god bi the preuyng of this mynsterie, which glorifen god in the obedience of ghoure knouelechyng in the gospel of crist, and in symplenesse of comunycacioun into hem and into alle, and in the bisechyng of hem for ghou that desiren ghou for the excellent grace of god in ghou. I do thankngis to god of the ghifte of him that mai not be teld.

C H A P. X.

AND I my silf poul biseche ghou bi the myldnesse and softnesse of crist, which in the face am meke among ghou, and I absent triste in ghou. for I preie ghou that lest I present be not boold bi the trist in which I am gessid to be boold into summe that demen us as if we † wandren astir the fleisch. for we walkinge in fleisch fighten not astir the fleisch. for the armuris of oure knyghood ben not fleischli, but myghti bi god to the distruccioun of strengthis. and we distrien counseils and al highnesse that higheth itilf aghens the science of god, and dryuen into caityste al undurstondyng into the feruyfe of crist. and we han redi to venge al unobedience whanne ghoure obedience schal be fillid. se ghe the thingis that ben astir the face. if ony man tristith to himilf that he is of crist, thenke he this thing est anentis hymilf for as he is cristis so also we. for if I schal glorie ony thing more of oure power which the lord ghafe to us into edifyng and not into ghoure distruccioun, I schal not be schamed. but that I be not gessid as to feere ghou bi epistlis, for thei seyn that the epistlis ben †§ greuoufe and stronge, but the presence of the bodi is feble, and the word worthi to be dispisid, he that is such oon thenke this, for suche as we absent ben in word bi pistlis, suche we ben present in dede. for we doren not putte us among or comparisowne us to summen that commenden hemilf, but we mesuren us in usilf, and comparisownen usilf to us. for we schulen not haue glorie ouir mesure, but bi the mesure of the reule which god mesuride to us the mesure that stretchith to ghou. for we ouerstretchen not forth us as not stretchyng to ghou. for to ghou we camen in the gospel of crist, not gloryng ouer mesure in othir mennys traucils. for we han hope of ghoure feith that § wexith in ghou to be magnyfyed bi oure reule in aboundaunce, also to preche into tho thingis that ben

* ingenium. † inopiam. § *habuit* male inseritur in MSS Latinis, nec tamen omnibus. Editiones optimæ non habent. *vox gedride* ergo bis rubrica notatur in MSS antiq. — §§ these 2 words are scored with red ink. ** *solicitor*. †† *this*. || Here this chapter begins in the printed edition of the Lat. Vulg. *Parisi*: 1549. In the editions of *Lions* 1532. & *Paris* 1543. and *Benedictine* 1693. it begins as it does here. I have before me 4 MSS of the *Lat. vulgate*, which all begin the chapter as here. †‡ *ambulemus*. †§ *graves*. § *crefcentis*.

ben bighondis ghou, not to haue glorie in othir manys reule in these thingis that ben maad redi. he that glorieth haue glorie in the lord. for not he that commendith hymself is preued, but whom god commendith.

CHAP. XI.

I Wolde that ghe wolden suffre a litil thing of myn unwisdom, but also support ghe me. for I loue ghou bi the loue of god, for I haue spousid ghou to oon husbonde to gheide a chaast virgyn to crist. but I dredè lest as the serpent disseuyde eue with his futil fraude, so ghoure wittis ben corrupt and fallen doun fro the symplenesse that is in crist. for if he that cometh prechith anothir crist whom we prechiden not, or if ghe taken a nothir spyryt whom ghe taken not, or a nothir gospel which ghe resseyuyden not, rightli ghe schulden suffre. for I wene that I haue doon no thing lesse than the grete apostlis. for though I be unlearned in word, but not in kunnyng. for in alle thingis I am opun to ghou. or whether I haue do synne mekyng myself that ghe ben enhaunsid? for freely I prechide to ghou the gospel of god. I made nakid othir churcheis, and I took † soude to ghoure seruyse. and whanne I was among ghou and hadde nede I was chargeous to no man. for britheren that camen fro macedonye fulfilliden that that failide to me. and in alle thingis I haue kept and schal kepe me withouten charge to ghou. the treute of crist is in me; for this glorie schal not be brokun in me in the cuntreis of achaie. whi? for I loue not ghou? god woot. for that that I do, and that that I schal do is that I kitte awci the occasioun of hem that wolen occasioun, that in the thing in which thei gloriën thei be foundun as we. for such false apostlis ben trecherouse werkmen & transfiguren hem into apostlis of crist. and no wondir; for sathanas himself transfigurith him into an aungel of light. therefore it is not greet if hise mynystris ben transfigurid as the mynystris of rightwynesse, whos ende schal be aftir her werkis. ¶ est I seie lest ony man gesse me to be unwiys, ellis take ghe me as unwiys, that also I haue glorie a litil what. that that I speke, I speke not aftir god, but as in unwisdom, in this substantance of glorie. for manye men gloriën aftir d. the fleisch, and I schal glorie. for ghe suffren gladly unwise men whanne ghe self ben wise. for ghe suffeynen if ony man dryueth ghou into seruage, if ony man deuourith, if ony man takith, if ony man is enhaunsid, if ony man smytith ghou on the face. bi unnoblei I seie, as if we weren like in this parti. in what thing ony man dar, in unwisdom I seie, and I dar. thei be ebrewis? and I. thei ben israelitis? and I. thei ben the seed of abraham? and I. thei ben the mynystris of crist? and I. as § lesse wiys I seie, I more. in sul manye traueils, in prisouns more plenteuousli. in woundis aboute maner. in deethis oftetymes. I resseyuyde of the iewis syue sithis fourti *strokis* oon lesse, thries I was beten with gherdis, oonys I was stoned, thries I was at schipbreche, nyght and dai I was in the depnesse of the see. ¶ in weies ofte, in perails of floodis, in perails of theues, in perails of kyn, in perails of hethen men, in perails in citee, in perails in desert, in perails in the see, in perails among false britheren, in traueil and nedynesse, in manye wakingis, in hungur and thirst, in manye

fastyngis, in coold and nakidnesse. withoute the thingis that ben withoutforth, myn ech daies traueilyng is the bisynesse of alle churcheis. who is syk and I am not syk? who is sclaudrid and I am not brent? if it bihoueth to glorie, I schal glorie in *the thingis* that ben of myn ynfyrmte. god and the fadir of oure lord iesus crist that is blessid into worldis woot that I lie not. the prouost of damask of the king of the folk arcthe kepte the cytee of damascenes to take me: and bi a wyndow in a * leep I was latun down bi a wal, and so I ascapide hise hondis.

CHAP. XII.

I F it bihoueth to haue glorie it spedith not. but I schal come to the visiouns and to the reuelaciouns of the lord. I woot a man in crist that bifore fourtene gheer whether in bodi, whethir out of the bodi I woot not, god woot, that such a man was rauyffschid tilto the thridde heuene. and I woot such a man whethir in bodi or out of bodi I noot, god woot, that he was rauyffschid into paradise, and herde priuy wordis which it is not lesful to a man to speke. for suche maner thingis I schal glorie, but for me no thing, no but in myne ynfyrmtees. for if I schal †† wilne to glorie I schal not be unwiys, for I schal seie treute. but I spare, lest ony man gesse me our that thing that seeth in me or heerith ony thing of me. and lest the greetnesse of reuelaciouns enhaunce me in pride, the pricke of my fleisch an aungel of sathanas is ghoun to me that he buffate me. for which thing thries I preiede the lord, that it schulde go awci fro me. and he seide to me, my grace suffisith to thee, for vertu is parfytti maad in ynfyrmtee. therefore gladli I schal glorie in myne ynfyrmtees that the vertu of crist dwelle in me. for which thing I am plesid in myne ynfyrmtees, in dispisyngis, in nedis, in persecutiouns, in angwisschis for crist. for whanne I am syk thanne I am myghti. I am maad unwitti, ghe constreynyden me. for I oughte to be commendid of ghou, for I dide no thing lesse than thei that ben apostlis aboute maner. though I am nought, netheles the signes of myn apostilheed ben maad on ghou in al pacience and signes and grete wondris and uertues. & what is it that ghe hadden lasse than othir churcheis, but that I myself greuyde ghou not? forghyue ghe to me this wrong. lo this thridde tyme I am redi to come to ghou, and I schal not be greuous to ghou. for I seke not the thingis that ben ghoure but ghou. for neithir sones owen to tresoure to fadir and modir, but the fadir and modir to the sones. for I schal ghyue moost wilfulli, and I my self schal be ghyuen aboute for ghoure soulis, though I more loue ghou and be lesse loued. but be it, I greuyde not ghou, but whanne I was futil I took ghou with gile. whethir I disseuyde ghou bi ony of hem whiche I sente to ghou? I preiede tite, and I sente with hym a brothir. whethir tite bigilide ghou? whether we gheden in the same spyryt? whethir not in the same steppis? sum tyme ghe wenen that we schulen excuse us anentis ghou. bifore god in crist we speken, and moost dere britheren alle thingis for ghoure edifyng. but I dredè lest whanne I come I schal fynde ghou not suche as I wole, and I schal be foundun of ghou such as ghe wolen not, lest perauenture stryuyngis, enuyes, sturdinesis, dissencious,

† soude. † iterum § minus sapiens. ¶ in itineribus. * sporta. †† volucro.

ciouns, and detracciouns, priuy spechis of discord, bolnyngis *bi pride*, debatis ben among ghou. and lest estfoone whanne I come god make me lough a-nentis ghou, and I biwcile manye of hem that bifore synnyden, and diden not penaunce on the unclennesse and fornyacioun and unchastite that thei han doen.

C H A P. XIII.

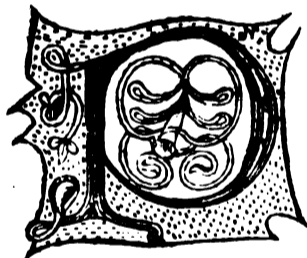
LO this thridde tyme I come to ghou, and in the mouth of tweyne or of thre witnessis eueri word schal stonde. I seide bifore and seie bifore as present twies and now absent to hem that bifore han synned and to alle othir. for if I come estfoone I schal not spare. whether ghe seken the preef of that crist that spekith in me which is not feble in ghou. for though he was crucified of yn-fyrmytee, but he lyueth of the uertu of god. for also we ben like in him but we schulen lyue with him of the uertu of god in us. affai ghouilf if

ghe ben in the feith, ghe ghouilf preue: whether ghe knowen not ghouilf for crist iesus is in ghou? but in hap ghe ben reprobable, but I hope that ghe knowen that we ben not reprobable. and we preien the lord, that ghe do no thing of yuel. not that we seme preued, but that ghe do that that is good, and that we ben as reprobable. for we moun no thing aghens treuthe but for the treuthe. for we ioien whanne we ben like, but ghe ben myghti. and we preien this thing ghoure perfeccioun. therefore I absent write these thingis, that I present do not hardere bi the power which the lord ghaf to me into edificacioun, and not into ghoure distruc-cioun. britheren, henns forward ioie ghe, be ghe parfite, excite ghe, undirstonde ghe the same thing. haue ghe pees, and god of pees and of loue schal be with ghou: greeete ghe wel togidre in hooli cofa. alle hooli men greeten ghou wel. the grace of oure lord iesus crist, and the charite of god, and the comynng of the hooli goost be with alle ghou amen. *here endith the secound epistle to corynthies, and begynneth a prolog on the epistle to galathies.*

GAlathies ben greekis. thei tooken first of the apostle the word of treuthe. but affir his goyng awei thei weren temptid of false apostlis that thei weren turned into the lawe & circumcisioun. the postle aghenclepth hem to the feith of treuthe, and writith to hem fro effecies. *Jerom in his prolog on this epistle seith this.*

G A L A T H I E S.

C H A P. I.



DOUL the apostle not of men, ne bi man, but bi iesus crist and god the fadir that reiside hym fro deeth, and alle the britheren that ben with me to the chirchis of galathie, grace to ghou and pees of god the fadir and of the lord iesus crist that ghaf hymself for oure synnes to delyuere us fro the present wickid world, bi the wille of god and oure fadir, to whom is worfchipe and glorie into worldis of worldis, Amen: I wondre, that so foone ghe ben thus moued fro him that clepide ghou into the grace of crist into a nothir euangelie. which is not a nothir, but that ther ben summe that troublen ghou, and wolen * mysturne the euangelie of crist. but though we or an aungel of heuene prechide to ghou bifidis that that we han prechid to ghou, be he acursid. as I haue seid bifore, and now estfoone I seie, if ony preche to ghou bifidis that that ghe han undirfongen, be he acursid. for now whether counseile I men or god? or whether I seche to plesse men? if I plesse ghit men, I were not cristis seruaunt. for, britheren, I make knowun to ghou the euangelie that was prechid of me, for it is not bi man, ne I took it of man ne leryde but bi reuelacioun of iesus crist. for ghe han herd my conuersacioun sumtyme in the iewerie that I pursue † passyngli the chirche of god and faught a-

ghen it. and I profitide in the iewerie aboute manye of ‡ myne eucne elderis in my kynrede, and was more aboundauntli a § folowere of my fadris tradiciouns. but whanne it pleside him that departide me fro my modris wombe and clepide bi his grace to schewe his sone in me, that I schulde preche him among the hethen, anon I || drough me not to fleisch and blood. ¶ ne I cam to ierusalim to the apostlis that weren tofore me, but I wente into arabie, and estfoones I turnyde aghen into damask. and sith thre gheer affir I cam to ierusalim to se petir, and I dwellide with him fiftene daies. but I saugh noon othir of the apostlis but iames oure lordis brothir. and these thingis whiche I write to ghou lo tofore god I lie not. affirward I cam into the coostis of syrie and cilice. but I was unknowun bi face to the chirchis of iudee that weren in crist, and thei hadden oonli an heeryng, that he that pursuyde us sumtyme prechide now the feith aghens which he saught sumtyme, and in me thei glorifieden god.

C H A P. II.

AND sith fourtene gheer affir estfoones I wente up to ierusalim with barnabas and took with me tite. I wente up bi reuelacioun and spak with hem the euangelie which I prechide among the hethene: and ** bi hemself to these that semyden to be sumwhat lest I runne or hadde runne in veyn. and nelthir tite that hadde be with me while he was hethene was compellid to be circuncidid, but for false

* conuertere.

† supra modum.

‡ constantios meos,

§ emulator.

|| acquievi.

¶ neque.

** scorsum.

falſe britheren that weren brought yn whiche hadden entrid to aſpie oure fredom which we han in criſt ieſus to brynge us into ſeruage. but we ghyuen no place to ſubiectioun, that the treute of the goſpel ſchulde dwelle with ghou. but of theſe that ſemyden to be ſumwhat whiche thei weren ſumtyme it perteynyde not to me, for god takith not the perſoone of man. for thei that ſemyden to be ſumwhat ghauen me no thing. but * aghenward whanne thei hadden ſeen that the euangelie of prepuacie was ghoun to me as the euangelie of circunciſioun was ghoun to petir. (for he that wroughte to petir in apoſtilheed of circunciſioun wroughte alſo to me among the hethene.) and whanne thei hadden knowe the grace of god that was ghoun to me, iames and petir and ioon whiche weren ſeien to be the pilers, thei ghauen righthond of felouſchippe to me and to barnabas, that we among the hethene, and thei into circunciſioun, oonli that we hadden mynde of pore men, the which thing I was ful biſi to doon. but whanne petir was comen to antioche I aghenſtood him in the face, for he was worthi to be undirmomun. for bifore that ther camen ſumme fro iames he eet with hethen men. but whanne thei weren come he withdrough and departide him dredyng hem that weren of circunciſioun. and the othere iewis aſſentiden to his feynyng, ſo that barnabas was drawn of hem into that feynyng. but whanne I ſigh that thei walkiden not rightli to the treute of the goſpel, I ſeide to petir bifore alle men, if thou that art a iew lyueſt hethenlich and not iewlich, hou conſtreyneſt thou hethene men to bicomme iewis? we iewis of kynde and not ſynful men of the hethen knowen that a man is not iuſtified of werkis of the law, but bi the ſeith of ieſus criſt. and we bileuen in ieſus criſt, that we ben iuſtified of the ſeith of criſt, and not of the werkis of lawe. wherfore of the werkis of lawe ech ſeiſch ſchal not be iuſtified. and if we ſechen to be iuſtified in criſt we oureſilf ben foundun ſynful men. whethir criſt be mynyſtre of ſynne? god forbede. and if I bilde aghen thingis that I haue diſtried, I make myſilf a treſpaſſour. for bi the lawe I am deed to the lawe, and I am † fitchid to the croſs, that I lyue to god with criſt. and now lyue not I but criſt lyueſt in me. but I lyue now in ſeiſch I lyue in the ſeith of goddis ſone that louyde me, and ghaſ hymſilf for me. § I caſte not aweie the grace of god. for if rightfulneſſe be thorough lawe, thanne criſt diede withouten cauſe.

CHAP. III.

A Unwitti galathians tofore whoſe ighen ieſus criſt is || exilid, and is crucified in ghou. who hath diſſeyued ghou that ghe obciem not to treathe? this oonli I wilne to lerne of ghou, whethir ghe han undirſonge the ſpyryt of the werkis of the lawe, or of heeryng of bileue? ſo ghe ben foolis, that whanne ghe han bigunne in ſpyryt ghe ben endid in ſeiſch? ſo grete thingis ghe han ſuffrid withoute cauſe, if it be withoute cauſe. he that ghyueſt to ghou ſpyryt and worchith vertues in ghou, whethir of werkis of the lawe or of heeryng of bileue? as it is writun, abraham bileuyde to god, and it was rettid to hym to rightfulneſſe. and therefore knowe ghe that theſe that ben of bileue ben the ſones of abraham. and the ſcripture § ſeynge

aſer that † god iuſtifieth the hethene of bileue toolde tofore to abraham, that in thee alle the hethene ſchulen be bleſſid. & therefore theſe that ben of bileue ſchulen be bleſſid with feithful abraham. for alle that ben of the werkis of lawe ben undir curs. for it is writun, ech man is curſid that abidith not in alle thingis that ben writun in the book of the lawe to do tho thingis. and that no man is iuſtified in the lawe bifore god it is opyn, for a rightful man lyueſt of bileue. but the lawe is not of bileue but he that doith tho thingis of the lawe ſchal lyue in hem. but criſt aghenboughte us fro the curs of the lawe, and was maad acurſid for us. for it is writun, ech man is curſid that hongith in the tree, that among the hethene the bleſſyng of abraham were maad in criſt ieſus, that we undirſongen the biheest of ſpyryt thorough bileue. britheren, I ſeie aſtir man, †† no man diſpiſith the teſtament of a man that is conſermed, or §§ ordeined aboue. the biheestis weren ſeid to abraham and to his ſeed. he ſeith not in ſeedis as in manye, but as in oon, and to thi ſeed that is criſt. # but ^{D.} I ſeie this teſtament is conſermed of god, the lawe that was maad aſtir *† foure hundrid and thritti gheer makith not *the teſtament* veyn to auoide aweie the biheest. for if eritage were of the lawe, it were not now of biheest, but god grauntide to abraham thorough biheest. what thanne the lawe? it was ſet for treſpaſſyng tilto the ſeed come to whom he hadde maad biheest, *which lawe* was ordeyned bi aungelis in the hond of a mediatour. but a mediatour is not of oon but god is oon. is thanne the lawe aghen the biheestis of god? god forbede. for if the lawe were ghoun that myghte quykene, verili were rightfulneſſe of lawe. but the ſcripture hath concluded alle thingis undir ſynne, that the biheest of the ſeith of ieſus criſt were ghoun to hem that bileuen. and tofore that bileue cam thei weren kept undir the lawe enclouſid into that bileue that was to be ſchewid. and ſo the lawe was oure undirmaiſtir in criſt, that we ben iuſtified of bileue. but aſtir that bileue cam, we ben not now undir the undirmaiſtir. for alle ghe ben the children of god thorough the bileue of ieſus criſt. for alle ghe that ben baptisid ben clothid with criſt. ther is no iew ne greek, ne boonde man ne freeman, ne mal ne female, for alle ghe ben oon in ieſus criſt. and †† ghe ben oon in ieſus criſt thanne ghe ben the ſeed of abraham, and ciris bi biheest.

CHAP. III.

BUT I ſeie as longe tyme as the eyr is a litil child, he diuerſith no thing fro a ſeruaut whanne he is lord of alle thingis, but he is undir keperis and tutouris into the tyme determyned of the fadir. ſo we whanne we weren litte children we ſeruyden undir the elementis of the world. but aſtir that the fulfilyng of tyme cam, god ſente his ſone maad of a womman maad undir the lawe, that we ſchulden undirſonge the adopcioun of ſones. and for ghe ben goddis ſones, god ſente his ſpyryt into ghoure hertis cryyng, abba fadir. and ſo ther is not now a ſeruaut but a ſone. and if he is a ſone, he is an eyr §† bi god. but thanne ghe unknowyng god ſeruyden to hem that in kynde weren not goddis. but now whanne ghe han knowe god and ben knowun of god, hou ben ghe turned eſſfoones

* e contra † confixus. § &c. || proſcriptus. ¶ providens quia ex fide iuſtificat deus gentes † Sic MSS 6. †† nemo ſpernit aut ſuperordinat. §§ ordeineth MS Eman 8° ## hoc autem dico teſtamentum confirmatur. *† foure hundrid gheer and thritti §† Si autem vos Chriſti §§ per deum.

estfoones to the feble and nedi elementis to the whiche ghe wolen est serue? ghe * taken kepe to daies and monethis & tymes and gheeris. but I drede ghou lest without cause I haue traueilid among ghou. be ghe as I, for I am as ghe. britheren, I biseche ghou ghe han hirt me no thing. but ghe knowen that bi ynfyrmyte of fleisch I haue prechid to ghou now bifore, and ghe dispisiden not neicher forlooken ghoure temptacioun in my fleisch. but ghe resseyuyden me as an aungel of god, as crist iesus. where thanne is ghoure blessing? for I bere ghou witness that if it myghte haue be doon ghe wolden haue putt out ghoure ighen, and haue ghoun hem to me. am I thanne maad an enemy to ghou seiynge to ghou the sothe? thei † louen not ghou wel, but thei wolen exclude ghou that † ghe fuer hem. but sue ghe the good euermore in good, and not oonli whanne I am present with ghou. my sinale children whiche I bere estfoonyis til that crist be fourmed in ghou. and I wolde now be at ghou and change my vois, for I am confoundid among ghou. seie to me ghe that wolen be undir d. the lawe, han ghe not red the lawe? for it is writun, that abraham hadde tweie sones, oon of a seruaunt, and oon of a free womman. but he that was of the seruaunt was born affir the fleisch, but he that was of the free womman bi a biheest. the whiche thingis ben seid § bi a nothir undirfonding. for these ben two testamentis, oon in the hil of synai gendrynge into seruage, which is agar for syna is an hil that is in arabie, which hil is ioyned to it that is now ierusalim and serueth with hir children. but that ierusalim that is aboue is free which is oure modir. for it is writun, be glad thou bareyn that berist not: breke out and crie that bryngist forth no children: for manye sones ben of hir that is lest of hir husbonde more than of hir that hath an husbonde. but britheren, we ben sones of biheest affir isaac. but now as this that was born affir the fleisch persuede hym that was affir the spyryt, so now: but what seith the scripture? caste out the seruaunt and hir sone, for the sone of the seruaunt schal not be eyr with the sone of the free wyf. and so, britheren, we ben not sones of the seruaunt but of the free wyf, bi which fredom crist hath maad us free.

C H A P. V.

S Tonde ghe therefore and nyle ghe ** estfoonyis be holdun in the ghok of seruage. lo I poule seie to ghou, that if ghe ben circuncidid crist schal no thing profite to ghou. and I witness estfoones to ech man that circuncidith himsilf, that he is detour of al the lawe to be doon. and ghe ben voidid awei fro crist, and ghe that ben iustified in the lawe ghe han fallen awei fro grace. for we thorough the spyryt of bileue abiden the hope of rightfulness. for in iesus crist neithir circuncisioun is ony thing worth neithir prepucie, but the bileue that worchith bi charite. ghe runnen wel, who lettide ghou that ghe obieden not to treuthe? consente ghe to no man. for this counseil is not of him that hath clepid ghou. a litil souldow apeireth al the gobet. c. I triste †† on ghou in oure lord, that ghe schulden undirsonde noon othir thing. and who that disturblieth ghou schal bere doom who euer he be. and britheren, if I preche ghit circuncisioun what suffre I ghit persecucioun? thanne the sclandre of the crofs is voidid. I wolde that thei weren kitt

awei that disturblen ghou. for britheren, ghe ben clepid into freedom, donli ghyue ghe not freedom into occasioun of fleisch, but bi charite of spyryt serue ghe togidre. for euery lawe is fulfillid in ooword, thou schalt loue thi neighbore as thisilf. and if ghe bite and ete ech othir, se ghe lest ghe be wastid ech fro othir. †† and I seie *ghou* in crist, wandre ghe in spyryt, and ghe schulen not parforme the desires of the fleisch. for the fleisch coueitith aghen the spyryt, and the spyryt aghen the fleisch. for these ben aduersaries togidre, that ghe do not alle thingis that ghe wolen. that if ghe be led bi spyryt ghe ben not undir the lawe. and the werkis of the fleisch ben open, whiche ben fornicacioun, unclennesse, unchastite, lecherie, seruyse of false goddis, witchecraftis, enemytees, striuyngis, yndignaciouns, wratthis, chidyngis, diffenciouns, sectis, enuyes, manslaughteris, drunkenessis, unmesurable etyngis & thingis lyk to these, which I seie to ghou as I haue told ghou tofore, for thei that doen suche thingis schulen not haue the kyngdom of god. but the fruyt of the spyryt is charite, ioie, pees, patience, long abidyng, benyngite, goodnesse, myldenesse, feith, temperaunce, contynence, chastite. aghen suche thingis is no lawe. and thei that ben of crist han crucified her fleisch with viciis and concityngis. *|| if we lyuen bi spyryt, walke we bi g. spyryt. be we not maad coueitouse of veyn glorie, firyng eech othir to wratthe or hauynge enuye eech to othir.

C H A P. VI.

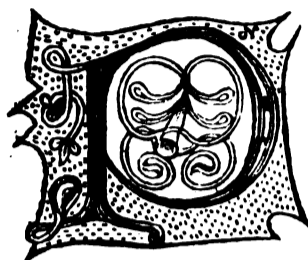
B Ritheren, if a man be ocupied in ony gilt, ghe that ben spyrytual enforme ghe such oon in spyryt of softnesse, biholdynge thisilf lest that thou be temptid. ech bere otheris chargis, and so ghe schulen fulfille the lawe of crist. for who that trowith that he be ought whanne he is nought he bigilith hymilf. but ech man proue his owne werk, and so he schal haue glorie in hymilf and not in a nothir, for ech man schal bere his owne charge. he that is taught bi word comyne he with him that techith him in alle goodis. nyle ghe erre, god is not scorned. for tho thingis that a man sowith tho thingis he schal repe. for he that sowith in his fleisch, of the fleisch he schal repe corrupcioun, but he that sowith in the spyryt, of the spyryt he schal repe euerlastyng lyf. and doynge good faile we not, for in his tyme we schal repe not failynge. therefore while we han tyme worche we good to alle men but moost to hem that ben homeliche of the feith. se ghe what maner lettris I haue writen to ghou with myn owne hond. for who euer wole plese in the fleisch this constreinith ghou to be circuncidid, oonli that thei suffre not the persecucioun of cristis crofs. for neithir thei that ben circuncidid kepen the lawe, but thei wolen that ghe ben circuncidid that thei haue glorie in ghoure fleisch. but ser be it fro me to haue glorie but in the crofs of oure lord iesus crist bi whom the world is crucified to me and I to the world. for in iesus crist neithir circuncisioun is ony thing worth, ne prepucie, but a newe creature. and who euer suen this reule pees §† of hem and merci and on israel of god. and heraffir no man be heuy to me. for I bere in my bodi the tokenes of oure lord iesu crist. the grace of oure lord iesus crist be with ghoure spyryt, britheren, amen. *bere endith the pistle to galathies and bigynneth a prolog on the pistle to effesies.* Estesians

* obseruatis. † amulantur † amulemini. § per allegoriam. ** iterum. †† of. †† dico autem in christo.
*|| here chap. vi begins in the editions of the Lat. Vulg. Paris 1549 & Lions 1532 folio. In the Paris edition 8°. 1543 it begins as it does here. The Benedictine of 1693, begins as here. †† on.

Effesians ben of asie. these whanne thei hadden resseyued the word of treuthe abiden stide-
fastli in the feith. the postle preisith hem, wrytynge to hem fro rome out of prisoun bi titicus the
dekene. *Jerom in his prolog on this epistle * seith al this.*

E F F E S I E S.

CHAP. I.



Doul the apostle of iesus crist bi the wille of god to alle seyntis that ben at effesi, and to the feithful men in iesu crist, grace be to ghou and pees of god oure fadir and oure lord iesu crist. blessid be god and the fadir of oure lord iesus crist that hath blessid us in al spiritual blessing in heuenli thingis in crist, as he hath chosén us in hymself bifore the making of the world, that we weren hooli and without wem in his sight in charite. which hath bifore ordeyned us into adopcioun of sones bi iesus crist into him, bi the purpos of his wille into the herieng of the glorie of his grace in which he hath glorified us in his dereworthe sone in whom we han redempcioun bi his blood sorghyuenesse of synnes astir the richessis of his grace that aboundide greetli in us in al wisdom and prudence to make knowe to us the sacrament of his wille bi the good pleasure of him the which sacrament he purposide in him in the dispensacioun of plentee of tymes to enstore alle thingis in crist which ben in heuene and which ben in erthe in him. in whom we ben clepid bi soort bifore ordeyned bi the purpos of him that worchith alle thingis bi the counseil of his wille, that we be into the herieng of his glorie, we that han hopid bifore in crist, in whom also ghe weren clepid whanne ghe herden the word of treuthe (the gospel of † oure heelthe) in whom ghe bileuyng ben markid with the hooli goost of biheest, which is the § cernys of oure eritage into the redempcioun of purchasyng into herieng of his glorie. therefore I heerynge ghoure feith that is in crist iesus and the loue into alle seyntis, ceesse not to do thankynge for ghou, makynge mynde of ghou in my preiers, that god of oure lord iesus crist the fadir of glorie ghyue to ghou the spyryt of wisdom and of reuelacioun into the knowyng of him, and the ighen of ghoure herte lightned, that ghe wite which is the hope of his clepyng, and whiche ben the richessis of the glorie of his eritage in seyntis, and which is the excellent greetnesse of his vertu into us that han bileued bi the worchyng of the myght of his vertu which he wroughte in crist reisynge hym fro deeth, and settyng him on his righthalf in heuenli thingis || aboue ech principat and potestat and vertu and domynacioun, and ** above ech name that is named, not onli in this world, but also in the world to comyng; and made alle thingis suget undir hise feet. and ghaf hyin to be heed ouer al the chirche that is the hodi of him, and the plentee of him which is alle thingis in alle thingis fulfillid.

CHAP. II.

AND whanne ghe weren deede in ghoure gyltis and synnes in whiche ghe †† wandriden sumtyme astir the cours of this world, astir the prince of the power of this eyr of the spyryt that worchith now into the sones of †§ unbileuc, in which also we alle lyuyden sumtyme in the desires of oure fleisch, doynge the willes of the fleisch and of thoughtis, and we weren bi kynde the sones of wratthe as othere men. but god that is riche in merci for his ful mych charite in which he louyde us, ghe whanne we weren deede in synnes, quykenyde us togidre in crist. (bi whos grace ghe ben saued) and aghenreiside togidre and made togidre to sitte in heuenli thingis in crist iesus, for bi grace ghe ben saued bi feith, and this not of ghou, for it is the ghifte of god, not of werkis, that no man haue glorie. for we ben the making of him maad of nought in crist iesus in goode werkis whiche god hath ordeyned that we †|| go in tho werkis. for which thing be ghe myndeful, that sumtyme ghe weren hethene in fleisch, which weren seid prepucie fro that that is seid circuncisioun maad bi hond in fleisch. and ghe weren in that tyme withouten crist, aliened fro the †¶ lyuyng of israel and gestis of testamentis, not hauynge hope of biheest, and withouten god in this world. but now in crist iesus ghe that weren sumtyme fer ben maad nygh in the blood of crist. for he is oure pees that made bothe oon and unbyndynge the myddil wal of a *† wal withouten mortar enemytees in his fleisch and auoidide the lawe of maundementis bi domes, that he make tweyne in hymself into oo newe man, makeinge pees to reconceile bothe in oo bodi to god bi the crosfleyng the enemytees in hymself: and he comyng prechide pees to ghou that weren fer, and pees to hem that weren nygh, for bi him we bothe han nygh comyng in oo spyryt to the fadir. therefore ^F now ghe ben not *|| gettis & straungeris but ghe ben citeseyns of seyntis, and *§ houshoold meynee of god about bildid on the foundement of apofflis and *¶ profetis upon that highest corner stoon §§ crist iesus, in whom ech bildyng maad wexith into an hooli temple in the lord. in whom also be ghe bildid togidre into the §|| abitacle of god in the hooli goost.

CHAP. III.

† **F**OR the grace of this thing I poule the boundun of crist iesus for ghou hethene men, if netheles ghe han herd the dispensacioun of goddis grace that is ghoun to me in ghou. for bi reuelacioun the sacrament is maad knowun to
A a me,

* seith this. † vestra, ghoure. MSS 6. § pignus. || supra. above. MSS 9. ** aboute. †† ambulant's †§ diffidentia
†|| ambulemus. †¶ conuersatione *† macerie. *|| hospites. *§ domestic. *¶ of profetis §§ of crist.
§|| habitaculum. *|| Huius rei gratia.

me, as I aboue wroot in schort thing as ghe moun rede and undurstonde my prudence in the * mynsterie of crist, which was not knowun to othere generaciouns to the fones of men as it is now schewid to hise hooli apostlis and profetys in the spyryt, that hethene men ben euene cyris and of oo bodi and parteneris togidre of his biheest in crist iesus bi the euangelic whos mynystre I am maad bi the ghifte of goddis grace which is ghoun to me bi the worching of his vertu. to me leest of alle seyntis this grace is ghoun to preche among hethen men the unlerchable richessis of crist, and to lightne alle men which is the dispensacioun of sacrament hid fro worldis in god that † made alle thingis of nought, that the mych foold wisdom of god be knowun to princes and potestatis in heuenli thingis bi the chirche, bi the bifore ordonaunce of worldis welche he made in crist iesus oure lord in whom we han trist and || nygh comyng in tristenyng bi the feith of him. for which thing I axe, that ghe faile not in my tribulaciouns for ghou which is ghoure glorie. for grace of this thing I bowe my knes to the fadir of oure lord iesus crist, of whom ech fadirheed in heuenes and in erthe is named that he ghyue to ghou astir the richessis of his glorie vertu to be strengthid bi his spyryt bi the ynnere man, that crist dwelle bi feith in ghoure hertis, that ghe rootid and groundid in charite moun comprehende with alle seyntis which is the breede and the lengthe and the hyghness and the depnesse. also to wite the charite of crist more excellent than science, that ghe be fillid in al the plentee of god. and to him that is myghti to do alle thingis more plenteuoulli than we axen or undirstonden bi the vertu that worchith in us, to him be glorie in the chirche and in crist iesus into alle the generaciouns of the world of worldis, amen

C H A P. IV.

A. **T**Herfore I boundun for the lord biseche ghou, that ghe walke worthili in the clepyng in which ghe ben clepid with al mekenesse and myldenesse with pacience supportinge ech othir in charite, bisi to kepe unyte of spyryt in the boond of pees. oo bodi and oo spyryt as ghe ben clepid in oon pees of ghoure clepyng. oo lord, oo feith, oo baptyem, oo god and fadir of alle which is aboue alle *men*

B. and bi alle thingis and in us alle. but to ech of us grace is ghoun bi the mesure of the ghyuyng of crist. for which thing he seith, he stighyng an high ledde caityfte caityt, he ghaf ghiftis to men. but what is it that he stighede up, no but that also he cam doun first into the lowere partis of the erthe? he it is that cam doun and that stighede on alle heuenes, that he schulde fille alle thingis. and he ghaf summe apostlis, summe profetis, othere euangelistis, othere scheppardis and techeris to the § ful endyng of seyntis into the werk of mynsterie into edificacioun of cristis bodi, til we rennen alle into unyte of feith and of knowing of goddis sone into a parfyt man astir the mesure of age of the plentee of crist: that we be not now litle children mouyng as wawis, and be not borun aboute with ech wynd of techyng in the weiwardness of men in futil witt to the disleyuyng of errour. but do we treathe in charite & wexe in him bi alle thingis that is crist oure hecd of whom al the bodi sett togidre and

boundun togidre bi ech iointure of undirferuyng bi worchyng into the mesure of ech membre makith encreessyng of the bodi into edificacioun of itsilf in charite. therefore I seie and witnesse this thing in the lord, that ghe walke not now as hethene men walken in the vanyte of her witt, that han undirstondyng derkned with derknessis, and ben aliened fro the lyf of god bi ignoraunce that is in hem for the blindness of her herte, welche dispeyryng bi-tooken hemilf to unchastite into the worchyng of al unclennesse in coueitise. but ghe han not so lerned crist, if netheles ghe herden him, and ben taught in him as is treuthe in iesus. do ghe awci bi the elde lyuyng the elde man that is corrupt bi the desyres of errour. and be ghe ¶ renewid in the spyryt of ghoure soule, & clothe ghe the newe man which is maad astir god in rightwysness & hoolynesse of treuthe. for which thing ghe putte awci leesyng, & speke ghe treuthe eche man with his neighbore, for we ben membris ech to othir. be ghe wrothe and nyle ghe do synne, the sunne falle not doun on ghoure wraththe, nyle ghe ghyue ** stide to the deuel. he that staal now stele he not, but more traucile he in worchyng with hise hondis that that is good that he haue wherof he schal ghyue to the nedi. ech yuel word go not †† out of ghoure mouth but if ony is good to the edificacioun of feith, that it ghyue grace to men that heeren. and nyle ghe make the hooli goost of god foori in which ghe ben markid in the dai of redempcioun. al bittyrness and wraththe and yndignacioun and cry and blasfemye be taken awci fro ghou with al mallice. and be ghe †* togidre benygne merciful forghyuyng †|| togidre as also god forghaf to ghou in crist.

C H A P. V.

THerfore be ghe folowers of god as moost dere-
worthe sones. and walke ghe in †§ loue as crist louyde us, and ghaf hymself for us an offryng and a sacrificie to god into the odour of swetness. and fornyacioun and al unclennesse or auarice be not named among ghou as it bicometh hooli *men*, eithir filthe or foli speche or harlotrie that †§ per- teyneth not to profyt, but more doyng of thankyngis. for wite ghe this and undirstonde, that ech letchour or unclene man or coueitous that serueth to mawmetis hath not crytage in the kyngdom of crist and of god. no man disleyue ghou bi veyne wordis, for whi for these thingis the wraththe of god cam on the sones of unbeliue. therefore nyle ghe be maad parteneris of hem. for ghe weren sumtyme derknessis, but now light in the lord, walke ghe as the sones of light. for the fruyt of light is in al goodness and rightwysness and treuthe. and preue ghe what thing is wel plesyng to god, and nyle ghe comyne to unfruytouse werkis of derknessis but more reproue ghe: for what thingis ben doon of hem in priuy it is foul ghe to speke. and alle thingis that ben reproued of the light ben openly schewid, for al thing that is schewid is light. for which thing he seith, rise thou that slepist and rise up fro deeth and crist schal lightne thee. therefore britheren, se ghe hou warli ghe schulen go, not as unwise men, but as wise men aghenbiyng tyme for the daies ben yuele. therefore nyle ghe be maad unwise, but undirstondyng which is the wille of god. and

* ministerio, mysterio edit. *Lugduni* 1532. et *Benedict.* 1693. Sed MSS Latin variant. Quatuor, qui penes me sunt, habent *ministerio*: Quintus habet *mysterio*. † omnia creauit. † accessum. § consummationem. ¶ renulid MS. *Sur.* renewlid. MSS. 7. renulid. MSS. 2. renewlid. MSS. 1 recentissimus. Altera editio legit, renewid, or *maad new agen.* MS *Sidm* ** locum. †† Sic MS *Sur.* *forth* sed deest in aliis MSS. *Eman.* fol: supplet out; sed in margine tantum *Christ.* legit out. Altera editio habet oute MSS. *Sidm.* et *M'agd.* †* invicem. †|| invicem. †§ dilectione. †¶ ad rem non pertinet

and nyle ghe be drunkun of wyn in which is * lecherie, but be ghe fillid with the hooli goost, and speke ghe to ghouself in salmes and ympnes and spiritual songis, syngyng & sciynge salm in ghoure hertis to the lord, euermore doynge thankynge for alle thingis in the name of oure lord iesus crist to god and the fadir. be ghe suget † togidre in the drede of crist. wommen be thei suget to her housbondis as to the lord, for the man is heed of the womman as crist is heed of the chirche, he is sauyour of his bodi. but as the chirche is suget to crist so wommen to her husbandis in alle thingis. men loue ghe ghoure wyues as crist louyde the chirche, and ghauf hymself for it to make it hooli, and clenfide it with the waiffchyng of watir in the word of lysf to ghyue the chyrche glorious to hymself that it hadde no wem ne ryueling or ony such thing, but that it be hooli and undefoulid. so and men loue thei her wyues as her owne bodies. he that loueth his wyf loueth hymself. for no man hatide euere his owne fleisch, but norisschith and || sofrith it as crist doith the chirche, and we ben membris of his bodi, of his fleisch and § of boonys. for this thing a man schal forsake his fadir and modir, and he schal drawe to his wyf, and thei schulen be tweyne in oo fleisch. this sacrament is greet. ghe I seie in crist and in the chirche. nethles ghe alle ech man loue his wyf as hymself, and the wyf drede hir husbonde.

CHAP. VI.

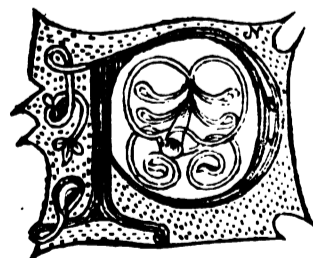
SONES obeie ghe to ghoure fadir and modir in the lord, for this thing is rightful. onoure thou thi fadir and modir that is the firste maundement in biheest, that it be wel to thee, & that thou be longe lyuyng on the erthe. and fadris nyle ghe terre ghoure sones to wraththe, but norissche ghe hem in § techyng and chastifyng of the lord. seruauantis obeie ghe to fleischli lordis with drede and tremblyng in sympleness of ghoure herte as to crist, not seruyng at the ighc as plesynge to men, but as seruauantis of crist, doynge the wille of god bi

discrecioun with good wille seruyng as to the lord and not as to men. witynge that ech man whateuere good thing he schal do he schal resteyue this of the lord whether seruaunt whether free man. and ghe lordis do the same thingis to hem forghyuyng manassis. witynge that bothe her lord and ghoure is in heuenes, and the takyng of perfoones is not anentis god. herastirward, britheren, be ghe counfortid in the lord and in the myght of his vertu. clothe ghou with the armure of god, that ghe moun stonde aghens ** aspiyngis of the deuel. for why fryuyng is not to us agnens fleisch and blood, but aghens the princis and potestatis, aghens gouernouris of the world of these derknessis, aghens spiritual thingis of wickidness in heuenli thingis. therefore take ghe the armure of god, that ghe moun aghenstonde in the yuel dai, and in alle thingis stonde parfyt. therefore stonde ghe and be ghe gird aboute ghoure leendis in softfastness, and clothid with the haburioun of rightwysness, and ghoure feet schood in makynge redi of the gospel of pees. in alle thingis †† take ghe scheeld of feith in which ghe moun quenche alle the fyry dartis of *|| the worste. and take ghe the helm of heelthe, and the fwerd of the goost, that is the word of god, bi al preier and bisechyng preie ghe al tyme in spyryt, and in him wakyng †§ in al bisynesse, and bisechyng for alie hooli men, and for me that word be ghoun to me in openyng of my mouth with trist to make knowun the mysterie of the gospel for which I am set in message in a chayne, so that in it I be hardi to speke as it bihoueth me. and ghe witen what thingis ben aboute me, what I do, titicus, my moost dere brother and trewe mynystre in the lord, schal make alle thingis knowun to ghou; whom I sente to ghou for this same thing, that ghe knowe what thingis ben aboute us, and that he counforte ghoure hertis. pees to britheren and charite with feith of god oure fadir and of the lord iesus crist. grace with alle men that louen oure lord iesus crist in uncorupcioun amen. *that is, so be it.* *† here endith the epistle to effesies, and bygynneth a prolog on the pistle to filipensis.

FILIPENSIS ben of macedonye. these whanne thei hadden resseyued the word of treuthe stood en stidefastli in the feith and thei resseyuyden not false apostlis. the apostle preisith these writyng to hem fro romc out of prisoun bi epafrodite. *Jerom in his prolog on this epistle seith §§ this.*

FILIPENSIS.

CHAP. I.



DOUL and tymothe seruauantis of iesus crist to alle the hooly men in crist iesus that ben at filippis with bisschopis & dekenes: grace and pees to ghou of god oure fadir and of the lord iesus crist. I do thankynge to my god in alle mynde of ghou euermore in alle my preieris for ghou alle with ioie, and make a bisechyng on ghoure comy-

nyng in the gospel of crist fro the firste dai til now triitenyng this ilke thing that he that bigan in ghou a good werk schal performe it til into the dai of iesu crist. as it is iust to me to feele this thing for alle ghou for that I haue ghou in herte and in my boondis and in defendyng and confemyng of the gospel that alle ghe be felowis of my ioie. for god is a witness to me hou I coucite alle ghou in the bowels of iesu crist. and this thing I preie that ghoure charite be plenteuous more & more in kunnyng and in al witt, that ghe preue the better thingis, that ghe be elene and withoute offense in the dai of crist, fillid with the fruyt of rightwysness bi iesus crist into the glorie and the heriyng of god. for

* luxuria. † inuicem. || fouet. § de offibus eius. hise boonys. MSS. 8. ¶ the techyng. ** insidias. †† surmentes. *|| nequissimi. werst enemy. MS Sidn. the Fend, Wickl. Homil. in Epist. †§ in omni instantia. *† MS Sur: Eman. 8vo. MS. Caij. Trin: Coll: 8vo, et fol. Eman: fol: et Mor: numero, 6. §§ al this.

for britheren, I wole that ghe wite, that the thingis that ben aboute me han comen more to the profyt of the gospel so that my boondis weren maad knowun in crist in ech moot hall. and in alle othere placis that mo britheren tristyng in the lord more plenteuoulli for my boondis dursten withouten drede speke the word of god. but summe for enuye and stryf, summe for good wille prechen crist, & summe of charite wityng that I am put in the defense of the gospel. but summe of stryf schewen crist, not * clenli gessyng hem to reise tribulacioun to my boondis. but † what? the while on al maner either bi occasioun either bi treuthe crist is schewid, and in this thing I haue ioie, but also I schal haue ioie. and I woot that this thing schal come to me into heelthe bi ghoure preier and the undirmynstryng of the spyryt of iesus crist: bi myn abidyng & hope, for in no thing I schal be schamed but in al trist as euermore & now crist schal be magnyfyed in my bodi eithir bi lyf eithir bi deeth. for me to lyue is crist, and to die is wynnyng. that if to lyue in fleisch is fruyt of werk to me, lo what I schal chese I knowe not, but I am constreynd of tweie thingis, I haue desier to be dissolued and to be with crist, it is mych more bettre, but to dwelle in fleisch is nedeful for ghou. and I tristyng this thing woot that I schal dwelle and parfytli dwelle to alle ghou to ghoure profyt and ioie of feith, that ghoure thankyng abounde in crist iesus in me bi my comyng estloone to ghou. oonli lyue ghe worthili to the gospel of crist, that whethir whanne I come and se ghou, eithir absent I heere of ghou that ghe stonde in oo spyryt of oo wille traueilinge togidre to the feith of the gospel. and in no thing be ghe aferd of aduersaries, which is to hem cause of perdicion, but to ghou cause of heelthe. and this thing is of god. for it is ghoun to ghou for crist, that not oonli ghe bileuen in him, but also that ghe suffren for him hauyng the same stryf which ghe saien in me and now ghe han herd of me.

C H A P. II.

Therfore if ony coumfort is in crist, if ony so-
lace of charite, if ony selouschipe of spyryt,
if ony || ynwardnesse of merci doying, fille ghe my
ioie, that ghe undirstonde the same thing, & haue
the same charite of oo wille, and feelen the same
thing. no thing bi stryf, neithir bi veyn glorie, but
in mekenesse demyng ech othir to be highere than
hymself. not biholdyng ech bi himself what thingis
ben his owne, but tho thingis that ben of othere
men. and feele ghe this thing in ghou which also
in crist iesus, that whanne he was in the fourme of
god demyde not raueyne that hymself were euene
to god, but he lowide hymself, takyng the fourme
of a seruaunt, and was maad into the liknesse of
men, and in abyte was foundun as a man; he mek-
ide hymself and was maad obedient to the deeth,
ghe to the deeth of the cros. for which thing god
enhauside him, and ghaf to him a name that is
aboue al name, that in the name of iesus ech knee
be bowid of heuenli thingis of ertheli thingis and
of hellis, & ech tunge knouleche that the lord iesus
crist is in the glorie of god the fadir. therefore, my
moost dereworthe britheren, as euermore ghe han
obeyed not in my presence oonli, but myche more
now in myn absence, worche ghe with drede and

trembynghe ghoure heelthe. for it is god that worch-
ith in ghou bothe to wilne and to parforme for good
wille. and do ghe alle thingis withoute grutchyngis
and doutyngis, that ghe be without playnt, and
sypmple as the sones of god withoute repreef in the
myddil of a § schrewid nacioun and a weiward, a-
mong which ghe schynen as ghyuers of light in the
world, and holde ghe togidre the word of lyf to
my glorie in the dai of crist, for I have not runne
in veyn, neithir I haue traueiled in veyn. but though
¶ I be offrid or slayn on the sacrifice and seruise of
ghoure feith, I haue ioie and I thanke ghou alle.
and the same thing haue ghe ioie and thanke ghe
me. and I hope in the lord iesus that I schal sende
tymothe soone to ghou, that I be of good coum-
fort whanne tho thingis ben knowun that ben aboute
ghou. for I haue no man so of oo wille, that is
bisy for ghou with clene affeccion. for alle men
sken tho thingis that ben her owne, not tho that
ben of crist iesus. but knowe ghe the ** affai
of him, for as a sone to the fadir he hath seruyd with
me in the gospel. therefore I hope that I schal sende
him to ghou anoon as I se what thingis ben aboute
me. and I triste in the lord, that also my self schal
come to ghou soone. and I gesside it nedeful to
sende to ghou epafrodite my brothir and euene
worchere and myn †† euene knyght, but ghoure
apostle, and the mynstre of my nede, for he desyr-
ide ghou alle, and he was sorouful therefore that ghe
herden, that he was syk. for he was syk to the
deeth, but god hadde merci on him. and not oonli
on him, but also on me, lest I hadde heuynesse on
heuynesse. therefore more hastili I sente him, that
whanne ghe han seien him ghe haue ioie est, and I
be withoute heuynesse. therefore resseyue ghe him
with al ioie in the lord, and haue ghe suche with
al honour, for for the werk of crist he wente to
deeth, ghyuyng his lyf that he schulde fulfill that
that failide of ghou *† anentis my seruyse.

C H A P. III.

Hennys forward, my britheren, haue ghe ioie
in the lord. to write to ghou the same thingis
to me it is not *|| slow and to ghou it is necessari-
se ghe houndis, se ghe yuele werkmen, se ghe *§ dy-
uylioun. for we ben circuncisioun whiche bi spyryt
seruen to god and glorien in crist iesus and han not
trist in the fleisch, though I haue trist ghe in the
fleisch. if ony othir man is seien to triste in fleisch,
I more, that was circuncidid in the eighthe dai
of the kyn of israel, of the lynage of beniamyn,
an ebrew of ebrewis, bi the lawe a farisee, bi loue
persuyng the chirche of god, bi rightwysnesse that
is in the lawe luyng without playnt. but whiche
thingis weren to me wynnyngis I haue demed these
apeyryngis for crist. nethelesse I gesse alle thingis
to be peyrement for the cleer science of iesus crist
my lord, for whom I made alle thingis peyrement
and I deme as dryt, that I wyne crist, and that I
be foundun in him not hauyng my rightwysnesse
that is of the lawe, but that that is of the feith of
crist iesus that is of god the rightwysnesse in feith;
to knowe him and the uertu of his risyng aghen,
and the selouschipe of his passioun, and be maad lyk
to his deeth, if on any maner I come to the resu-
rectioun that is fro deeth. not that now I haue ta-
ken, or now am perfyt but I sue if in any maner
I

* sincere. † quid enim? dum-
†† commilitonem. *† erga.

|| viscera. * || pigrum.

§ nationis pravæ & peruersæ.
* § concisionem.

¶ immolor.

** experimentum.

I comprehend in which thing also I am comprehendid of crist iesus. britheren, I deme me not that I haue comprehendid but oo thing, I forgete tho thingis that ben bihyndis and stretche forth my self to tho thingis that ben bifore and pursue to the ordeyned mede of the high clepyng of god in crist iesus. therefore who euer we ben parfyte feele we this thing, and if ghe undirstonden in other maner ony thing, this thing god schal schewe to ghou. netheles to what thing we han comen that we undirstonde the same thing and that we parfytli dwelle in the same reule. britheren, be ghe my foloweris, and * waite ghe hem that walken so as ghe han oure fourme. for manye walken whiche I haue seid ofte to ghou but now I wepyng seie, the enemyes of cristis crosse, whos ende is deeth, whos god is the wombe, and the glorie in confusioun of hem, that sauren ertheli thingis. but oure lyuyng is in heuenes, fro whennys also we abiden the sauyour oure lord iesus crist which schal resourme the bodi of oure mekenesse that is maad lyk to the bodi of his clerenesse bi the worching bi which he mai also make alle thingis suget to him.

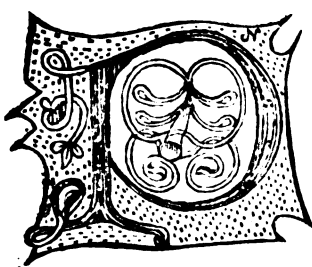
CHAP. III.

Therfore my britheren moost dereworthe and moost desyred, my ioie and my crowne, so stonde ghe in the lord most dere *britheren*. I preie eucodiam and biseche synticen to undirstonde the same thing in the lord. also I pric and thee † german felowe helpe thou thilke *wommen* that trauailen with me in the gospel, with clement and othere myne helperis whos names be in the book of lyf. ioie ghe in the lord euermore, est I seie ioie ghe. **B**e ghoure pacience knowun to alle men, the lord is nygh. be ghe no thing bisi, but in al preier and bisechyng with doyng of thankyngis be ghoure axyngis knowun at god. and the pees of god that

passith al witt kepe ghoure hertis and undirstondyngis in crist ielus. fro hennys forth, britheren, what euer thingis ben sothe, what euer thingis chaaste, what euer thingis iuste, what euer thingis hooli, what euer thingis able to be loued, what euer thingis of good fame. if ony vertu, if ony preisyng of discipline, thenke ghe these thingis, that also ghe han lerned & taken & herd & seien in me, do ghe these thingis and god of pees schal be with ghou. but I ioiede greetli in the lord, that sumtyme affirward ghe ‡ flouriden aghen to feele for me, as also ghe feeliden. but ghe weren occupied. I seie not as for nede, for I haue lerned to be sufficient in whiche thingis I am. and I can also be lowid, I can also haue plentee. euery where and in alle thingis I am taught to be fillid and to hungre and to abound and to suffre § myseife. I mai alle thingis in him that coumfortith me. ghe han doon wel comynge to my tribulacioun. for also ghe filipensis witen, that in the bigynnyng of the gospel whanne I wente forth fro macedonye no chirche comynge with me in resoun of thing ghouun and takun but ghe aloone whiche senten to resalonyk oonyes and twies also into us to me. not for I seke ghifte, but I require fruyt aboundyng in ghoure resoun. for I haue alle thingis and abounde. I am fillid with tho thingis taken of epafrodite whiche ghe senten into the odour of swetnesse a couenable sacrificie plesinge to god. and my god fille al ghoure desier bi hise riches in glorie in crist iesus. but to god and oure fadir be glorie into worldis of worldis, amen. greeten ghe wel euery hooli *man* in crist iesus. tho britheren that ben with me greeten ghou wel. alle hooli *men* greeten ghou wel, moost sotheli thei that ben of the emperouris hous. the grace of oure lord iesus crist be with ghoure spyryt amen. *here endeth the pistle to filipensis, and bigynneth a prolog on the pistle to colocenensis.*

Colocensis ben also || laodicensis. thes ben of asie, and thei hadden be disseyued ¶ bi false apostlis. the postle hymself cam not to hem but he bryngith hem aghen to correccioun bi epistle. for thei hadden herd the word of archippus that hadde undirstonge the mynysterie into hem. therefore the apostle now boundun wroot to hem fro effie bi titicus the dekene, and ** onosymus the acolyt. *Jerom in his prolog on this epistle seith this.*

CHAP. I.



Doul the apostle of crist iesus bi the wille of god & tymothe brothir to hem that ben at colloce hooli and feithful britheren in crist iesus, grace and pees to ghou of god oure fadir and of the lord iesus crist. we doon thankyngis to god

and to the fadir of oure lord iesus crist euermore preiyng for ghou. heeryng ghoure seith in crist iesus and the loue that ghe han to alle hooly *men* for the hope that is kept to ghou in heuenes which ghe herden in the word of treuthe of the gospel that cam to ghou, as also it is in al the world, and makith fruyt and wexith as in ghou fro that dai in which ghe herden and knewen the grace of god

in treuthe as ghe lernyden of epafra our felowe moost dereworthe which is a trewe mynystre of iesus crist for ghou, which also schewide to us ghoure louyng in spyryt. therefore we fro the dai in which we herden ceisen not to preie for ghou and to axe **C** that ghe be fillid with the knowyng of his wille in al wisdom and goostli undirstonding: that ghe walke worthili to god plesyng bi alle thingis & make fruyt in al good werke and wexe in the science of god and ben coumfortid in al uertu bi the myght of his clerenesse in al pacience and long abidyng with ioie, that ghe do thankyngis to god and to the fadir which made ghou worthi into the part of eritage of hooli *men* in light. which delucride us fro the power of derknelsis, and translade into the kingdom of the sone of his louyng in whom we han aghenbiyng and remyslioun of synnes: which is the ymage of god unuyfible, the firste bigeten of ech creature: for in him alle thingis ben maad in heuenes and in erthe, visibile and unuyfible, either

B b trones,

* obseruate. † germane compar. ‡ resouruistis. § penuriam. || laodicensis. ¶ of. ** onosymus.

trones, either domynaciouns, either princehoodis, either poweris : alle thingis ben maad of nought bi him and in him. and he is bifore alle, and alle thingis ben in him. and he is heed of the bodi of the chirche, whiche is the bigynnyng and the firste bigetun of deede *men*, that he holde the firste dignyte in alle thingis. for in him it pleside al plentee to inhabite, and bi him alle thingis to be recounseilid into him, and made pees bi the blood of his cros tho thingis that ben in erthis eithir that ben in heuenes. and whanne ghe weren sumtyme aliened and enemyes * bi witt in yuele werkis, now he hath recounseilid *ghou* in the bodi of his fleisch bi deeth, † to haue *ghou* hooli and unwemyd and withoute reproofe bifore him, if netheles ghe dwellen in the feith foundid and stable & unmouable fro the hope of the gospel that ghe han herd which is prechid in al creature that is undir heuene of which I poul am maad mynystre, and now I haue ioie in passioun for *ghou*, and I fille tho thingis that failen of the passiouns of crist in my fleisch for his bodi that is the chirche of which I poul am maad mynystre bi the dispensacioun of god that is *ghou* to me in *ghou*, that I fille the word of god the || pryuyte that was hid fro worldis and generaciouns but now it is schewid to hise seyntis to whiche god wolde make knowun the riches of the glorie of this sacrament in hethen men which is crist in *ghou* the hope of glorie : whom we schewen repreuyng ech man and techyng ech man in al wisdom, that we offre ech man paryt in crist iesus. in which thing also I traueile in fryuyng bi the worchyng of him that he worchith in me in vertu.

C H A P. II.

BUT I wole that ghe wite what bysynesse I haue for *ghou*, and for hem that ben at loadice, and whiche euere saighen not my face in fleisch that her hertis ben counfortid, and thei ben taught in charite into alle the riches of the plentee of undirstandyng into the knowyng of myteric of god the fadir of iesus crist in whom alle the tresouris of wisdom and of science ben hid. for this thing I feie, that no man disleyue *ghou* in § highte of wordis, for though I be absent in bodi, bi spyryt I am with *ghou*, ioiynge and seyng *ghoure* ordre and the ¶ sadnesse of *ghoure* bileue that is in crist. therefore as ghe han taken iesus crist oure lord, walke ghe in him and be ghe rootid and bildid about in him and confermyd in the bileue as ghe han lerned aboundyng in him in doynge of thankyngis. c. se ghe that no man disleyue *ghou* bi filosofie and veyn fallace astir the tradicioun of men, astir the elementis of the world and not astir crist. for in him dwellith bodili al the fulnesse of godhede, and ghe ben fillid in him that is heed of al pryncipat and power : in whom also ghe ben circuncidid in circuncisioun not maad with hond in ‡ dispoilyng of the bodi of fleisch, but in circuncisioun of crist. and ghe ben biried togidre with him in baptyem, in whom also ghe han rise aghen bi feith of the worchyng of god that reiside him fro deeth. and whanne ghe weren deede in giltis and in the prepucie of *ghoure* fleisch he quykenyde togidre *ghou* with him : forghyuyng to *ghou* alle giltis, doynge awei that wrytyng of decree that was aghens us that was contrarie to us. and he took awei that fro the

myddil ** pitchyng it on the cros. and he spoilide principatis and powers, and ledde out tristili openli ouercomyng hem in hymself. therefore no man iuge *ghou* in mete or in drynk or in part of fecst dai or of neomenye or of fabotis whiche ben schadowe of thingis to comyng, for the bodi is of crist. no man disleyue *ghou* willyng to *teche* in mekenesse and religioun of aungelis tho thingis whiche he hath not seen, walkyng veynli bolned with witt of his fleisch. and not holdyng the heed of which al the bodi bi boondis and ioynyngis togidre undirmynystrid and maad, wexith into encreeffyng of god. for if ghe ben deede with crist fro the elementis of this world, what ghit as men lyuyng to the world demen ghe ? that ghe touche not, neithir taaste, neithir trete with hondis tho thingis whiche alle ben into deeth bi thilk †† us astir the comaundementis and the techyngis of men, which han a resoun of wisdom in veyn religioun and mekenesse, and not to spare the bodi, not in ony onor to the fulfillyng of the fleisch.

C H A P. III.

THerfore if ghe han risen togidre with crist. seke ghe tho thingis that ben aboue, where crist is sittyng in the righthalf of god, saure ghe tho thingis that ben aboue, not tho that *ben* on erthe. for ghe ben deede and *ghoure* lyf is hid with crist in god. for whanne crist schal appere *ghoure* lyf, thanne also ghe schulen appere with him in glorie. therefore sle ghe *ghoure* membris which ben on the erthe, fornyacioun, unclennesse, lecherie, yuel coueitise and auarice which is seruice of mawmetis, for whiche thingis the wraththe of god cam on the sones of unbileue, in whiche also ghe walkiden sumtyme whanne ghe lyuyden in hem. but now putte ghe awei alle thingis wraththe, indignacioun, malice, blasfemye, and foul word of *ghoure* mouth. nyle ghe lie togidre. *§ spoile ghe *ghou* fro the elde man with hise dedis, and clothe ghe the newe man that is maad newe aghen into the knowyng of god astir the ymage of him that made him, where is not male and female, hethene man and iew, circuncisioun and prepucie, barbarus and *|| scita, bonde *man* and free *man*, but alle thingis and in alle thingis crist. therefore ghe as the chosen of god, hooli and loued clothe *ghou* with the entrails of merci, benygnyte, and mekenesse, temperaunce, pacience, and supporte ghe ech oon othir, and forghyue to *ghou*self if ony man aghens ony hath a quarel as the lord forghaf to *ghou*, so also ghe. and upon alle these thingis haue ghe charite that is the boond of perfeccioun, and the pees of crist *† enioie in *ghoure* hertis in which ghe ben clepid in oo bodi, and be ghe kynde. the word of crist dwelle in *ghou* plenteuoulli in al wisdom, and *teche* and moncite *ghou*self in salmes and ympnes and spyritual songis in grace syngyng in *ghoure* hertis to the lord. al thing what euer thing ghe doen in word or in dede, alle thingis in the name of oure lord iesus crist doynge thankyngis to god and to the fadir bi him. wommen be ghe suget to *ghoure* husbondis as it bihoueth in the lord. men loue ghe *ghoure* wyues, and nyle ghe be bitre to hem. sones obeie ghe to *ghoure* fadir and modir bi alle thingis, for this is wel plesyng in the lord. fadris nyle ghe terre *ghoure* sones to yndignacioun, that

* sensu † exhibere.

|| mysterium.

§ sublimitate.

¶ firmamentum.

‡ dispisyng.

** affigens.

†† uti.

* § expoliantes.

* || scytha.

* † exulcet.

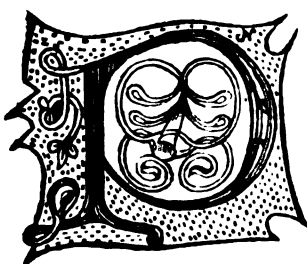
that thei be not maad feble hertid. seruautis o-
beie ghe bi alle thingis to fleischli lordis, not ser-
uyngē at ighe as plesyngē to men, but in symple-
ncisse of herte dredinge the lord. what euere ghe
doen worche ghe of wille as to the lord and not to
men wityngē that of the lord ghe schulen take
ghelding of eritage. serue ghe to the lord crist,
for he that doith iniurie schal resseyue that that he
dide yuele, & accepcioun of perfoones is not anentis
god.

CHAP. III.

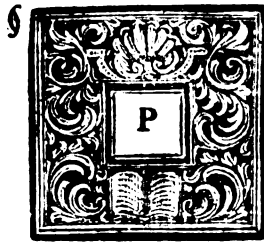
L Ordīs ghyue ghe to seruautis that that is iust
& euene, wityngē, that also ghe han a lord
in heuene. be ghe bisi in preiere and wake in it in
doying of thankings, and preie ech for other, &
for us, that god opene to us the dore of word to
speke the mysterie of crist, for which also I am
boundun, that I schewe it so as it bihoueth me to
speke. walke ghe in wisdom to hem that ben with-
out forth, aghenbiyng tyme. ghoure word be sa-
verid in salt evermore in grace that ghe wite hou
it bihoueth ghou to answeere to eche man. titicus
moost dere brothir & feithful mynystre & my
felowe in the lord schal make alle thingis know-
un to ghou that ben aboute me: whom I sente to
ghou to this same thing, that he knowe what thingis

ben aboute ghou & coumforte ghoure hertis, with
onesyme moost dere & feithful brothir which is of
ghou; whiche schulen make alle thingis that ben
doon here knowun to ghou: aristark prisoner with
me greetith ghou wel, and mark the cosyn of bar-
nabas of whom ghe han take maundementis. if he
come to ghou resseyue ghe him & iesus that is seid
iust whiche ben of circuncisioun, thei aloone ben
myne helperis in the kyngdom of god that weren
to me in solace. epafra that is of ghou the ser-
uaut of iesu crist greetith ghou wel, euere bisi for
ghou in preiers, that ghe itonde perfite and fulle
in al the wille of god. and I bere witnessyng to
him, that he hath mych traueil for ghou, & for hem
that ben at loadice, and that ben at Ieropolym.
luyk the leche moost dere and demas greeten ghou
wel. greete ghe wel the britheren that ben at loa-
dice and the womman nymfam, & the chirche that
is in hir hous. and whanne this pistil is red among
ghou do ghe that it be rad in the chirche of
loadicensis, and rede ghe that * pistil that is of loa-
dicensis. and seie ghe to archippus, se the myny-
sterie that thou hast takun in the lord that thou
fille it. my salutacioun bi the hond of poul. be
ghe myndeful of my boondis. the grace of the lord
iesu crist be with ghou. amen. *Here endith the pistil
to colosensis, & biginneth a prolog on the † first pistil
to tessalonycensis.*

L Aodicensis ben also Colosensis: as tweic townes and o peple in maners. These ben of Asie: and
among hem hadde ben false Apostlis and disseyued manye. Therefore the Apostil bringith hem to
mynde of his conversacioun and trewe prechingē of the Gospel and excitith hem to be stidefast in the
trewe witt and loue of Crist, and to be of o wil. *But this epistil is not in comyn latyn bookis, and ther-
fore it was but late translatid into Englishe tunge. † Jerom in his prolog seith this.*



D OUL apostle not of men
ne bi man, but bi Jesu Crist,
to the Britheren that ben
of Laodice, Grace to ghou
and pees of god the fadir
and of the lord iesu crist.
gracis I do to crist bi al
myn orisoun, that ghe be
dwellinge in him and last-
inge bi the biheeste abidinge in the dai of doom.
pe he unordeynede us of sum veyn speche feynyngē,
that us overturne fro the sothfastnesse of the Gospel
that of me is prechid. Also now schal god do hem
levyngē, and doynge of blessidnesse of werkis, which
heelthe of lyf is. and now openli ben my boondis
which I suffre in crist iesu: in whiche I glade and
ioie and that is to me heelthe euerlastyngē: that
that I didē with soure preieris & mynystringe the
holy spirit bi lyf or bi deeth, it is forsothe to me
lyf into crist and to die ioie withouten cende. In
us he schal do his merci that ghe have the same
lovyngē, and that ghe be of o wil. therefore, der-
lyngis, as ghe han herd in presence of me, hold ghe
and do ghe in drede of god, and it schal be to you
lyf withouten cende. It is forsothe god that worch-
ich



P AUL apostil not of men ne
bi man, but bi Jesu Crist
to the britheren that ben at
Laodice: grace to ghou and
pees of god the fadir and of
the lord Jesu Crist. I do
thankyngis to mi god bi al
my preier, that ghe ben dwel-
lyngē and lastyngē in him a-
bidinge the biheeste in the dai of doom. For neithir
the vein spekyngē of summe unwise men bath lettid
ghou the whiche wolden turne ghou fro the treuthe
of the gospel that is prechid of me and now ben that
ben of me to the profight of treuthe of the gospel. God
schal make deservyngē and doynge benygnyte of werkis
and of heelthe of everlastyngē liif. And now mi bound-
is ben open whiche I suffre in Crist Jesu; in which
I glade & ioie, and that is to me euerlastyngē heelthe:
that this same thing be doon bi ghoure preiers and
mynystringe of the holy goost eithir bi lyf eithir bi
deeth. Forsothe to me it is lyf to lyve in Crist, and
to die ioie. And bis merci schal do in ghou that
same thing, that ghe moun have the same love, and
that ghe may be of o wil. Therefore ghe wel beloved
britheren, holde ghe and do ghe in the drede of god
as

* Ex hujus occasione loci quidam Epistolam subornarunt velut a Paulo Scriptam Laodicēnsibus, sed quæ nihil habet Pauli præter vo-
cūlas aliquot ex cæteris ejus Epistolis mendicatas. *Erasmus* in locum. † pistil to Laodicēnsis. MS. *Pepys*. 4^o || MS. *Pepys*. 4^o

‡ Si quid mihi naris est ejusdem est opificis, hæc epistola qui nã-
nijs suis omnium veterum Theologorum omnia scripta conta-
minavit, conpurcavit, perdidit, ac præcipue ejus qui præ cæ-
teris indignus erat ea contumelia, nempe D. Hieronymi.
Erasmus ad *Coloss.* iv. 16.

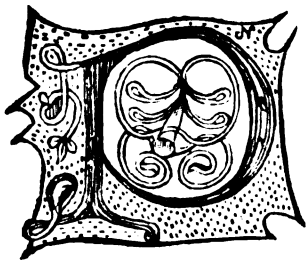
§ Another copy. MS. *Jesús Coll. Camb.*
This is plainly a different Version from the former, and perhaps
from a different Latin copy. It seems to be the latest and the
best, tho' both of them are certainly later than Dr. *Wiclif's*
time.

ith in us: and do ghe withouten ony withdrawinge whatsoeuer ghe doon. And that it is, derlyngis, joie ghe in crist, and flee ghe maad foul in clay. Alle ghoure axingis ben open anentis god, & be ghe faitned in the witt of crist, and whiche been hool and sooth and chait and rightwys, and lovable do ghe: and whiche herden and take in herte hold ghe; and it schal be to ghou pees. Holi men greeten ghou weel in the grace of oure lord Jesu Crist with the hooli goost: and do ghe that pistil of colofensis to be red to ghou amen. *Here cendith the pistil to Laodisensis and bigynneth a prolog on the firste pistil to tessalonicensis.*

as ghe kan herd the presence of me, & lys schal be to ghou withouten eende. Sotheli it is god that worchith in ghou. And, my weel beloued britheren do ghe withouten ony withdrawynge what euer thingis that ghe doon. joie ghe in crist and eschewe ghe man desoulid with lucre, eithir foul wynnyng. Be alle ghoure axingis open anentis god: and be ghe stidefast in the witt of crist, and do ghe tho thingis that ben hool and trewe and iust and able to be loved. and kepe ghe in herte tho thingis that ghe have herd and take; and pees schal be to ghou. alle holi men greeten ghou. The grace of oure lord Jesu Crist be with ghoure spirit, and do ghe that pistil of Colofensis to be red to ghou. Here cendith the pistil to Laodisensis, and bigynneth the prolog on the firste pistil to Tessalonisensis.

Tessalonyensis ben macedonyes in iesu crist whanne thei hadden resseyued the word of treuthe thei stooden stidfastli in the feith & also in perfecucioun of her owne citefeyns. ferthermore thei resseyueden not false apostlis, ne tho thingis that weten seid of false apostlis. these the apostle preifith writyng to hem fro athenys bi titicus & onesymus. *Jerom in his prolog on this epistle seith * this.*

CHAP. I.



DOUL and siluan and tymothe to the chirche of tessalonyensis in god the fadir and in the lord iesu crist grace and pees to ghou. we doen thankyngis to god euermore for alle ghou, and we maken mynde of ghou in oure preieris withouten cecfying, hauynge mynde of the werk of ghoure feith and traueil and charite and † abidyng of the hope of oure lord iesu crist bifore god and oure c. fadir. ghe loued britheren of god we witinge ghoure cheefyng for oure gospel was not at ghou in word oonli but also in vertu and in the hooli goost & in mych plentee, as ghe witen whiche we weren among ghou for ghou. and ghe ben maad foloweris of us and of the lord, resseyuyng the word in mych tribulacioun with ioie of the hooli goost, so that ghe ben maad ensauple to alle men that bileuen in macedonye and in acaie. for of ghou the word of the lord is pupplischid, not oonli in macedonye and in acaie. but ghoure feith that is to god in ech place is goon forth, so that it is not nede to us for to speke ony thing. for thei schewen of || ghou what maner entre we hadden to ghou, and hou ghe ben conuertid to god fro mawmetis to ferue to the luyng god and verrei, and to § abide his sone fro heuenes whom he reiside fro deeth, the lord iesu that delyueride us fro wraththe to comyng.

CHAP. II.

FOR britheren ghe witen oure entree to ghou, for it was not veyn, but first we suffriden and weren punyffchyd with wrongis as ghe witen in fillippis, and hadden trist in oure lord to speke to ghou the gospel of god in mych bisynesse. and oure exortacioun is not of error neithir of unclennesse, neithir in gile, but as we ben preued of god, that the gospel of god schulde be taken to us, so we speken, not as plesynge to men but to god that preueth oure hertis. for neither we weren ony tyme

in word of glosyng, as ghe witen, neither in occasioun of auarice god is witnesse, neither sekyng glorie of men, neither of ghou neither of othere whanne we as cristis apostlis myghten haue ben in charge to ghou. but we weren maad § litle in the myddil of ghou, as if a nurse fostre hir sones, so we desyryng ghou with greet loue wolden haue bitake to ghou not oonli the gospel of god but also ‡ oure lyues for ghe ben maad moost dereworthe to us. for, britheren, ghe ben myndeful of oure traueil and werynesse, we worchiden nyght and dai, that we schulden not greue ony of ghou, and prechiden to ghou the euangelie of god. and ghe ben witnesis hou hoolili and iustli and withouten playnt we weren to ghou that bylcuyden, as ghe witen hou we preieden ghou and coumfortiden ech of ghou as the fadir hise sones, & we han witnesid, that ghe schulden go worthili to god that clepide ghou into his kyngdom and glorie. therfore we doen thankyngis to god withoute ** cecfying, for whanne ghe hadden take of us the word of the heeryng of god, ghe tooken it not as the word of men, but as it is verili the word of god that worchith in ghou that han bileued. for britheren, ghe ben maad folowris of the chirchis of god that ben in iudee in crist iesu; for ghe han suffrid the same thingis of †† oure euene lynagis as thei of the iewis whiche slouen bothe the lord iesu and the profetis and purfueden us, and thei plesen not to god and thei ben aduerfaries to alle men, forbedyng us to speke to hethen men that thei be maad laaf; that thei fille her synnes euermore: for the wraththe of god cam on hem into the ende. and britheren, we desolat fro ghou for a tyme bi mouth and in biholding but not in herte, han highed more plenteuoufli to se ghoure face with greet desier: for we wolden come to ghou, ghe I poul oonys and effsoone but fathanas lettide us. for whi what is oure hope or ioie or crowne of glorie? whethir ghe ben not bifore oure lord iesu crist in his comyng? for ghe ben oure glorie and ioie.

CHAP. III.

FOR which thing we suffriden no lengere, and it pleside to us to dwelle aloone at athenys, and we senten tymothe oure brothir and mynystre of

* al this. † sustinentia. †† vestris contribulibus.

|| nobis.

§ expectare.

¶ parvuli.

‡ animas nostras.

** intermissione.

of god in the euangelie of crist to ghou to be con-
fermed and to be taught for ghoure feith, that no
man be moued in these tribulaciouns. for ghesilt
witen, that * in this thing we ben sett. for whanne
we weren at ghou we bifore seiden to ghou that we
schulden suffre tribulaciouns as it is doon and ghe
witen. therefore I *pou* no lengere abidyng sente to
knowe ghoure feith, lest perauenture he that temptith
tempte ghou and ghoure traueil be maad ueyn. but
now whanne tymothe schal come to us fro ghou and
telle to us ghoure seith and charite, and that ghe
han good mynde of us euere desyryng to se us as
we also ghou, therefore britheren we ben coumfortid
in ghou in al oure nede and tribulacion bi ghoure
feith: for now we lyuen if ghe stonden in the lord.
for what doyng of thankyngis moun we ghelde to
god for ghou in al ioie in which we ioien for ghou
bifore oure lord? nyght and dai more plenteuouli
preiynge that we se ghoure face and fulfille tho
thingis that failen to ghoure feith. but god hym-
silt and oure fadir and the lord iesu crist † dresse
oure weie to ghou, and the lord multiplie ghou,
and make ghoure charite to be plenteuous of ech
to other and into alle men as also we in ghou that
ghoure hertis be confermed withouten playnt in
hoolynesse bifore god and oure fadir in the comyng
of oure lord iesu crist with alle hise seyntis. amen.

CHAP. III.

A. **T**herfore britheren, fro henns forward we preien
ghou and bischen in the lord iesu, that as
ghe han resseyued of us hou it bihoueth ghou to
go and || to plese god so walke ghe that ghe a-
bounde the more. for ghe witen what comaunde-
mentis I haue ghouun to ghou bi the lord iesu. for
this is the wille of god ghoure hoolynesse, that ghe
abteyne ghou fro fornyacioun, that ech of ghou
kunne welde his vessel in hoolynesse and honour,
not in passoun of lust as hethen men that knowen
not god. and that no man ouergo, neithir disseyue
his brother in § chaifaryng, for the lord is vengere of
alle ** thingis as we bifore seiden to ghou and han
witnessid. for god clepide not us into unclennesse,
but into hoolynesse. therefore he that dispittith these
thingis dispittith not man but god †† that also ghaf
his hooli spyryt in us. but of the charite of brither-
hood we hadden no nede to write to ghou, ghesilt
han lerned of god that ghe loue togidre, for ghe
doen that into alle britheren in alle macedonye.
and britheren, we preien ghou, that ghe abounde
more, and take kepe that ghe be quyete, and that
ghe do ghoure nede, and ghe worche with ghoure
hondis as we han comaundid to ghou, and that ghe
wandre honestli to hem that ben withoutforth, and
that of no mannys ghe desire ony thing. for bri-
theren, we wolen not, that ghe unknowe of men
that dyen that ghe ben not sorouful as othere that
han not hope. for if we bileuen, that iesus was
deed and roos aghen, so god schal lede with him
hem that ben deede bi iesu. and we seyn this thing

to ghou in the word of the lord, that we that ly-
uen that ben left in the comyng of the lord schulen
not come bifore hem that ben deede. for the lord
hymself schal come down fro heuene in the co-
maundement & in the vois of an arcaungel and in
the trumpe of god, and the deede *men* that ben in
crist schulen rise aghen first. afterward we that ly-
uen that ben left schulen be rauyschid togidre with
hem in cloudis meetyng crist in the cyr, and so
euermore we schulen be with the lord. therefore be
ghe coumfortid togidre in these wordis.

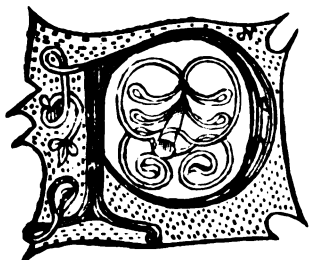
CHAP. V.

RUT, britheren, of tymes and momentis ghe
nedden not that I write to ghou. for ghesilt
witen diligentli, that the dai of the lord schal come
as a theef in the nyght. for whanne thei schulen
seie pees is and sikyrneisse, thanne sodeyn deeth schal
come on hem as sorowe to a womman that is with
childe, and thei schulen not scape. but, britheren,
*§ ghe ben not in derknessis that thilk dai as a theef
catche ghou. for alle ghe ben the sones of light,
and sones of dai we ben not of nyght neithir of B.
derknessis. therefore slepen we not as othere but
wake we & be we sobre. for thei that slepen, sle-
pen in the nyght, and thei that ben drunkun, ben
drunkun in the nyght. but we that ben of the dai
ben sobre, clothid in the haburioun of feith & of
charite, and in †§ the helm of hope of heelthe. for
god puttide not us into wraththe, but into the pur-
chafyng of heelthe bi oure lord iesu crist that was
deed for us, that whether we waken, whether we
slepen we lyue togidre with him. for which thing
coumforte ghe togidre, and edifie ghe ech other as
ghe doen. and britheren, we preien ghou, that ghe C.
knowe hem that traucilen among ghou, and ben
*† souereyns to ghou in the lord & techen ghou,
that ghe haue hem aboundantli in charite, and for
the werk of hem, haue ghe pees with hem. and
britheren, we preien ghou, repreue ghe unpeible
men, coumforte ghe men of litil herte, resseyue
ghe sike men, be ghe pacient to alle men. ic ghe
that no man ghelde yuel for yuel to ony man, but
euermore sue ghe that that is good ech to othir and
to alle *men*. euermore ioie ghe, withoute ceessyng
preie ghe, in alle thingis do ghe thankyngis, for this
is the wille of god in crist iesu in alle ghou. nyle
ghe quenche the spyryt, nyle ghe dispile profesies,
but preue ghe alle thingis and holde ghe that *thing*
that is good; abteyne ghou fro †§ al yuel spice.
and god hymself of pees make ghou hooli bi alle
thingis, that ghoure ||§ spirit be kept hool, and soule
& bodi without playnt in the comyng of oure lord
iesu crist. god is trewe that clepide ghou, which
also schal do. britheren, preie ghe for us. greete
ghe wel alle britheren in hooli cois. I comaunde
ghou bi the lord, that this pistil be rad to alle hooli
britheren. the grace of oure lord iesu crist be with
ghou. amen. *Here endith the firste epistle to tessalo-
nyensis, and bigynneth a prolog on the secounde epistle.*

* in hoc † dirigit. § negotio. ** these thingis. †† that ghaf. *§ ben ghe.
†§ galeam spem salutis. *† præsunt. †¶ omni specie mala. ||§ fruyt.

THE postle writith the secunde epistle to tessalonyensis, and makith knowun to hem of the laste tymes, and of the comyng of the aduersarie, and of the throwyng doun of hym. he writith this epistle fro athenys bi titicus the dekene and onesymus the accolyt. *Jerom in his prolog on this epistle seith al this.*

C H A P. I.



DOUL and siluan and tymothe to the chirche of tessalonyensis in god oure fadir and in the lord iesu crist, grace to ghou and pees of god our fadir and of the lord iesu crist. we owen to do thankyngis euermore to god for ghou britheren, so as it is worthi, for ghoure feith ouerwexith, and the charite of ech of ghou to othir aboundith, so that * weseilf glorien in ghou in the chirchis of god for ghoure pacience and feith in alle ghoure persecuciouns and tribulaciouns whiche ghe susteynen into the enfaumple of the iust doom of god, that ghe be had worthi in the kyngdom of god for which ghe suffren, if netheles it is iust tofore god to quyte † tribulacioun to hem that troublen ghou and to ghou that ben troublid reste with us in the schewing of the lord iesu fro heuene with aungelis of his vertu in the flawme of fier that schal ghyue ueniance to hem that knowen not god, and that obeien not to the euangelie of oure lord iesu crist: whiche schulen suffre euerlastyng peynes in perysschyng fro the face of the lord, and fro the glorie of his vertu whanne he schal come to be glorified in hise seyntis, and to be maad wondirful in alle men that bileuyden; for oure witnessyng is bileued on ghou in that dai. in which *thing* also we preien euermore for ghou, that oure god make ghou worthi to his clepyng, and fille al the wille of his goodnesse, and the werk of feith in vertu, that the name of oure lord iesu crist be clarified in ghou and ghe in him, bi the grace of oure lord iesu crist.

C H A P. II.

A. **B**UT britheren, we preien ghou bi the comyng of oure lord iesu crist and of oure congregacioun || into the same *comyng*, that ghe be not moued soone fro ghoure witt, neither be a seerd neither bi spirit, neither bi word, neither bi epistle as sent bi us as if the dai of the lord be nygh. no man disseyue ghou on any maner, for but dissencoun come first and the man of synne be schewid, the sone of perdicoun that is aduersarie and is enhaunsid ouer al thing that is seid god, or that is worschipid, so that he sitte in the temple of god and schewe himself as if he were god. whether ghe holden not that ghit whanne I was at ghou I seide these thingis to ghou? and now what withholdith ghe witen that he be schewid in his tyme. for the priuytee of wickidnesse worchith now. oonli that he that holdith now holde til he be don awei. and thanne thilke wickid *man* schal be schewid whom the lord iesu schal sle with the spirit of his mouth and schal dutric with lightnyng of his comyng, hym whos comyng is bi the worching of sathanas in al vertue and signes and greete wondris falle and in

al disseit of wickidnesse to hem that perisschen, for that thei resseyuyden not the charite of treuthe that thei schulden be maad saaf. and therefore god schal sende to hem a worchyng of erreure that thei bileue to leesying: that alle be demed whiche bileuyden not to treuthe but consentiden to wickidnesse. but britheren loued of god we owen to do thankyngis euermore to god for ghou, that god cheses us the firste fruytis into heelte in halewing of spirit and in feith of treuthe. in which also he clepyde ghou bi oure gospel into getyng of the glorie of oure lord iesu crist. therefore, britheren, g. stonde ghe and holde ghe the tradiciouns that ghe han lerned eithir bi word either bi oure epistle. and oure lord iesu crist hymself and god oure fadir whiche louyde us and ghas euerlastinge coumfort and good hope in grace, § stire ghoure hertis and conferme in al good werke and word.

C H A P. III.

BRitheren, fro henns forthward preie ghe for us, that the word of god renne, and be clarified as it is anentis ghou, & that we be delyuered fro noyouse and yuele men. for feith is not of alle men. but the lord is trewe that schal conferme ghou and schal kepe fro yuel. and britheren, we tristen of ghou in the lord, for what euer thingis we comaunden to ghou bothe ghe doen and schulen do. and the lord dresse ghoure hertis in the charite of god, and in the pacience of crist. but, britheren, we denouncen to ghou in the name of oure lord iesu crist, that ghe withdrawe ghou from ech brothir that wandrith out of ordre, and not afir the teching that thei resseyueden of us. for ghe self witen hou it bihoueth to sue us. for we weren not unpesible among ghou, neithir ** withouten oure owne traucil we ceten breed of ony man, but in traueil and werynesse wroughten nyght and dai that we greuyden noon of ghou. not as we hadden not power, but that we schulden ghyue usself enfaumple to ghou to sue us. for also whanne we weren among ghou we denounsiden this thing to ghou, that if ony man wole not worche neithir ete he. for we han herd, that summe among ghou goen †† in reste and no thing worchen but doen curiously, but we denouncen to hem that ben suche men, and bisechen in the lord iesu crist, that thei worche with silence, and eet her owne breed. but nyle britheren faile wel doynge, that if ony man obeieith not to oure word bi epistle, marke ghe hym and comyne ghe not with hym, that he be schamed. and nyle ghe gesse him as an enemye, but repreue ghe him as a brother. and god himself of pees ghyue to ghou euerlastinge pees in al place. the lord be with alle ghou. my salutacioun bi the hond of poul which signe in ech epistle I write thus: the grace of oure lord iesu crist be with alle ghou. amen. *here enaith the ii epistle to tessalonyensis, and bigynneth a prolog on the firste epistle to tymothee.*

Ho

* nos ipsi.

** gratis.

† So some copies of the *Lat. Vulg.* others read *retribuere retributionem.*

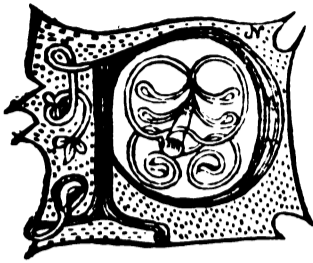
†† iniquie.

|| in ipsum.

§ exhortetur.

HE enformeth and techith timothe of the ordenaunce of bisschopis office and of dekenys office, and euerych disciplyne of hooli chirche, writyng to him fro macedonye bi titicus the dekene. *Jerom in his prolog on this epistle seith this.*

CHAP. I.



DOUL apostle of crist iesu bi the commaundement of god oure sauour and of iesu crist oure hope to tymothe biloued sone in the feith, grace and merci and pees of god the fadir & of iesu crist oure lord. as I preide thee that thou schuld-

ist dwelle at ephesi whanne I wente in to macedonye that thou schuldist denounce to summen, that thei schulden not teche othirwise neithir ghyue tent to fablis: and genologies that ben uncerteyn, whiche ghyuen questiouns more than edificacioun of god that is in the feith. for the ende of commaundement is charite of cleen herte and good conscience and of feith not feyned. fro whiche thingis summen han errid and ben turned in to veyn speche and willen to be techeris of the lawe and undirstonden not what *thingis* thei speken, neithir of what *thingis* thei affirmen. and we witen that the lawe is good if ony man use it lawefulli: *and* wityng this thing, that the lawe is not sette to a iust man, but to uniuiste men and not sugett, to wickide men and to synneris, to cursid men and defoulid, to fleeris of fadir and fleeris of modir, to mensleeris & lecchouris, to hem that doen leccherie with men, * lesingmongeris and forsworun, and if ony othir thing is contrarie to the hoolsum teching that is affir the euangelie of the glorie of blefid god which is bitake to me. I do thankyngis to him that comfortide me in crist iesu oure lord for he gesside me feithful & putte me in mynsterie. that first was a blasfeme and a pursuere and ful of wrongis, but I haue getun the merci of god for I unknowyngedide in unbileue. but the grace of oure lord oueraboundide with feith and loue that is in crist iesu. *a* trewe word and worthi al resseyuyng for crist iesu cam in to this world to make synful men saaf of whiche I am the firste. but therefore I haue getun merci, that crist iesu schulde schewe in me first al pacience to the enformyng of hem that schulen bileue to him into cuerlastyng lyf. and to the king of worldis undeedli and invisible god aloone be onour and glorie into worldis of worldis amen. I bitake this commaundement to thee thou sone tymothe affir the profecies that han be heretofore in thee, that thou traucile in hem a good traueil hauyng feith and good conscience. whiche summe casten awei *and* † periffchiden aboute the feith, of whiche is Imeneus and alisaundre whiche I bitooke to sathanas, that thei lerne to not blasfeme.

CHAP. II.

A Herfore I biseche firste of alle thingis, that bisechingis, preicris, axyngis, doyngis of thankyngis be maad for alle men, for kyngis and alle that ben sett in highenesse, that we leden a quyete and

a pesible lyf in al § pitee and chastite. for this thing is good and acceptid bifore god oure sauour that wole that alle men be maad saaf and that thei come to the knowyng of treuthe. for oo god and a mediatour is of god & of men a man crist iesu, that ghas himsilff redempcioun for alle men, whos witnessyng is confermed in hise tymes, † in whiche I am sett a prechour and an apostle. for I seie treuthe and I lie not that am a techer of hethene men in feith and in treuthe. therefore I wole that men preie in alle place lityng up cleene hondis withouten wraththe and stryf. also wymmen ¶ in couenable abite with schamefastnesse & sobrenesse araiyng hemsilff, not in writhun heeris, eithir in gold, eithir in peerlis, eithir precious clooth but that that bicometh wymmen biheetyng pitee, bi goode werkis. a womman lerne in silence with al subieccioun. but I suffre not a womman to teche, neithir to haue lordschip on the husbonde, but to be in silence. for adam was firste fourmed astirward eue: and adam was not disseyued, but the womman was disseyued in brekyng of the lawe, but sche schal be saued bi generacioun of children if sche dwellith partytli in feith and loue & hoolynesse with sobrenesse.

CHAP. III.

A Feithful word. if ony man desireth a bisschopriche he desireth a good werk. therefore it bihoueth a bisschop to be withoute reproof, the husbond of oo wyf, sobre, prudent, chaast, virtuous, holdyng hospitalite, a techere, not ghoun mych to wyn, not a smyter but temperat, not ful of chiding, not coueitous, wel reulyng his hous and haue soncs sugett with al chastitee. for if ony man cannot gouerne his hous, hou schal he haue diligence of the chirche of god? not ** newe conuertid to the feith; lest he be borun up in to pride & falle in to doom of the deuel, for it bihoueth him to haue †† good witnessyng also of hem that ben withoutforth, that he falle not into reproof and into the snare of the deuel. *Also it bihoueth dekenes* to be chaast, not double tungen, not ghoun mych to wyn, not suyng soul wyngyng, that han the mysterie of feith in cleen conscience. but be thei preued first and mynystre so, hauyng no cryme. *also it bihoueth wymmen* to be chaast, not bacbityng, sobre, feithful in alle thingis. dekenys be husbondis of oo wyf, whiche *§ gouerne wel her soncs and her housis. for thei that mynystren wel schulen gete a good degree to hemsilff and mych trist in the feith that is in crist iesu. Sone tymothe, I write to thee these thingis, hopyng that I schal come soone to thee: but if I tarie, that thou wite hou it bihoueth thee to lyue in thehouse of god, that is in the chirche of lyuyng god, a piler and sadnesse of treuthe. and †§ openli it is a grect sacrament of pitee that *thing* that was schewid in fleische it is iustified in spirit, it apperide to aungelis, it is prechide to hethene men, it is bileueed in the world, it is takun up in glorie.

CHAP.

* plagiarys men. daciubus. to silleres of men. † naufragaverunt. †† also good. *§ bene prafuit. †§ manifeste.

§ pietate, † in quo. ¶ in habitu ornat. ** neophytum

C H A P. IV.

BUT the spirit seith openli, that in the laste ghyuynge tent to spiritis of errour and to techingis of deuclis that speken leesyng in ipocrisie, and haue her conscifince * corrupt, forbedyng to be weddyd, to absteyne fro metis whiche god made to take with doying of thankyngis to feithful men and hem that han knowe the treuthe. for ech creature of god is good, and no thing is to be cast awci which is takun with doying of thankyngis, for it is halewid bi the word of god and bi preier. *thou* puttyng forth these thingis to britheren schalt be a good mynystre of crist iesu norischid with wordis of feith and good doctryne which thou hast gete. but eschewe thou † uncouenable fablis, and elde wymmens fablis haunte thisilff to pitee. for bodili exercitacioun is profitable to litle *thing* but pitee is profitable to alle thingis that hath a biheeste of lyf that now is and that is to come. A trewe word and worthi al acceptioun. and in this *thing* we trauelen and ben cursid, for we hopen in lyuynge god that is sauour of alle men, moost of feithful men. comaunde thou this thing and teche. no man dispise thi ghongthe, but be thou ensauple of feithful men in word, in lyuynge, in charite, in feith, in chastitee. til I come take tent to redyng, to exortacioun, and techyng. nyle thou litil charge the grace which is in thee, that is ghounn to thee bi prophecie with puttyng on of the hondis || of presthood. thanke thou these thingis, in these be thou, that thi profityng be schewid to alle men. take tent to thisilff and to doctryne, be bisy in hem. for *thou* doynge these thingis schalt make bothe thisilff saaf and hem that heeren thee. § blame thou not an eldre man, but bifeche as a fadir, ghorge men as britheren, elde wymmen as modris, ghonge wymmen as sistris in al chastitee.

C H A P. V.

ONoure thou widewis that ben verrei widewis. but if ony widowe hath ** sones or children of sones lerne *sche* first to gouerne hir hous and quyte to fadir and modir. for this thing is acceptid bifore god. and sche that is a widewe verili and desolat hope in to god and be bisi in bifechingis and preieris nyght and dai. for sche that is lyuynge in delices is deed. and comaunde thou this thing, that thei be withouten reproof. for if ony man hath not cure of his owne and moost of his household *men* he hath denyed the feith and is wors than an unfeithful *man*. A widewe be chosun not lesse than sixti gheer, that was wyf of oon housbond and hath witnessyng in goode werkis, if sche norischide children, if sche resseyuyde pore men † to harborewe, if sche hath waifchen the feet of hooli *men*, if sche mynystride to men that suffriden tribulacioun, if sche iolewide al good werke. but † eschewe thou ghongere widewis. for whanne thei † han don lecherie thei wolen be weddid in crist : hauynge dampnacioun for thei han maad voide the firste feith. also thei idel lernen to go aboute housis, not oonli idil but ful of wordis and curiouse

spekyng thingis that bihoueth not. therfore I wole, that ghongere *widewis* be weddid and bryng forth children and be hofewyues to ghyue noon occasioun to the aduersarie bi cause of cursid *thing*; for now summe ben turned abacke asfir sathanas. if ony feithful man hath widewis mynystre he to hem, that the chirche be not greued, that it suffice to hem that ben verrei widewis. the prestis that ben wel gouernouris be thei had worthi to double onour, moost thei that traueilen in word and teching. for scripture seith thou schalt not bridele the mouth of the oxe threischinge, and a werkman is worthi his hire. nyle thou reseyue accusyng agghens a prest but undir tweyne or three witnessis. but repreue thou men that synnen bifore alle men, that also othire haue dred. I preie bifore god and iesu crist and hie choiun angelis, that thou kepe theie thingis withoute preiudice, and do no thing in bowyng in to the othir side. § putte thou hondis to no man, neither anoon comyne thou with othire menns synnes. kepe thi filff chaast. nyle thou ghit drynke watir, but use a litil wyn for thi stomak and for thin olte fallynge ynfirmytees. sum *menns* synnes ben open bifore goyng to doom, but of sum *men* thei comen attir. and also goode dedis ben open, and tho that han hem in othir maner moun not be hid.

C H A P. VI.

WHAT euer seruautis ben undir ghoke deme thei her lordis worthi al onour lest the name of the lord and the doctryne be blastimed. and thei that han feithful lordis dispise hem not for thei ben britheren, but more serue thei for thei ben feithful & loued which ben parteneris of benefice. teche thou theie thingis and moneste *thou these thingis*. if ony man techith othirwise and accordith not to the hoolsum wordis of oure lord iesu crist, and to that techyng that is bi pitee he is proud and || can no thing, but langwischith aboute questiouns and stryuyng of wordis of the whiche ben brought forth enuies, itryues, blastemyes, yuele suspiciouns, fightingis of men that ben corupt in soule, and that ben pryued fro treuthe that demen wynnyng to be pitee. but a greet wynnyng is pitee with sufficience. for we broughten yn no thing in to this world, and no doute that we moun not bere awei ony thing. but we hauynge foodis & with what thingis we schulen be hiled, be we paied with these thingis. for thei that wolen be maad riche fallen into temptacioun & in to snare of the deuel, and in to manye unprofitable desires and noyouse whiche drenchen men into deeth and perdicoun. for the roote of alle yuelis is couetise whiche summen coueitynge erriden fro the feith and § bissetiden hem with manye forewis. but thou man of god, fle these thingis, but sue thou rightwisnesse, pitee, feith, charite, paciencie, myldenesse. stryue thou a good stryf of feith, cacche euerlastinge lyf into whiche thou art clepid, and halt knowlechid a good knowleching bifore manye witnessis. I comaunde to thee bifore god that quickeneth alle thingis & *bifore* crist iesu that gheldide a witnessyng undir pilat of pounce a good confessioun that thou kepe the comaundement

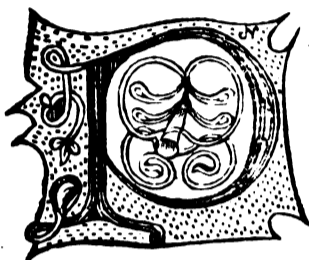
* cauteriatum. † ineptus. || presbyterij. § Here the fifth chapter begins in the printed editions of the Latin Vulg: before mentioned. But the Latin MSS vary. three out of four, which I have, begin the chapter as here. ** filios aut nepotes habet discat alias discant. Sones, or children &c. MS. *Jesi* Recte. Et sic Altera Editio, in MSS *Sidon: et Magd.* † hospitio. * deuita. § luxuriatæ fuerint in Christo. § manus cito nemini imposueris. to no man anoon, neither. ex conjectura emendaverim: transponunt enim verba, anoon et neither. Sed Codices hic Consentiant in prava Lectione. || nihil sciens. § insuauerant.

ment withoute wemme withoute reproof into the comyng of oure lord iesu crist whom the blessed and aloone myghti kyng of kyngis and lord of lordis schal schewe in hise tymes, which aloone hath undeedyneffe, & dwellith in light * to which no man mai come, whom no man saigh neithir mai se to whom glorie and onour and empire be withouten ende amen. Comaunde thou to the riche men of this world, that thei undirstonde not highli, neithir that thei hope in uncerteintee of richessis but in the luyng god that ghyueth to us alle thingis

plenteuoulli to use: to do wel: to be maad riche in goode werkis, lightli to ghyue, to comyng, to trefoure to hemselff a good fundament in to tyme to comyng that thei cacche † euclastyng lyf. || thou tymothe kepe the thing bitakun to thee eschewyng curfid noueltees of voices and oppynyous of false name of kunnyng whiche sum men bihectyng about the feith fellen down. the grace of god be with thee, amen. *here endith the firste epistle to tymothee and bigynneth the prolog on the second epistle to tymothee.*

HE writith also to tymothe of exortacioun § to martirdom and of euery reule of treuthe, and what schal come in the laite tymes, and of his owne passioun, writyng to hym fro the citee of rome. *Jerom in his prolog on this epistle seith this.*

CHAP. I.



DOUL apostle of iesu crist bi the wille of god bi the biheeste of lyf that is in crist iesu to tymothe his moost dereworthe sone: grace merci and pees of god the fadir and of iesu crist our lord. I do thankyngs to my god to whom I ferue fro my progenytouris in cleen conscience, that withouten ceessyng I haue mynde of thee in my preieris nyght and dai desiryng to se thee, hauyng mynde of thi teeris that I be fillid with ioie, and I bithenke of that feith that is in thee not feyned which also dwellide firste in thin ¶ aunte loide and in thi modir eunyce, and I am certeyn that also in thee. for which cause I moneste thee that thou reise aghen the grace of god that is in thee bi the setting on of myn hondis. for whi god ghaif not to us the spirit of drede, but of uertue and of loue and of sobrenesse. therefore nyle thou schame the witnessyng of oure lord iesu crist neithir me his † prisoner, but traucile thou togidre in the gospel bi the vertue of god that delyueride us and clepide with his hooli clepyng, not affir oure werkis, but bi his purpoos and grace that is ghouun in crist iesu bifore worldli tymes. but now it is open bi the lightnyng of oure sauour iesu crist which distriede deeth and lightnyde lyf and uncorrucioun bi the gospel in which I am sett a prechour and apostle, and maistir of hethene men. for which cause also I suffre these thingis but I am not foundid. for I woot to whom I haue bileeued, and I am certeyn that he is myghti to kepe that is takun to my kepyng in to that dai. haue thou the fourme of hoolsum wordis whiche thou herdist of me in feith and loue in crist iesu. kepe thou the good takun to thi kepyng bi the hooli goost that dwellith in us. thou woost this, that alle that ben in asie ben turned awei fro me, of which is figelus and ermogenes. the lord ghyue merci to the hous of onesifloris, for ofte he retreischide me and schamyde not my chayne. but whanne he cam to rome he soughte me bifili and found. the lord ghyue to him to synde merci of god in that dai, and hou greete thingis he mynystride to me at effeli thou knowist bettre.

CHAP. II.

THerfore thou, my sone, be coumfortid in grace **A**. that is in crist iesu, and what thingis thou hast herd of me bi manye witnessis bitake thou these to feithful men which schulen be also able to teche othere men. traucile thou as a good knyght of crist iesu. no man holdinge knyghthod to god **B**. wlapith himselff with worldli nedis, that he plese to him to whom he hath preued himselff. for he that fightith in a ** battel schal not be crowned †† but he fighte lawfulli. it bihoueth an ertheliler to resseyue firste of the fruytis. undirstonde thou what thingis I seie, for the lord schal ghyue to thee undirstonding in alle thingis. be thou myndeful, **C**. that the lord iesu crist of the seed of dauid hath risen aghen fro deeth affir my gospel in which I traueile til to boondis as worchinge yuele, but the word of god is not boundun. therefore I suffre alle thingis for the chosun, that also thei gete the heelthe that is in crist iesu with heuenli glorie. a trewe word, that if we ben deede togidre, also we schulen lyue togidre. if we suffren we schulen regne togidre. if we denyen he schal denye us. if we bileuen not he dwellith feithful he mai not denye hymselff. teche thou these thingis witnessyng bifore god. nyle thou sryue in wordis, for to no thing it is profitable but to the subuerting of men that heeren. bifili kepe to ghyue thi selff a preued preifable werkman to god withouten schame rightli trefyng the word of treuthe. but eschewe thou unholi and veyne spechis, for whi tho profiten mych to unfeithfulnesse, and the word of hem crepith as a canker of which filete is and ymeneus whiche feld-en down fro the treuthe feyng that the rising aghen is now don; and thei subuertiden the feith of sum men. but the fad fundament of god stondith hauyng this mark, the lord knowith whiche ben hise; and ech man that nameth the name of the lord departith fro wickidnesse. but in a greet hous ben not oonli vessels of gold and of siluer but also of tree and of erthe, and so summe ben into onour and summe into dispyt. therefore if ony man clenstith himselff fro these he schal be a vessel halewid in to onour, and profitable to the lord redi to al good werk: and fle thou desires of ghougthe, but sue thou rightwysnesse, feith, charite, pees with hem that inwardeli clepen the lord of a clean herte. and eschewe thou seltische questionis and withouten

D d

kunnyng,

* inaccessibilem.
† vincitum.

* veram.

|| O.

§ omnes habent so, excepto MS Jes. qui legit of; sicut et Altera Editio.

¶ auia.

** agone. †† but if.

kunynge, witynge that tho gendren chidynge. but it bihoueth the seruaunt of the lord to chide not, but to be mylde to alle men, able to teche, pacient. with temperaunce repreunge hem that aghenstonden the treuthe, that sumtyme god ghyue to hem forthenkyng, that thei knowe the treuthe, and that thei rise aghen fro snaris of the deucl of whom thei ben holdun prifoneris at his wille.

C H A P. III.

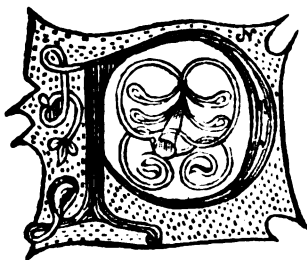
BUT wite thou this thing, that in the laste daies perilouse tymes schulen neighe, and men schulen be louynge hemself, coueitouse, high of berynge, proude, blasfemeris; not obedient to * fadir and modir, unkynde, curfid, withouten affeccion, withouten pees, false blameris, uncontent, unmylde, withoute benygnyte, traitouris, † ouerthwert, bollun *with proude thoughtis* || blynde, loueris of lustis more than of god, hauynge the lickeneffe of pitee, but denyng the vertue of it; and eschewe thou these men. of these thei ben that peeren houses and leden wymmen caitifs chargid with synnes, whiche ben led with dyuerse desires, euermore lernynge and neuer parfytli comynge to the science of treuthe. and as iamnes and mambres aghenstoden moises, so these aghenstonden the treuthe, men corrupt in undirstonding, repreued aboute the feith: but ferther thei schulen not profite, for the unwisdom of hem schal be knowun to alle men as hern was. but thou hast getun my techyng, ordynaunce, purpofyng, feith, long abiding, loue, pacience, perfecucious, passiouns whiche weren maad to me at antioche, at ycony, at listris, what maner perfecucious I suffride, and the lord hath delyuerid me of alle. and alle men that wolen lyue feithfulli in crist iesu schulen suffre perfecucion. but yuele men & disseyueris schulen encrease into worle, errynge and sendynge in to errour. but dwelle thou in these thingis that thou hast lerned, & that ben bitakun to thee, witynge of whom thou hast lerned, for thou hast knowun hooli lettris fro thi ghougthe whiche moun lerne thee to heelte bi feith that is in crist iesu. for al scripture ynspired of god is profitable to teche, to repreue, to chastise, to lerne in rightwisnesse, that the man of god be parfyt lerned to al good werk.

C H A P. III.

I Witnesse bifore god and crist iesu that schal ^{A.} deme the quicke and the deede, and bi the comynge of him and the kyngdom of hym, preche the word, be thou bisi couenabli withouten reste, repreue thou, biseche thou, blame thou in al pacience and doctryne. for tyme schal be whanne *men* schulen not § suffre hoolsum techyng, but at her desires thei schulen gadre togidre to hemself maistris ¶ ghichyng to the ecris. and treuli thei schulen turne awei the heeryng fro treuthe, but to fablis thei schulen turne. but wake thou, in alle thingis traucile thou, do the werke of an euangeliste. fulfille thi seruyce, be thou sobre. for I am sacrificed now, and the tyme of my departyng is nygh. I haue stryuun a good stryf, I haue endid the cours, I haue kept the feith. in the tother tyme a crowne of rightwisnesse is kept to me which the lord a iust domesman schal ghelde to me in that dai, and not oonli to me, but also to these that louen his comynge. highe thou to come to me soone. for demas louynge this world hath forsakun ** men, and wente to tessalonyk, cressens in to galathie, tite in to dalmacie, luyk aloone is with me. take thou mark and brynge with thee, for he is profitable to me in to seruyce. Forsothe I sente titicus to effesi. †† the cloothe which I leste at troade at carpe whanne thou comest brynge with thee, and the bookis, but moost parchemyn. alifandre the treserer schewide to me mych yuel, the lord schal ghelde to hym attir hise werkis, whom also thou eschewe, for he aghenstod sul gretli our wordis. in my firste defenise no man helpide me, but alle forsooken me, be it not arettid to hem. but ^{F.} the lord helpide me and coumfortide me, that the prechyng be *§ fillid bi me, and that alle folkis heere that I am delyuered fro the mouth of the lyoun. and the lord delyveride me fro al yuel werk, and schal make me saaf in to his heuenli kyngdom to whom be glorie in to worldis of worldis, amen. greete wel prisca and aquila, and the house of oniseforus. crastus leste at corynthie and I leste trofymus syk at mylete. highe thou to come bifore wintir. cubolus and *|| prudent and lynus and claudia and alle britheren greeten thee wel. oure lord iesu crist be with thi spirit, the grace of god be with ghou, amen. *here endith the secounde epistle to tymothe and bigynneth a prolog on the epistle to tite.*

HE warneth tite and enformeth him of the ordynaunce of presthood, and of spiritual conuerfacion and of eretikis to ben eschewid that bileuen in the iewis writyngis, writyng to him fro mycopolis. *Jerom in his prolog here seith this.*

C H A P. I.



DOUL the seruaunt of god and apostle of crist iesu bi the feith of the chosun of god and bi the knowynge of the treuthe which is attir pitee into the hope of euerlastynge lyf, which *lyf* god that lieth not bihighte bifore tymes of the world, but he hath schewid in hise tymes his word in prech-

yng that is bitakun to me bi the comaundement of †§ god oure sauyour: to tite moost dereworth sone bi the comyn feith, grace and pees of god the fadir and of crist iesu oure sauyour. for cause of this thing I leste thee at crete, that thou amende tho thingis that failen, & ordeyne prestis bi citees as also I disposide to thee, if ony man is withoute cryme, an husbonde of oo wyf, and hath feithful sones, not in accusacioun of leccherie, or not sugett. for it bihoueth a bischop to be without cryme, a dispender of god, not proude, not wrathful, not drunkelewe, not smyter, not couetouse of foul wyngyng, but holdynge hospitalite, benygne, prudent, sobre, iust hooli,

* parentibus.
* pudens.

† proterai.
†§ oure sauyour god:

|| cæci et.

§ susteyt.

¶ prurientes auribus.

** me.

†† penulam.

*§ fulfillid.

hooli, contyngent, takynge that trewe word that is aftir doctryne, that he be myghti to amoneste in hoolsum techyng, and to repreue hem that aghenfeien. for ther ben manye unobedient and veyne spekeris and disseyueris, moost thei that ben of circumcisioun, whiche it bihoueth to be repreued: whiche subuerten alle housis techyng whiche thingis it bihoueth not for the loue of soul wyng. and oon of hem her propre prophete seide, men of crete ben euermore liceris, yuele beestis of slowe wombe. this witteffynge is trewe. for what cause blame hem fore, that thei be hool in feith, not ghyuyng tent to fablis of iewis and to maundementis of men that turnen awei hem fro treuthe. and alle thingis ben cleene to cleene men, but to uncleene men and to unfeithful no thing is cleen, for the soule and conscience of hem ben maad uncleene. thei knowen that thei knowen god, but bi dedis thei denyen whanne thei ben abomynable and unbileefful and repreuable to al good werk.

CHAP. II.

BUT speke thou tho thingis that bifemen hoolsum techyng. that elde men be sobre, chaast, prudent, hool in feith, in loue and pacience. also olde wymmen in hooli abite, not sclaudreris, not seruyng much to wyn, wel techyng, that thei teche prudene. *moneste thou* ghonge wymmen, that thei loue her husbandis, that thei loue her children, and that thei be prudent, chaast, sobre, hauynge cure of the hous, benygne, fugett to her husbandis, that the word of god be not blasfemed. Also moneste thou ghonge men, that thei be sobre. in alle thingis ghyue thiilff ensauple of goode werkis, in techyng, in hoolnetle, in * sadnesse. an hoolsum word and unreprouable, that he that is of the contrari side be aichamed, hauynge noon yuel *thing* to seie of ghou. *moneste thou* seruauntis to be fugett to her lordis, in alle thingis pleyng; not aghenfeiyng, not defraudyng, but in alle thingis schewyng good feith, that thei onoure in alle thingis the doctryne of god oure sauoure. for the grace of god oure sauoure hath apperid to alle men, and taughte us, that we forsake wickidnesse and worldli desiris, lyue sobreli and iattli and † piteouusli in this world, a-

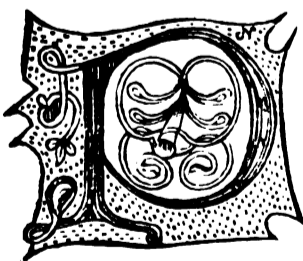
bidynge the bleffid hope and the comyng of the glorie of the greet god and of our sauour iesu crist that ghaf hymself for us to aghenbie us fro al wickidnesse, and make cleen to himself a peple acceptable and seure of goode werkis. speke thou these thingis and moneste thou, and repreue thou with al commaundement, no man dispise thee.

CHAP. III.

A Moneste hem to be fugettis to prynces and to poweris to obeishe to that that is seid, and to be redi to al good werk, to blasfeme no man, to be not ful of chidyng, but temporat, schewyng al myldenesse to alle men. for we weren sumtyme unwise, unbileefful, erryng and seruyng to desiris and to dyuerse lustis, doynge in malice and enuie worthi to be hatid, hatyng ech othire. but whanne the benygnyte and the manheed of oure sauour god apperide, not of werkis of rightwisnesse that we diden, but bi his merci he made us saaf bi waifschyng of || aghenbigetyng and aghen newyng of the hooli goost whom he ichedde in to us plenteouusli bi iesu crist oure sauoure, that we iustified bi his grace be eiris bi hope of euerlastinge lyf. A trewe word is: and of these thingis I wole that thou conserme *okire*, that thei that bileeuen to god be bisi to be aboute othire in goode werkis. these thingis ben goode and profitable to men: and eschewe thou soltishe questionis and genologies and stryues and fightingis of the lawe. for tho ben unprofitable and veyne. eschewe thou a man ertike aftir oon and the secounde correccioun, wityng that he that is such a maner *man* is subuertid and trespassith, and is dampned bi his owne doom. whanne I sende to thee arteman or titicus, highe thou to come to me to nycopolis, for I haue purposid to dwelle in wyntir there. bisili bifore sende § gheuan a wys man of lawe and apollo, that no thing faile to hem. thei that ben of ouris lerne to be gournouris in goode werkis to necessarie usis, that thei be not withoute fruyt. alle *men* that ben with me greeten thee wel. greeete thou wel hem that louen us in feith. the grace of god be with ghou alle amen. *here endith the pistle to tite, and bigynneth a prolog to filemon.*

HE makith famyliar or *homeli* lettris to filemon for onesyumus his seruaunt wrytynge to him fro the citee of rome out of prisoun bi the foreseid onesyumus. *ferom in his prolog on this pistle seith this.*

CHAP. I.



DOUL the boundun of crist iesu and tymothee brothir to filemon biloued and oure helper, and to appia moost dere sistir, and to archip oure euene knyght and to the chirche that is in thin house. grace be to ghou and pees of god oure fadir and of the lord iesu crist. I do thankyngis to my god euermore, makynge mynde of thee in my preieris, heeryng thi charite and feith that thou

hast in the lord iesu and ¶ to alle hooly men, that the comyng of thi feith be maad open in knowynge of al good thing in crist iesu. and I hadde greet ioye and coumfort in thi charite for the entrailis of hooli men restiden bi thee brothir. for which thing I hauynge myche trist in crist iesu to comaunde to thee that that perteyneth to profit, but I biseche more for charite, sithen thou art such as the elde poul and now the boundun of iesu crist, I biseche thee for my sone onesyume whom I bigat in boondis. which sumtyme was unprofitable to thee, but now profitable bothe to thee and to me, whom I sente aghen to thee, and resseyue thou him as myne entrailis. whom I wolde witholde with me that he schulde serue for thee to me in boondis of

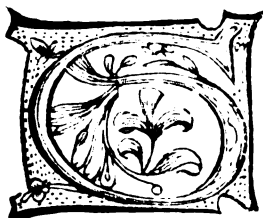
* grauitate. † pic. || regenerationis. § Zenam. ¶ in omnes sanctos.

of the gospel, but withoute thi counceil I wolde not do ony thing, that thi good schulde not be as of nede but wilful. for peraventure therefore he departed fro thee for a tyme, that thou schuldest rescyue him withouten ende: now not as a seruaunt, but for a seruaunt a moost dere brothir moost to me. and hou myche more to thee bothe in fleisch and in the lord? therefore if thou hast me a felowe rescyue him as me. for if he hath ony thing anoyed thee either owith * arette thou this thing to me. I poul wroot with myn hond I schal ghelde, that I seye not to thee, that also thou owist to me thisilff.

so brother I schal use thee in the lord, † fille thou myn cntrailis in crist. I tristenynge of thi obedience wroot to thee, witynge that thou schalt do ouer that that I seye. also make thou redy to me || an hous to dwelle yn: for I hope, that bi ghoure preieris I schal be ghoun to ghou. Epatras prisoner with me in crist iesu greth thee wel, and mark, aristark, demas, lucas my helperis. the grace of oure lord iesu crist be with ghoure spirit, amen. *Here endith the pistle to filemon and bigynneth the prologe on the pistle to ebrews.*

FIRST it is to seye whi poul the apostle in this epistle in writynge kepith not his usage, § discryvynge his name or the dignyte of his ordre. this is the cause, that he writynge to hem that weren of circuncitioun ¶ that bileeyden, wroot as the apostle of hethene men and not of icwis, and he knowynge her pride, and schewynge his owne humelnesse, nolde ‡ putte bifore the differt of his office. and in liik maner also ioon the apostle for humelnesse in his epistle for the same skile sette not his name to fore. As it is seid, the apostle sente this epistle to the ebrewis writun in ebrew tunge, and astir the deeth of poul the apostle luyk the euangeliste made it in greek speche holdynge the undirstondynge and the ordre of it. *Jerom in his prolog on this epistle seith this.*

C H A P. I.



DOD that spak sumtyme bi prophetisin manye maneris to oure fadris, at the laste in these daies he hath spoke to us bi the sone whom he hath ordeynen eir of alle thingis and bi whom he made the worldis. which also whanne he is the brightnesse of glorie, and figure of his substaunce, and berith alle thingis bi word of his vertue, †† he makith purgacioun of synnes and sittith on the righthalf of the maicstee in heuencs, and so mych is maad better than aungelis bi hou mych he hath enheretid *|| a more dyuers name bifore hem. for to whiche of the aungelis seide god ony tyme thou art my sone I haue gendrid thee to dai? and estsoone, I schal be to hym in to a fadir, and he schal be to me in to a sone. and whanne estsoone he bryngith yn the firste bigetun sone into the world, he seith, and alle the aungelis of god worschipe hym. but he seith to aungelis, he that makith hise aungelis spiritis and hise mynystris flawme of fier. but to the sone he seith, god thi trone is into the world of world, a gherd of equyte is the gherd of thi rewme: thou hast loued rightwisnesse & hatidist wickidnesse, therefore the god thi god anoyntide thee with oile of ioie more than thi felowis. and thou lord in the bigynnyng foundidist the erthe, and heuencs ben werkis of thin hondis. thei schulen perische but thou schalt parfytli dwelle, and alle schulen waxe oode as a clooth, and thou schalt change hem as a clooth, and thei schulen be chaungid, but thou art the same thisilff, and thi gheeris schulen not faile. but to whiche of the aungelis seide god at ony tyme, sitte thou on my righthalf til I putte thin enemyes a *§ stool of thi feet? whether thei alle ben not seruyng spiritis sent to serue for hem that taken the critage of heelthe.

C H A P. II.

THerfore more plenteuoufli it bihoueth us to kepe tho thingis that we han herd lest peraventure we steten awei. for If thilke word that was seid bi aungelis was maad sad, and ech brekyng of the lawe and unobedience took iust retribucioun of meede, hou schulen we ascape if we dispiisen so greet an heelthe? which whanne it hadde takun bigynnyng to be teld out bi the lord of hem that herden is confermed in to us. for god witnesside togidre bi myraclis and woundris and greete merueilis and dyuerse vertues and departingis of the hooli goost bi his wille. but not to aungelis god sugettide the world that is to comynge of which we speken. but summan witnesside in a place and seide, what thing is man, that thou art myndeful of hym or manns sone for thou visitist him? thou hast maad him a litle lesse than aungelis, thou hast crowned him with glorie and onour and thou hast ordeyned hym on the werkis of thin hondis, thou hast maad alle thingis sugett undir hise feet. and in that that he sugettide alle thingis to him, he leste no thing unsugett to hym. but now we seen not ghitt alle thingis sugett to hym. but we seen hym that was maad a litil lesse than aungelis iesu for the passioun of deeth crowned with glorie and onour, that he thorough grace of god schulde taste deeth for alle *meu*. for it bisemyde hym for whom alle thingis and bi whom alle thingis *weren maad* whiche hadde brought many fones in to glorie, and was auctour of the helthe of hem that *¶ that he hadde an ende bi passioun. for he that halewith and thei that ben halewid ben alle of oon. for which cause he is not schamed to clepe hem britheren, seiynge, I schal telle thi name to my britheren, in the myddil of the chirche I schal herie thee. and estsoone I schal be tritenynge in to him. and estsoone, lo I and my children which god ghaf to me. therefore

* imputa. ... † refice. || hospitium. § sic MSS omnes. describeret. vulg. MS. ¶ Sic Cod. Jes. † anteferte. †† purgationem peccatorum faciens. *|| differentius. *§ stool. *¶ consummari.

therefore for children comyneden to fleische and blood and he also took part of the same, that bi deeth he schulde distrie hym that hadde lordship of deeth, that is to seie the deucl: and that he schulde delyuere hem that bi drede of deeth bi al lyf weren boundun to seruage. and he took neuer augelis, but he took the seed of abraham. wherefore he oughte to be likened to britheren bi alle thingis, that he schulde be maad merciful and a feithful bisschop to god, that * he schulde be merciful to the trespassis of the peple. for in that thing in which he suffride and was temptid he is myghti to helpe also hem that ben temptid.

CHAP. III.

THerfore hooli britheren, and parteneris of heuenueli cleyng, biholde ghe the apostle and the bischop of oure confessioun iesu which is trewe to him that made him as also moises in at the hous of hym. but this *bisschop* is had worthi of more glorie than moises, bi as mych as he hath more honour of the hous that † made the hous. for ech hous is maad of summan. he that made alle thingis of nought is god. and moises was trewe in al his hous as a seruaunt in to witnessyng of tho thingis that weren to be seid. but crist as a sone in his hous, which hous we ben if we holden sad trist and glorie of hope in to the ende. wherefore as the hooli goost seith, to dai if ghe han herd his vois nyle ghe hardne ghoure hertis as in wraththyng lyk the dai of temptacioun in desert, where ghoure sadris temptiden mo and preuyden and sichten mync werkis fourti gheeris. wherefore I was wrooth to this generacioun, and I seide enermore thei cren in herte. for thei knewen not my weies, to whiche I swoor in my wraththe thei schulen not entre in to my rest. britheren se ghe lest perauenture in ony of ghou be an yuel herte of unbileue to departe fro the luyng god. but moneste ghousilff bi alle daies the while to dai is named, that noon of ghou be hardned bi fallace of synne. for we ben maad parcermeris of crist, if nethes we holden the bigynnyng of his substance sad in to the ende, while it is seid to dai. if ghe han herd the vois of him nyle ghe hardne ghoure hertis as in that wraththing. for summen heeringe wraththiden, but not alle thei that wenten out of egipte bi moises. but to whiche was he wraththid fourti gheeris? whether not to hem that synnyden whos careyns weren cast down in desert? and to whiche swoor he, that thei schulden not entre into the reste of him? no but to hem that weren unbileueful? and we seen that thei myghten not entre in to the reste of him for unbileue.

CHAP. IIII.

THerfore drede we lest perauenture while the beheeste of entryng in to his reste is left that ony of us be gessid to be awei. for it is teld also to us as to hern, and the word that was herd profitide not to hern, not meynd to feith of tho thingis that thei herden. for we that han bileueed schulen entre in to reste as he seide, as I swoor in my wraththe thei schulen not entre in to my reste. and whanne the werkis weren maad parsyf at the ordynaunce of the

world he seide thus in a place of the seuenthe dai, and god restide in the seuenthe dai from alle hise werkis. and in this *place* eftsoone || thei schulen not entre in to my reste. therefore it sueth that summen schulen entre into it, and thei to whiche it was teld to bifore entriden not for her unbileue. eftsoone he § termyneth sum dai and seith in dauid to dai astir so mych tyme of tyme as it is bifore seid, to dai if ghe han herd his vois nyle ghe hardne ghoure hertis. for if iesu hadde ghoun reste to hem he schulde neuer speke of othire astir this dai. therefore the sabot is left to the peple of god. for he that is entrid into his reste restide of his werkis as also god of hise. therefore haaste we to entre in to that reste, that no man falle in to the same enfaumple of unbileue. for the word of god is quicke and spedi in worchyng and more able to perfe than ony twayne eggid swerd, and strebith forth to the departyng of the soule and of the spirit, and of the ioynturis and merewis and demere of thoughtis and of ententis and hertis. and no creature is unuibile in the sight of god, for alle thingis ben nakid and open to hise ighen to whom a word to us. therefore we that han a greet § bisschop that perlide heuenes, iesu the sone of god, holde we the † knowlechyng of oure hope. for we han not a bisschop that mai not haue compassioun on oure ynfirmytees but was temptid bi alle thingis bi liknesse withouten synne. therefore go we with trist to the trone of his grace, that we gete merci and fynde grace in couenable help.

CHAP. V.

FOR ech bisschop takun of men is ordeyned for men in these things that ben to god, that he offre ghistis and sacrifices for synnes, whiche mai togidre sorewe with hem that ben unkunnyng and cren. for also he is enuironed with infirmyte, and therefore he owith as for the peple so also for hymself to offre for synnes. neithir ony man takith to him onour but he that is cleyd of god as aaron was. ** so crist clarifide not himself that he were bisschop, but he that spak to hym, thou art my sone to dai I gendride thee. as in another place he seith, thou art a preest withouten ende astir the ordre of melchisedech. which in the daies of his fleische offrde with greet cry & teeris preieris and bisechingis to hym that myghte make him saaf fro deeth, and was herde for his reuerence. and whanne he was goddis sone he lernyde obedience of these thingis that he suffride, and he broughte to the ende is maad cause of euerlasting heekthe to alle that obeischen to hym, and is cleyd of god a bisschop bi the ordre of melchisedech. of whom ther is to us a greet word for to seie and †† able to be expowned, for ghe ben maad feble to heere. for whanne ghe oughten to be maistris for tyme eftsoone ghe neden, that ghe be taught whiche ben the *|| lettris of the bigynnyng of goddis wordis, and ghe ben maad thilke to whiche is nede of mylk and not sad mete. for ech that is partener of mylk is withoute part of the word of rightwisnesse, for he is a litil child. but of parsite men is sad mete of hem that for custom han wittis exercisid to discrecioun of good and of yuel.

E c

Wherefore

* repropriaret. † fabricavit. || si introibunt in. § terminat. ¶ pontificem. †† confessionem. ** sic et christo. †† interpretabilis. Sed MASS quinque quos inspexi, habent interpretabilis, corrupte quidem. *|| elementa.

C H A P. VI.

WHerfore we * bringinge yn a word of the bigynnyng of crist be we borun to the perfeccioun of *hym*, not estsoone † legginge the fundament of penaunce fro deede werkis and of the feith to god, and of techyng, of baptyms, and of leyng on of hondis, and of risyng aghen of deede men, and of the euerlastyng doom. and this thing we schulen do if god schal suffre. but it is ympossible that thei that ben oonys lightned & han taastid also an heuenli ghiste, and ben maad parteneris of the hooli goost, and netheles han taastid the good word of god, and the vertues of the world to comynge, and ben slidun fer awei, that thei ben renewid estsoone to penaunce, whiche estsoones crucifien to hemself the sone of god & han to scorne. for the erthe that drynkith reyne oste comynge on it & bryngith forth couenable erbe to hem of whiche it is tilid takith blessing of god, but that that is brynginge forth thornes and breris is repreuable and next to curs, whos endyng schal be into brennyng; but ghe moost dereworthe we tristen of ghou better things and neer to heelte though we speken so. for god is not uniuist that he forghete ghou werke and loue whiche ghe han schewid in his name, for ghe han mynstrid to seintis and mynystren. and we coueiten that ech of ghou schewe the same bisynesse to the fyllinge of hope in to the ende, that ghe be not maad slowe, but also sueris of hem whiche bi feith and pacience schulen enerite the biheestis. for god bihetyng to abraham for he hadde noon gretter bi whom he schulde swere swoor bi hymself and seide, I blessinge schal blesse thee, and I multipliyng schal multiplie thee, & so he longe abidyng hadde the biheeste. for men sweren bi a gretter than hemself, and the ende of al her || ple is an ooth to confirmacyoun. in which thing god willyng to schewe plenteuouslier to the ciris of his biheeste the sadnesse of his counseil § puttide bitwix an ooth, that bi twei thingis unmeuable bi whiche it is ympossible that god lie, § we haue strengist solace, we that fleen togidre to holde the hope that is putt forth to us, which *hope* as an ankir we han sikir to the soule & sad and goyng yn to the ‡ yinner thingis of hidyng where the bifore goer iesu, that is maad bisschop withouten ende bi the ordre of melchisedech, entride for us.

C H A P. VII.

AND this melchisedech kyng of salem and preest of the higheste god which mette with abraham as he turnyde aghen fro the sleynge of kyngis and blesside hym: to whom also abraham departide tithis of alle thingis, firste he is seid kyng of rightwisnesse, and astirward kyng of salem, that is to seie kyng of pees, withoute fadir, withoute modir, withoute genologic, neithir hauyng bigynnyng of daies, neithir ende of lyf, and he is lickned to the sone of god, and dwellith preest withouten ende. but biholde ghe hou greet is this to whom abraham the patriark ghaft tithis of the ** beste thingis. for men of the sones of leuy takyng preesthood han maundement to take tithis of the peple bi the lawe that is *to seie* of her britheren though

also thei wenten out of the leendis of abraham. but *ke* whos generacioun is not noumbrid in hem took tithis of abraham, and he blesside this *abraham* which hadde repromyssiouns. withouten ony aghenseyng that that is lesse is blesid of the better. and here deedli men taken tithis but there he bereth witnesyng that he lyueth. and, that it be seid so, bi abraham also leuy that took tithis was tithid: †† and ghit he was in hise fadris leendis whanne melchisedech mette with him. therefore if perfeccioun was bi the preesthood of leuy, for undir hym the peple took the lawe, what ghit was it nedeful anothir preest to rise bi the ordre of melchisedech, and not to be seid bi the ordre of aaron? for whi whanne the preesthood is translated it is nede that also translacioun of lawe be maad. but he in whom these thingis ben seid is of anothir lynage of which no man was preest to the auter. for it is open, that oure lord is borun of iuda in which lynage moises spak no-thing of preestis. and more ghit it is knowun if bi the ordre of melchisedech anothir preest is risun up which is not maad bi the lawe of fleischli commaundement but bi vertue of lyf that mai not be undon. for he witnessith, that thou art a preeste withouten ende bi the ordre of melchisedech: that repreuyng of the maundement bifore goyng is maad for the *§ unfadnesse and unprofyt of it. for whi the lawe broughte no thing to perfeccioun, but ther is a bryngyng yn of a better hope bi which we neighen to god. and hou greet it is? not withouten sweryng. but the othire ben maad preestis withouten an ooth, but this preest with an ooth bi him that seide to him, the lord swoor and it schal not rewe hym, thou art a preest withouten ende bi the ordre of melchisedech. in so myche iesu is maad biheester of the better testament. and the othere weren maad manye †§ preestis therefore for thei weren forbedun bi deeth to dwelle stille, but this for he dwellith withouten ende hath an euerlastyng preesthood. wherfore also he mai saue withouten ende comynge nygh bi himself to god and euermore lyueth to preie for us. for it bisemyde, that such a man were a bisschop to us, hooli, ynnocent, undefouled, cleen, departid fro synful men, & maad higher than heuenes. which hath not nede ech dai as preestis firste for hise owne giltis to offre sacrifices, and astirward for the peple. for he dide this thing in offryng hymself oonys. and the lawe ordeynyde men preestis hauyng syknese, but the word of sweryng, whiche is astir the lawe, *ordeynyde* the sone parlyt withouten ende.

C H A P. VIII.

BUT a capitle on tho thingis that ben seid: we han such a bisschop that sat in the right-half of the seete of greetnesse in heuenes, the mynystre of seyntis and of the verrei tabernacle that god made and not man. for ech bisschop is ordeynyed to offre ghiftis and sacrifices. wherfore it is nede that also this *bischop* haue sum thing that he schal offre. therefore if he were on erthe he were no preest whanne ther weren that schulden offre ghiftis bi the lawe whiche seruen to the saumpler and schadewe of heuenli thingis as it was answerid to moises whanne he schulde ende the tabernacle, se, he seide, make thou alle thingis bi the saumpler that is schewid to thee in the mount. but now he hath
geten

* intermittentes in MSS, intrmittentes; ut proclive esset legere *intro*, pro *inter*. † iacientes. || controuersae. § interpositi.
¶ we that fleen togidre. ‡ interiora uelaminis. ** praecipuis. †† enim. *§ infirmitatem †§ sacerdotes secundum legem.

geten a better mynsterie bi so mych as he is a mediatour of a better testament, which is confermed with better biheestis. for if thilke firste hadde lackid blame, the place of the secounde schulde not haue be sought. for he reprecynge hem seith, lo daies comen, seith the lord, & I schal make partyt a newe testament on the hous of israel, and on the hous of iuda, not lyk the testament that I made to her fadris in the dai in which I caughte her hond, that I schulde lede hem out of the lond of egipte, for thei dwelliden not parfytli in my testament, and I haue * dispiid hem, seith the lord. but this is the testament which I schal dispose to the hous of israel, aftir tho daies, seith the lord, † in ghyuyng my lawis in to the soulis of hem and in to the hertis of hem I schal aboute write hem, and I schal be to hem a god, and thei schulen be to me in a peple. and ech man schal not teche his neighbore, and ech man his brothir, seiynge, knowe thou the lord, for alle men schulen knowe me fro the lesse to the more of hem, for I schal be merciful to the wickidnesse of hem, and now I schal not bithenke on the synnes of hem. but in seiynge a newe the formere wexide elde; and that that is of many dayes and wexith eeld is nygh the death.

CHAP. IX.

AND the formere *testament* hadde iustifyngis of worschip and || hooli thing duryng for a. tyme. for the tabernacle was maad firste in whiche weren candelstickis and boord and setting forth of looues which is seid hooli: and aftir the veil the secounde tabernacle that is seid *sancta sanctorum* that is hooli of hooli thingis hauynge a goldun censer and the arke of the teitament keuered aboute on ech side with gold, in which was a pott of gold hauynge manna, and the gherde of aaron that florischide and the tablis of the testament, on which thingis weren cherubyns of glorie ouerschadewynge the propiciatorie, of whiche thingis it is not now to seie bi § alle. but whanne these weren maad thus togidre preeftis entriden euermore in the formere tabernacle doynge the officis of sacrificis, but in the secounde tabernacle the bisschop entride oonys in the gheer not withoute blood which he offride for his ignorauce and the pepelis, for the hooly goost signyficde this thing, that not ghit the weie of seyntis was opened while the formere tabernacle hadde staat. which parable is of this present tyme: † bi which also ghiftis & sacrifices ben offred whiche moun not make ‡ a man seruyng parfyt bi conscience, oonli in metis and drinkis and dyuerse waischynngis and rightwisnessis of fleisch that weren sett to the tyme of correccioun. but crist beinge a bisschop of goodis to comynge entride bi a largere and parfiter tabernacle not maad bi hond, that is † serui not of this making, neither bi blood of goot buckis or of caluys but bi his owne blood entride oonys in to hooli thingis that were foundun bi an euerlastinge redempcioun. for if the blood of goot buckis and of bolis and the ausche of a cow calff spreynd halewith uncleene men to the clenfyng of fleische, hou mych more the blood of crist which bi the hooli goost offride hinsilff uwemmed to god schal clense oure conscience fro deede werkis to serue god that lyueth? and therefore he is a mediatour of the newe testament, that bi death fallynge bitwixe in to redempcioun of tho trespassyngis that

weren undir the former testament, thei that ben clepid take the biheeste of euerlastinge eritage. for where a testament is, it is nede that the deeth of the testament-maker come bitwixe, for a testament is confermed in deede men. ellis it is not worth while he lyueth that made the testament. wherfore neithir the firste testament was halewid withouten blood. for whanne ech maundement of the lawe was rad of moises to al the peple he took the blood of caluys and of buckis of geet with watir and reede wolle and isope and bispreynde bothe thilke book and al the peple & seide this is the blood of the testament that god commaundide to ghou. also he spreynge with blood the tabernacle and alle the vessels of the seruyse in lyk maner. and almost alle thingis ben clenfid in blood bi the lawe; and withouten scheding of blood remyscioun of synnes is not maad. therefore it is nede that the saumpleris of heuenli thingis be clenfid with these thingis. but thilke heuenli thingis with bettere sacrifices than these. for iesu entride not in to hooli thingis maad bi hondis that ben saumpleris of verrei thingis, but in to heuene it silff that he appere now to the chere of god for us. neithir that he offre hymself ofte as the bisschop entride in to hooli thingis bi alle gheeris in alien blood, ellis it bihofte hym to suffre ofte fro the bigymnyng of the world. but now oonys in the ending of worldis to destruccioun of synne by his sacrifice he apperide. and as it is ordeyned to men oonys to die, but aftir this is the doom: so crist was offrid oonys to auoide the synnes of manye men, the secounde tyme he schal appere withoute synne to men that abiden him into heelthe.

CHAP. X.

FOR the lawe hauynge a schadewe of goode thingis that ben to come not thilke ymage of thingis mai neuer make men neighynge partite bi thilke same sacrifices whiche thei offren bi alle gheeris: ellis thei schulden haue ceesid to be offrid, for as mych as the worschiperis clenfid oonys hadden not ferthermore conscience of synne. but in hem mynde of synnes is maad bi alle gheeris. for it is ympossible, that synnes be don awei bi blood of bolis and of buckis of geet. therefore he entrynge in to the world seith, thou woldist not sacrifice and offryng, but thou hast schapun a bodi to me. brent sacrifices also for synne plefiden not to thee. thanne I seide, lo I come, in the bigymnyng of the book it is writun of me, that I do thi wille god. he seiynge bifore, that thou woldist not sacrifices and offryngis and brent sacrifices for synne, ne tho thingis ben plesaunt to thee whiche ben offrid bi the lawe, thanne I seide, lo I come, that I do thi wille god, he doith awei the firste that he make stidfast the secounde. in which wille we ben halewid bi the offryng of the bodi of crist iesu oonys. and ech preeft is redi mynstryng ech dai and oftetymes offryng the same sacrifices whiche moun neuer do awei synnes. but this man offryng oo sacrifice for synnes for euermore sittith in the righthalf of god the fadir, fro thenns forth abidinge til hise enemyes be putt a stool of hise feet. for bi oon offryng he made parfyt for euer halewide men. and the hooli goost witnessith to us. for aftir that he seide, this is the testament which I schal witness to hem aftir tho daies the lord seith, in ghyuyng my lawis in the

* neglexi. † dabo. || sanctum seculare. § singula. ¶ iuxta quam. ‡ seruientem.

the hertis of hem and in the soulis of hem I schal aboute write hem, & now I schal no more thanke on the synnes and the wickidnessis of hem. and where remyssioun of these is, now is ther noon of-fryng for synne. thertore britheren, hauynge trist in to the entryng of hooli thingis in the blood of crist which halewide to us a newe weie and luyng bi the hilyng that is *to seie* his fleisch, & *we hauynge* the greet preest on the hous of god, neighe we with verrei herte in * the plentee of feith, and be oure hertis spreynnd fro an yuel conscience, and oure bodies waischen with cleen watir, and holde we the confessioun of oure hope † bowynge to no side. for he is trewe that hath maad the biheeste. and biholde we togidre in the stiryng of charite and of goode werkis, not forsakyng oure gaderyng togidre, as it || is of custum to summen, but coumfortyng and bi so mych the more bi hou mych ghe seen the dai neighinge. for whi now a sacrifice for synnes is not left to us that synnen wilfulli astir that that we han take the knowyng of treuthe. for whi sum abidyng of doom is dredeful and the suyng of fier which schal waaste aduersaries. who that brekith moises lawe dieth withouten ony merci bi tweyne or three witnessis, hou mych gessen ghe that he deserueth worse turmentis which deloueth the sone of god, and holdith the blood of the testament pollut in which he is halewid, and doith dispit to the spirit of grace? for we knowen hym that seide, to me veniaunce and I schal ghelde. and est for the lord schal deme his peple, it is ferdful to falle into the hondis of god luyng. and haue ghe mynde on the formere daies in whiche ghe weren lightned and suffriden greet stryf of passiouns, and in the tothir ghe weren maad a spectacle bi schenschipis and tribulaciouns, in anothir ghe weren maad felowis of men luyng so. for also to boundun men ghe hadden compassioun, and ghe resseyuyden with ioye the robberyng of ghoure goodis, knowyng that ghe han a better and a dwellinge substaunce. thertore nyle ghe leese ghoure trist which hath greet rewardyng. for paciencie is nedeful to ghou, that ghe doen the wille of god, and bryngen aghen the biheeste. for ghit a litil and he that is to comyng schal come & he schal not tarie: for my iust man luyeth of feith. that if he withdrawith himsilff he schal not plesse to my soule, but we ben not sones of withdrawing awei in to perdicion, but of feith in to getyng of soule.

CHAP. XI.

BUT feith is the substaunce of thingis that ben to be hopid, and an argument of thingis not apperyng. and in this *seith* elde men han geten witnessyng. bi feith we undirstonden that the worldis weren maad bi goddis word, that visibele thingis weren maad of unvisibele thingis. bi feith abel offride a mych more sacrifice than caym to god, bi whiche he gat witnessyng to be iust, for god bare witnessyng to hise ghiftis, and bi that feith he deed spekith ghit. bi feith ennok was translatid that he schulde not se deeth; and he was not foundun for the lord translatide hym. for bifore translatioun he hadde witnessyng that he pleside god. and it is ympossible to plesse god withoute feith. for it bihoueth that a man comyng to god bileue that he is, and that he is rewardere to men that seken hym. bi feith noc dredde thorough answer takun of these

thingis that ghit weren not seen, and schapide a schip into the heelte of his hous bi which he dampnyde the world and is ordeyned eir of rightwisnesse which is bi feith. bi feith he that is clepid abraham obeiede to go out into a place whiche he schulde take in to eritage, and he wente out not wityng whidir he schulde go. bi feith he dwelte in the lond of biheeste as in an alien *lond*, dwelling in litle housis with isaac and iacob euene ciris of the same biheeste, for he abood a citee hauynge fundamentis whos craffi man and maker is god. bi feith also thilke sara barein took vertue in consecuyng of seed, ghe aghen the tyme of age, for sche bilceuyde hym trewe that hadde bihight: for which thing of oon and ghit nygh deed ther ben borun as sterris of heuene in multitude, and as grauel that is at the see side out of noumbre. bi feith alle these ben deede whanne the biheestis weren not takun; but thei biheelden hem aser, and § greetyng hem wel, and knowlechiden that thei weren pilgrymes and herborid men on the erthe. and thei that saighen these thingis signyficien that thei sechen a cuntrei. if thei hadden had maynde of thilke of whiche thei wenten out, thei hadden tyme of turnyng aghen, but now thei desire a better that is *to seie* heuenli: thertore god is not confoundid to be clepid the god of hem, for he made redi to hem a citee. bi feith abraham offride isaac whanne he was temptid, and he offride the oon bigetun which hadde takun the biheestis, to whom it was seid, for in isaac the seed schal be clepid to thee; for he demyde that god is myghti to reise hym ghe fro deeth, whertore he took hym also in to a parable. bi feith also of thingis to comyng Isaac blefside Jacob and esau. bi feith Jacob dyng blefside alle the sones of Joseph and § honouride the highenesse of his gherde. bi feith Joseph dyng hadde mynde of the passyng forth of the children of israel, and commaundide of hise boonys. bi feith moises borun was hid three monethis of his fadir and modir, for that thei fighen the ghong child fair, and thei dredde not the maundement of the king. bi feith moyse was maad greet, and denyede that he was the sone of pharaos doughtir, and chees more to be turmentid with the peple of god than to haue myrthe of temporal synne: demyng the reproof of crist more riches than the tresouris of egipcians, for he biheelde in to the rewardyng. bi feith he forsook egipte, and dredde not the hardnesse of the kyng, for he abood as feyng hym that was unvisibele. bi feith he halewide pask and the schedyng out of blood, that he that distrede the firste thingis of *egipcians* schulde not touche hem. bi feith thei passiden the reed see as bi drye lond, which thing *egipcians* asaiynge weren deuoured. bi feith the wallis of Jerico felden down bi cumpassing of seuen daies. bi feith raab hoore resseyuyde the aspieris with pees, and perischide not with unbileful men. and what ghit schal I seie? for tyme schal saile to me tellyng of Jeddou, barak, Sampson, Jette, dauid and samuel and of othere prophetis: which bi feith ouercamen rewmes, wroughten rightwisnesse, gaten repromysions, thei stoppiden the mouthis of Iyouns, thei quencheden the feerfnesse of fier, thei † dryueden awei the egge of swerd, thei keueriden of likenesse, thei weren maad strong in bateil, thei turnyden the oostis of aliens, wymmen resseyuyden her dede *childrou* fro deeth to lyf. but othere weren holdun forth not takyng redempcioun, that thei schulden fynde a better aghenrisyng. and othere assaieden

scornyngis

* plenitudine. † indeclinabilem. || is custum. § salutantes. ¶ adoravit fastigium virgæ ejus. - † effugarunt

scornynge and betyngis, more ouer and boondis and prouls. thei weren stoned, thei weren sawid, thei weren temptid, thei weren deede in sleynge of swerd. thei wenten aboute in * brok skynnes, and in skynnes of geet, nedi, angwischid, turmentid to whiche the world was not worthi, thei erriden in wildirnessis, in mounteyns and dennys and cauys of the erthe. and alle these preued bi witnessynge of feith tooke not repromysoun, for god puruiede sum bettir thing for us, that thei schulden not be maad parfyt withouten us.

CHAP. XII.

Therfore we that han so greet a cloude of witnessis putt to, do we awei al charge and synne to the bateil purposid to us, biholdynge in to the maker of feith and the parfyt endere iesu, which whanne ioie was purposid to hym he suffride the crose and dispiside confusioun and sittith on the right half of the seete of god. and bithenke ghe on hym that suffride such aghensynge of synful men aghens himselff, that ghe be not maad weri failynge in ghoure foulis. for ghe aghenstoden not ghit tikto blood fightynge aghens synne, and ghe han forgete the counforte that spekith to ghou as to sones & feith, my sone, nyle thou dispise the techynge of the lord, neithir be thou maad weri the while thou art chastifid of him. for the lord chastifith him that he loueth, he beetith euery sone that he resseyueth. abide ghe stille in chastifynge. god profirith hym to ghou as to sones. for what sone is it whom the fadir chastifith not? that if ghe ben out of chastifynge, whos parteneris ben ghe alle maad, thanne ghe ben auoutraris and not sones. and astirward we hadden fadris of oure fleische techeris, and we with reuerence dreden hem. whethir not mych more we schulen obeische to the fadir of spiritis and we schulen lyue? and thei in tyme of fewe daies taughten us bi her wille, but this fadir techith to that thing that is profitable in resseyuynge the halewynge of hym. & ech chastifynge in present tyme semeth to be not of ioie but of forewe: but astirward it schal gheelde fruyt of rightwisnesse moost pesible to men exercisid bi it. for which thing reise ghe slow hondis and knees unboundun, and make ghe rightful steppis to ghoure feet, that no man halyngge erre, but more be heclid. sue ghe pees with alle men and hoolynesse without which no man schal se god. biholde ghe that no man faile to the grace of god, that no roote of bitirnesse buriownynge upward lette and manye be desoulid bi it. that no man be lechour ethir unhooli as esau which for oo mete seelde hise firste thingis. for wite ghe that astirward he coueyngge to enerite blessing was repreued, for he soond not place of penaunce though he soughte it with teeris. but ghe han not come to the fier able to be touchid, and able to come to, and to the whirlewynd and myst and tempest and foun of trumpe, and voice of wordis, which thei that herden exculiden hem, that the word schulde not be maad to hem. (for thei baren not that that was seid, and if a beeste touchide the hil it was stoned, and so dredeful it was that was seen, that moises seide, I am aserd and ful of trembyng) but ghe han come nygh to the hil syon and to the citee of god lyuynge, the heuenli ierusalim, and to the multitude of manye thoufynde aungelis and to the chirche of † the firste men whiche ben writen in heuenes, and to god domesman of alle, and to the spirit of iuste parfyt men, and to iesu the mediatour of the newe testament, and

to the sprenging of blood bettre spekyng than abel. se ghe that ghe forsake not the speker. for if thei that forsooken hym that spak on the erthe ascapide not, mych more we that turnen awei fro hym that spekith to us fro heuenes. whos voice thanne mouyde the erthe, but now he aghenbiheetith and feith, ghit oonys and I schal moue not oonli erthe but also heuene. and that he feith ghit oonys he declareth the translacioun of mouable thingis as of maad thingis, that thothingis dwelle that ben unmovable. therefore we resseyuynge the kyngdom unmouable, haue we grace bi which ferue we plesynge to god with drede and reuerence. for oure god is fier that waastith.

CHAP. XIII.

The charite of britherheed dwelle in ghou, and nyle ghe forghete ospitalite. for bi this summen plesiden to aungelis that weren resseyued to herborewe: thenke ghe on boundun men as ghe weren togidre boundun, and of traueilinge men as ghe silff dwellynge in the bodi. weddyng is in alle thingis onorable, and bed unwemmed. for god schal deme fornycatouris and auoutraris. be *ghoure* maneris withoute coueitise, apaied with present thingis. for he seide, I schal not leue thee neithir forsake, so that we seie tristili, the lord is an helper to me, I schal not drede what a man schal do to me. haue ghe mynde of ghoure souereyns that han spoken to ghou the word of god, of whiche biholde ghe || the goyng out of lyuynge, and sue ghe the feith of hem. iesu crist ghistirdaj and to dai he is also in to worldis. nyle ghe be led awei with dyuerse techingis & strange. for it is best to stable the herte with grace not with metis whiche profitiden not to men wandryng in hem. we han an auter of which thei that seruen to the tabernacle of the bodi han not power to etc. for of whiche beestis the blood is borun yn for synne into hooli thingis bi the bisschop, the bodies of hem ben brot without § the castels. for which thing iesu, that he schulde halewe the peple bi his blood, suffride withoute the ghate. therefore go we out to him withoute the castels, beryngge his reproof. for we han not here a citee dwellynge, but we seken a citee to comynge. therefore bi hym offre we a sacrifice of heriyngge euermore to god, that is to seie the fruyt of lippis knowlechyngge to his name. and nyle ghe forghere wel doynge and comynge, for bi suche sacrifices god is deserued. obeye ghe to ghoure souereyns, and be ghe suget to hem, for thei parfytli waken as to gheldynge resoun for ghoure foulis, that thei do this thing with ioie and not forewynge, for this thing spedith not to ghou. preie ghe for us and we tristen that we han good consciencie in alle thingis-willyngge to lyue wel. more ouer I biseche ghou to † do, that I be restored the sunner to ghou. and god of pees that ledde out fro deeth the greet scheppard of scheep in the blood of euerlastinge testament oure lord iesu crist, schape ghou in al good thing, that ghe do the wille of hym. and he do in ghou that thing that schal pleso bifore hym bi iesu crist, to whom be glori in to worldis suffre a word of solace. for bi ful fewe thingis I haue writun to ghou. knowe ghe oure brother tymothe that is sent forth with whom, if he schal come more haastili I schal se ghou. greete ghe wel alle ghoure souereyns, and alle hooly men. the britheren of italie greeten ghou wel. the grace of god be with ghou alle amen. *here endith the pistil to ebrewis, and bi-gynnet a prolog on the dedis of apostlis.*

F f THE

* melotis. † primitivorum. || exitum conversationis. § castra. ¶ promeretur. † hoc facere.

The Prologe.



LUYK of antioche of the nacioun of firye whos preifing is teeld in the gospel, at antioche he was a worthi man of leche craft, and astirward a disciple of cristis apostlis and suede poul the apostle. he seruyde god in maidenhode withoute blame, and whanne he was fourescore gheer old and foure he diede in bethinye ful of the hooli goost. and he thorough stiryng of the hooli goost in the coostis of acaye wroot the gospel to feithful greekis, and schewide the incarnacioun of the lord bi a trewe tellyng, and schewide also that he was come of the kynrede of dauid. to him not without desert was ghouun power to write the doyngis of apostlis in her mynysterie, that god beyng ful in god, whanne the sone of perdicioun was deed and the apostlis hadden maad her preier thorough lott of the lordis eleccioun, the noumber of the apostlis were fulfillid, and also that poul schulde enden the doyngis of the apostlis whom the lord hadde chosun that long tyme † wynside aghen the pricke. and to hem that reden and sechen god he wolde schewe it bi schort tellyng rather than schewe forth ony thing more lenger to hem that || wlaten longe thingis, knowyng that it bihoueth the ulier that worchith to ete of his owne fruytis. and he foond so mych grace of god, that not oonli his medicyne profitide to bodies but also ‡ the soulis. *Jerom in his prolog on the dedis of apostlis seith this.*

C H A P. I.



Eofile first. I made a sermoun of alle thingis that ihesus bigan to do and to teche into the dai of his ascencioun in which he commaundide bi the hooli goost to hise apostlis whiche he hadde chosun to whiche he schewide himsilff alyue astir his passiou bi manye argumentis apperynge to hem fourti daies and spekyng of the rewme of god. and he eet with hem and commaundide that thei schulden not departe fro ierusalim but abiden the biheeste of the sadir which ghe herden, he seide, by my mouth. for ioon baptiside in watir, but ghe schulen be baptisid in the hooli goost astir these fewe daies. therefore thei that weren comen togidre axiden hym & seiden, lord, whether in this tyme thou schalt restore the kyngdom of israel? and he seide to hem; it is not ghoure to knowe the tymes either momentis whiche the sadir hath putt in his power, but ghe schulen take the uertue of the hooli goost comyng fro aboue into ghou. and ghe schulen be my witnessis in ierusalim, and in al iudee and samarie and to the utmost of the erthe. and whanne he hadde seid these thingis in her sight he was list up and a cloude refeyuyde hym fro her ighen. and whanne thei biheelden him goyng into heuene lo twei men stonden bisidis hem in whyt clothing and seiden, men of galilee, what stonden ghe biholdinge into heuene? this ihesus which is takun up fro ghou into heuene schal come as ghe sighten hym goyng into heuene. thanne thei turnyden aghen to ierusalim fro the hill that is clepid of olyuete, which is bisidis ierusalim an halidaics iournei. and whanne thei weren entrid into the hous where thei dwelliden thei wenten up into the soler, petir and ioon, iames and andrew, philip & thomas, † bartilmew and matheu, iames of alpei and symouit zelotes, and iudas of iames. alle these

weren lastyngli contynuyng with oo wille in preier, with wymmen and marie the modir of ihesu, and with hise britheren. In tho daies petir roos up in the myddel of the britheren and seide; and ther was a cumpanye of men togidre almost an hundride and twenti; britheren it bihoueth that the scripture be fillid which the hooli goost bifore seide bi the mouth of dauid of iudas that was leder of hem that took ihesu and was noumbrid among us; and gaar a part of this seruyce. and this iudas hadde a feeld of the hire of wickidnesse, and he was hanged and tobarst the myddil, and alle hise entrailis weren sched abroad. and it was maad known to alle men that dwelten in ierusalim, so that thilke feeld was clepid achildemak in the langage of hem, that is the feeld of blood. and it is writen in the book of salmys, the abitacioun of hem be maad desert and be there noon that dwelle in it, and anothir take his bihopriche. therefore it bihoueth of these men that beu gaderid togidre with us in al the tyme in which the lord ihesus entride and wente out among us and bigan fro the baptyng of ioon til into the dai in which he was takun up fro us, that oon of these be maad a witnesse of his resurreccioun with us. and thei ordeynde tweine, ioseph that was clepid barfabas that was named iust, and mathi & thei preiden and seiden, thou lord that knowist the hertis of alle men, schewe whom thou hast chosun of these tweyne that oon take the place of this seruyce and apostilheed of which iudas trespasside that he schulde go into his place. and thei ghauen lottis to hem, and the lott selde on mathi, & he was noumbrid with enleuene apostlis.

C H A P. II.

AND whanne the daies of pentecoste weren fulfillid, alle the disciplis weren togidre in the same place, and sodeynli ther was maad a soun fro heuene as of a greet wynd comyng, and it fillide al the hous where thei saten. and ** dyuerse tungis as fier apperiden to hem, and it sat on ech of hem. and alle weren fillid with the hooli goost, and thei bigunnen

* actus MS. Sur. † calcitrantem. ‡ fastidientibus † to soulis MS 6. item versio altera in MS. 2. § Thus is this Book placed in the MS of Roger Benett a Monk of Christ Church Canterbury and in the edition of the Latin Vulgate printed by Benedict at Paris. ¶ bartholomew. ** dispersitæ, diversi partid. MS Sidn. Sic etiam Wick: Homil. in epist.

bigunnen to speke dyuerse langagis as the hooli goost
ghat to hem fer to speke. and there weren in ieru-
salem dwellynge iewis religiouse men of ech nacioun
that is undir heuene. and whanne this vois was
maad, the multitude cam togidre, and thei weren
attonyed in thought, for ech man herde hem speck-
ynge in his langage, and alle weren astonyed and
wondriden and seiden togidre, whether not alle these
that speken ben men of galilee? and hou herden
we ech man his langage in which we ben borun, of
parthi and medi, and elamye and thei that dwellen
at mesopotanye, iudee and capadosie and ponte and
alie, frigie and pamfilie, egipte and the parties of
libie that is * aboute cyrenen, and comelingis romayns,
and iewis and profelitis men of crete and of arabie,
we han herd hem spekyng in oure langagis the
greete thingis of god. and alle weren astonyed and
wondriden and seiden togidre what wole this thing
be? and othire scornyn den and seiden for these men
c. ben ful of must. but petir stood with the calcuene
and reiside up his voys and spak to hem, ghe iewis
and alle that dwellen at ierusalem, be this knowun
to ghou and with ceris perseyue ghe my wordis.
for not, as ghe wenen, these ben drunkun, whanne
it is the thridde our of the dai, but this it is that
was seid bi the prophete ioel, and it schal be in the
latter daies, the lord seith I schal † heelde out my
spirit on ech fleische; and ghour sones and ghoure
doughtris schulen prophecie, and ghoure ghonge men
schulen se uisiouns and ghoure eidris schulen dreme
|| sweuenys. and on my seruantis and myn hond-
maidens in tho daies I schal schede out of my spi-
rit, and thei schulen profecie. and I schal ghyue
greete woundris in heuen aboue, and signes in erthe
bynethe, blood and fier and heete of smoke. the
sunne schal be turned into derknessis and the moone
into blood bifore that the greet and the open dai of
the lord come; and it schal be ech man which euer
schal clepe to help the name of the lord schal be
e. saaf. ghe men of israel heere ghe these wordis. ihesu
of nazareth a man preued of god bifore ghou bi
uertues and wondris and tokenys whiche god dide
bi hym in the myddil of ghou: as ghe witen, ghe
turmentiden and killiden him bi the hondis of wick-
ide men bi counseil determyned and bitakun bi
the biforeknowinge of god, whom god reiside
whanne forewis of helle were unboundun, bi § that it
was impossible that he were holdun of it. for da-
uid seith of him I sigh afer the lord bifore me euer-
more, for he is on my righthalf that I be not mo-
ued. for this thing myn herte ioiede, and my tunge
made ful out ioie, and moreover my fleische schal
reste in hope. for thou schalt not leue my soule in
helle neither thou schalt ghyue thi hooli to se cor-
rupcioun. thou hast maad knowun to me the weies
of lyf, thou schalt fille me in myrthe with thi face.
Britheren, be it leffel boldli to seie to ghou of the
patriark dauith, for he is deed and buried and his
sepulchre is among us into this dai. therefore whanne
he was a prophete and wiste that with a greet ooth
god hadde sworun to him that of the fruyt of his
leende schulde oon sitte on his seete, he seyng afer
spak of the resurreccioun of crist, for neithir he was
lette in helle, neither his fleische sigh corrupeioun,
god reiside this ihesu to whom we alle ben witnelis.
therefore he was enhaunsid bi the righthond of
god and thorough the biheeste of the hooli goost that
he took of the fadir he schede out this spirit that
ghe seen and heeren for dauid stighide not into

heuene, but he seith, the lord seide to my lord, sitte
thou on my righthalf til I putte thine enemyes a
stool of thi feet. therefore moost certeynli wite al
the hous of israel, that god made hym both lord
and crist, this ihesu whom ghe crucifiden. whanne
thei herden these thingis thei weren compunct in
herte, and thei seiden to petir and to othire apostlis,
britheren, what schulen we don? and petir seide
to hem, do ghe penaunce and ech of ghou be bap-
tised in the name of ihesu crist into remyssion of
ghoure synnes, and ghe schulen take the ghifte of
the hooli goost, for the biheeste is to ghou and to
ghoure sones and to alle that ben fer whiche euer
our lord god hath clepid. also with othire wordis
ful manye he witnesside to hem and monestide hem
and seide, be ghe saued fro this schrewid genera-
cioun. thanne thei that resseyuyden his word weren
baptised, and in that dai soulis weren encreesid about
thre thousande, and weren ¶ lastinge stabli in the
teching of the apostlis, and in comynng of the
brekyng of bread and in preieris, and drede was
maad to ech man. and many woundris and signes
weren don bi the apostlis in ierusalem, and greet
drede was in alle, and alle that bileuyden weren
togidre, and hadden alle thingis comyne, thei seelden
posseffiouns and catel and departiden tho thingis to
alle men as it was nede to ech. and ech dai thei
dwelliden stabli with oo wille in the temple, & bra-
ken breed aboute housis, and taken mere with ful
out ioie and symplenesse of herte, and herieden god
togidre, and hadden grace to al the folk. and the
lord encreeside hem that weren maad saaf ech dai
into the same thing.

CHAP. III.

AND petir and ion wenten up into the temple
at the nynthe our of preiying. and a man that
was lame fro the wombe of his modir was borun,
and was leid ech dai at the ghat of the temple that
is seid fair, to axe almesse of men that entriden into
the temple. this whanne he sigh petir and ion bi-
gynnyng to entre into the temple preiede that he
schulde take almes. and petir with ion biheeld on
hym and seide, biholde thou into us, and he biheeld
into hem and hopide that he schulde take sumwhat
of hem. but petir seide, I haue neither siluer ne
gold, but that that I haue I ghyue to thee; in the
name of ihesu crist of nazareth, rise thou up and
go. and he took hym bi the righthond and heuyde
hym up: and anon hise leggis and hise feet were
¶ sewdid togidre, and he leppide and stood and
wandride, and he entride with hem into the temple
and wandride and leppide and heriede god. and
al the peple sigh him walkinge and heriynge god,
and thei knewen hym that he it was that saaf
at almes at the fair ghat of the temple. and thei
weren fillid with wondryng and stonyng in that
thinge that bifelde to hym. But whanne thei sighen
petir and ion al the peple ran to hem at the porche
that was clepid of salamon & wondriden greetli. and
petir sigh and answeride to the peple, men of israel,
what wondren ghe in this thing, either what bi-
holden ghe us as bi oure vertue either power we
maden this man for to walke? god of abraham,
and god of isaac, and god of iacob, god of oure
fadir hath glorified his sone ihesu whom ghe bi-
traiden and denyeden bifore the face of pilat whanne
ho

* aboute. † Paradisus. ‡ sommitas. § that that. ¶ perseverantes. † consolidata.

he demyde him to be delyuered. but ghe denyeden the hooli and the rightful, and axiden a mansleer to be ghoun to ghou, and ghe slouen the maker of lyf whom god reifide fro deeth of whom we ben witnessis. and in the feith of his name he has conformed this man whom ghe seen and knowen; the name of him and * the feith that is bi hym ghaf to this man ful heelthe in the sight of alle ghou. and now britheren I woot that bi unwityng ghe diden as also ghoure prynces. but god that bifore tolde bi the mouth of alle prophetis that his crist schulde suffre hath fillid so. therefore be ghe repentaunt and be ghe conuertid, that ghoure synnes be don awei, that whanne the times of refreisching schulen come fro the sight of the lord, and he schal sende thilke ihesu crist that is now prechid to ghou, whom it bihoueth heuene to resseyue into the tymes of restitucion of alle thingis whiche the lord spak bi the mouth of hise hooli profetis fro the world. for moises seide, for the lord ghoure god schal reise to ghou a prophete of ghoure britheren, as me ghe schulen heere hym bi alle thingis whateuer he schal speke to ghou. and it schal be, that euery man that schal not heere thilke prophete schal be distried fro the peple. and alle prophetis fro samuel and astirward that spaken teelden these daies. but ghe ben the sones of prophetis and of the testament that god ordeynede to oure sadris, and seide to abraham, in thi seed alle the meynes of erthe schulen be blesid. god reifide his sone first to ghou, and sente hym blesynghe ghou, that ech man conuerte hym fro his wickidnesse.

CHAP. IV.

AND while thei spaken to the peple, the prestis and maistratis of the temple and the saducees camen upon hem and † forewiden that thei taughten the peple, and teelden in ihesu the aghenrifying fro deeth. and thei leiden hondis on hem, and putiden hem into warde into the morewe, for it was thanne euentide. but manye of hem that hadden herd the word bilecuyden, and the noumbre of men was maad fyue thousyndis. and amorewe it was don that the pryncis of hem and the eldere men and scribis weren gaderid in ierusalim & anna prince of prestis and caiphas and ioon and alisaundre, and hou manye cuer weren of the kynde of prestis. and thei settiden hem in the myddil, and axiden in what vertue either in what name han ghe don this thing? thanne petir was fillid with the hooli goost and seide to hem, ghe prynces of the peple and ghe eldre men, heere ghe. if we to dai be demed in the good dede of a siik man in whom this man is maad saaf, be it knowun to ghou alle. and to al the peple of israel, that in the name of ihesu crist of nazareth whom ghe crucifieden whom god reifide fro deeth, in this this man stondith hool bifore ghou. this is the stoon which was repreued of ghou bildynghe which is maad into the heed of the corner, and heelthe is not in ony othir. for neither othir name undir heuene is ghoun to men in which it bihoueth us to be maad saaf. and thei sighen the stidefastnesse of petir and of ioon, for it was foundun that thei weren men unlettrid and lewde men. and thei wondriden and knewen hem that thei weren with ihesu. and thei sighen the man that was heclid stondynghe with hem, and thei myghten nothing aghen-

seie. but thei commaundiden hem to go forth withoute the counseil, and thei spaken togidre and seiden, what schulen we do to these men? for the signe is maad knowun bi hem to alle men that dwellen at ierusalim, it is open and we moun not denye. but that it be no more pupplischid into the peple, manasse we to hem that thei speke no more in this name to ony men. and thei clepiden hem and denounciden to hem, that on no maner thei schulden speke neither teche in the name of ihesu. but petir and ioon answeriden and seiden to hem, if it be rightful in the sight of god to heere ghou rather than god, deme ghe. for we moten nedis speke tho thingis that we han seyn and herd. and thei manassiden and leste hem, and founden not hou thei schulden ponyfche hem for the peple. for alle men clarifieden that thing that was don in that that was bifallen, for the man was more than of fourty gheer in which this signe of heelthe was maad. and whanne thei weren delyuered thei camen to her selowis and teelden to hem hou grete thingis the pryncis of prestis and the eldre men hadden seid to hem. and whanne thei herden with oon herte thei residen voys to the lord and seiden, lord thou that madist heuene and erthe, see and alle thingis that ben in hem, which seidist bi the hooli goost bi the mouth of oure sadir dauid thi child: whi hethen men gnastiden with teeth togidre, and the peplis thoughten veyn thingis? kyngis of the erthe stoden nygh and pryncis camen togidre || into oon aghens the lord and aghens his crist. for verili eroude and pounce pilat with hethene men and peplis of israel camen togidre in this citee agens thin hooli child ihesu whom thou anoyntidist to do the thingis that thin hond and thi counseil demyden to be don. and now lord biholde into the thretenyngis of hem, and graunte to thi seruantis to speke thi word with al § trist in ¶ thing that thou holde forth thin hond that heelthis and signes and wondris be maad bi the name of thin hooli sone ihesu. and whanne thei hadden preciede, the place was moued in which thei weren gadered, and alle weren fillid with the hooli goost and spaken the word of god with trist. and of the multitude of men bilecuynghe was oon herte and oon wille, neither ony man seide ony thingis of tho thingis that he weldide to be his owne, but alle thingis weren comyne to hem. and with greet vertue the apostlis gheldiden witnessyng of the aghenrifying of ihesu crist oure lord, and greet grace was in alle hem. for neither ony nedi man was among hem, for hou manye cuer weren possessioneris of seeldis either of housis thei seelden and broughten the pris of tho thingis that thei seelden and leiden bifore the feet of apostlis, and it was departid to ech as it was nede to ech. forsothe ioseph that was named barfabas of apostlis, that is to seie the sone of coumfort of the lynage of leuy a man of cipre whanne he hadde a feelde solde it and broughte the prys and leid it bifore the feet of apostlis.

CHAP. V.

BUT a man anany bi name with safira his wyf solde a feeld and defraudide of the prys of the feeld and his wyf was witynghe. and he broughte a part and leide bifore the feet of the apostlis. and petir seide to him, anany, whi hath sathanas temptid thin herte that thou lie to the hooli goost and to defraude

* that.

† dolentes.

|| in.

§ fiducia.

¶ that thing.

defraude of the prys of the feeld? whether it unfeeld was not thin, and whanne it was feeld it was in thi power? whi hast thou putt this thing in thin herte? thou hast not lied to men but to god. anany herde these wordis and felde doun and was deed, and greet drede was maad on alle that herden. and ghonge men risen & mouyden him awei and baren hym out and birieden. and ther was maad as a space of three ouris, and his wyf knew not that thing that was don and entride. and petir answeride to hir womman seie to me whether ghe seelden the feeld for so mych? & sche seide, ghe for so mych. and petir seide to hir, what bitel to ghou to tempte the spirit of the lord? lo the feet of hem that han birid thin husbond ben at the dore, and thei schulen bere thee out. anoon sche felde doun at hise feet and diede. and the ghonge men entriden and founden hir deed, and thei baren hir out and birieden to hir husbonde. and greet drede was maad in al the chirche, and into alle that herden these thingis. and bi the hondis of the apostlis signes and manye woundris weren maad in the peple. & alle weren of oon accord in the porche of salamon, but no man of othire durste ioyne hymself with hem, but the peple magnyfienden hem. and the multitude of men and of wymmen bilecuynge in the lord was more encreesid, so that thei broughten out syke men into stretis, and leiden in litil beddis and couchis that whanne petir cam nameli the schadewe of him schulde schadewe ech of hem, and thei schulden be delyuered fro their sikenessis. and the multitude of citees nygh to ierusalim ran brynginge sike men, and that weren traueiled of uncleene spiritis whiche alle weren heeled. but the prince of prestis roos up and alle that weren with him that is the eresye of sadducees and weren fillid with envie and leiden hondis on the apostlis and puttiden hem in the comyn warde. but the aungel of the lord openyde bi nyght the ghatis of the prisoun, and ledde hem out and seide, go ghe and stonde ghe and speke in the temple to the peple alle the wordis of this lyf. whom whanne thei hadden herd thei entriden ceeli into the temple and taughten. and the prince of prestis cam and thei that weren with him, and clepide togidre the counseil and alle the eldre men of the children of israel, and senten to the prisoun that thei schulden be brought forth. and whanne the mynystris camen and founden hem not, and for the prisoun was opened, thei turnyden aghen and teelden and seiden, we founden the prisoun schitt with al * diligence and the keper stondynge at the ghatis, but we openyden and founden no man therynne. and as the maistratis of the temple and the princes of prestis herden these wordis thei doutiden of hem what was don. but a man came and telde to hem, for lo † the men whiche ghe han putt into prisoun ben in the temple and stonden and techen the peple. thanne the magistrat wente with the mynystris and broughte hem without ‖ violence for thei dredden the peple lest thei schulden be stoned. and whanne thei hadden brought hem thei settiden hem in the counseil. and the princes of prestis axiden hem and seiden, in commaundement we commaundiden ghou, that ghe schulden not teche in this name ihesu, and lo ghe han fillid ierusalem with ghour techyng, and ghe wolen brynge on us the blood of this man. and petir answeride and the apostlis § seiden, it bihoueth to obeye to god more than to men. god of oure tadris reiside ihesu, whom ghe slouen hangynge in

a tree, god enhaunside with his righthond this prince and sauyour that penaunce were ghoun to israel and remysfion of synnes, and we ben witnessis of these wordis and the hooli goost whom god ghaf to alle obeischynge to hym. whanne thei herden these thingis thei weren turmentid and thoughten to sle hem. but a man roos in the counseil a farisee gamaliel bi name a doctour of the lawe, a worschippful man to al the peple, and commaundide the men to be putt withoutforth for a while. and he seide to hem, ghe men of israel take tent to ghousilff on these men what ghe schulen do. for bifore these daies teodas that seide him to be sum man to whom a noubre of men consentide aboute foure hundride which was slayn, and alle that bilecuynge to him weren disparplid and brought to nought. affir this iudas of galilee was in the daies of professioun, & turnyde awei the peple affir hym, and alle hou many euer consentiden to hym weren scaterid and he perischide. and now therfore I seie to ghou, departe ghe fro these men and suffre ghe hem. for if this counseil either werk is of men it schal be undon, but if it is of god ghe moun not undo hem lest peraventure ghe be foundun to repugne god. and thei consentiden to hym, and thei clepden togidre the apostlis & denounciden to hem that weren betun that thei schulden no more speke in the name of ihesu. and thei leeten hem go. and thei wenten ioyngge fro the sight of the counseil that thei weren had worthi to suffre dispisyng for the name of ihesu. but ech dai thei cessiden not in the temple and aboute housis to teche and to preche ihesu crist.

C H A P. VI.

BUT in the daies whanne the noubre of disciplis encreesside the greckis grucchiden aghen the ebrewis for that her widewis weren dispised in euery daies mynystring. and the twelue clepiden togidre the multitude of disciplis and seiden, it is not rightful that we leue the word of god and mynystren to boordis. therfore britheren ‡ chese ghe men of ghou of good fame ful of the hooli goost and of wisdom whiche we schulen ordeyne on this werk, for we schulen be bisy to preier & preche the word of god. and the word pleside bifore al the multitude, and thei chesiden steuene a man ful of feith and of the hooli goost, and philip, and procore, and nycanor and tymon and permanam and nycol a comeling a man of antioche. thei ordeyniden these bifore the sight of apostlis, and thei preiden and leiden hondis on hem. and the word of the lord wexiden & the noubre of the disciplis in ierusalem was myche multiplied: also mych company of prestis obeiede to the feith. and steuene ful of grace and of the strengthe made woundris and grete signes in the peple. but summe risen of the lynagoge that was ** clepid of libertyns and circenensis and of men of alisaundre, and of hem that weren of cilice and of asie, and disputiden with steuene, and thei myghten not withstonde the wisdom and the spirit that spak. thanne thei pryuyli senten men that schulden seie, that thei herden hym seiynge wordis of blasfemye aghens moises and god. and so thei mouyden togidre the peple and the eldre men and the scribis, & thei runnen togidre and tooken hym, and broughten into the counseil. and thei ordeyniden false witnessis that seiden this man cees-

G g

sith

* his wardis. † tho. ‖ distresse. § and seiden. ‡ biholde ghe. MS 8, item verso altera, MS 2. ** clepid libertyns.

sith not to speke wordis aghens the hooli place and the lawe. for we herden hym seyng that this ihesus of nazareth schal distric this place and schal change the tradiciouns whiche moises bitook to us. and alle men that saaten in the counsil bihelden him and saighen his face as the face of an aungel.

C H A P. VII.

A. **A**ND the prince of prestis seide to steuene, whether these thingis han hem so? which seide, britheren & fadris heere ghe, god of glorie apperide to oure fadir abraham whanne he was in mesopotanye bifore that he dwelte in carram and seyde to hym, go out of thi lond and of thi kynrede, and come into the lond which I schal schewe to thee: thanne he wente out of the lond of caldeis and dwelte in carram. and fro thenns astir that his fadir was deed, he translatide him into this lond in which ghe dwellen now. and he ghaf not to hym critage in it neither a * paace of a foot, but he bihighte to ghyue hym it into possessioun and to his seed astir hym whanne he hadde not a sone. and god spak to hym that his seed schal be comelyng in an alien lond, and thei schulen make hem sugett to seruage, and schulen yuel trete hem foure hundride gheeris and thritti, and I schal inge the folk to which thei schulen serue seith the lord. and astir these thingis thei schulen gon out, and thei schulen serue to me in this place. and he ghaf to hym the testament of circumcisioun, and so he gendride isaac and circumcidide him the eighteth dai. and isaac gendride iacob, and iacob gendride the twelue patriarkis. and the patriarkis hadden enue to ioseph and seelden hym into egipte. and god was with hym, and delyucrede hym of alle hise tribulaciouns, and ghaf to hym grace and wisdom in the fight of farao kyng of egipte. and he ordeynede him souereyn on egipte and on al his hous. & hungur cam into al egipte and chanaan, and greet tribulacioun & oure fadris founden not mete. but whanne iacob hadde herd that wheete was in egipte, he sente oure fadris first. and in the secounde tyme ioseph was known of hise britheren, and his kyn was maad knowun to farao. and ioseph sente and clepide iacob his fadir and al his kynrede seuenti and fyue men. and iacob cam down into egipte and was deed, he and our fadris. and thei were translatid into sichen and weren leid in the sepulchre that abraham boughte bi prys of siluer of the sones of emor the sone of sichen. and whanne the tyme of biheeste cam nygh which god hadde knowlechild to abraham, the peple waxide and multiplied in egipte til another kyng roos in egipte whiche knewe not ioseph. this bigilide oure kyn, and turmentide oure fadris that thei schulden putte awei her ghonge children for thei schulden not lyue. in the same tyme moises was borun, and he was loued of god. and he was norischid three monethis in the hous of his fadir. and whanne he was putt out in the flood the doughtir of pharao took him up, and norischide him into hir a sone. and moises was lerned in al the wisdom of egipcians, and he was myghti in hise wordis and werkis. but whanne the tyme of fourti gheer was fillid to hym, it roos up into his herte that he schulde visite his britheren the sones of israel. and whanne he sigh a man suffryng wrong he uengide hym, and dide veniaunce for hym that suffride † wrong, and

he killide the egipcian. for he gesside that hise britheren schulden undirstonde that god schulde ghyue to hem heelte bi the hond of hym, but thei undirstoden not. for in the dai suyng he apperide to hem chidyng, and he accordide hem in pees and seide, men ghe ben britheren, whi noyen ghe ech othire? but he that dide the wrong to his neighbore puttide him awei and seide, who ordeynede thee prynce and domesman on us? wher thou wilt sle me, as ghiftirdai thou killidist the egipcian? and in this word moises sleigh and was maad a comelyng in the lond of madian where he bigat twei sones. and whanne he hadde fillid fourti gheer an aungel apperide to hym in fier of flawme of a buysche in desert of the mount of synay. and moises sigh and wondride on the sight. and whanne he neighide to biholde, the vois of the lord was maad to him and seide, I am god of ghoure fadris, god of abraham, god of isaac, god of iacob. moises was maad tremblyng and durste not biholde. but god seide to hym, do of the schoon of thi feet, for the place in which thou stondist is hooli erthe. I seyng sigh the turmenting of my peple that is in egipte, and I herde the morenyng of hem and I cam down to delyuere hem, and now come thou and I schal sende thee into egipte. this moises whom thei denyeden seyng, who ordeynede thee prynce and domesman on us, god sente this prynce and aghenbier with the hond of the aungel that apperide to hym in the buysche. this moises ledde hem out and dide wondrous and signes in the lond of egipte, and in the reed see and in desert fourti gheeris. this is moises that seide to the sones of israel, god schal reise to ghou a prophete of ghoure britheren, as me ghe schulen heere him. this it is that was in the chirche || in wildirnesse with the aungel that spak to him in the mount syna and with oure fadris, which took wordis of lyf to ghyue to us. to whom oure fadris wolden not obeie, but puttiden him awei, and weren turned awei in hertis into egipte, seiynge to aaron, make thou to us goddis that schulen go bifore us, for to this moises that ledde us out of the lond of egipte we wite not what is don to hym. and thei maden a calf in tho daies, and offriden a sacrifice to the mawmet and thei weren glad in the werkis of her hondis. and god turnyde and bitook hem to serue to the § knyghthood of heuene as it is writen in the book of prophetis, whether ghe hous of israel offriden to me slayn sacrifices either sacrifices of oostis fourti gheer in desert? and ghe han take the tabernacle of moloch and the sterre of ghoure god rensam figuris that ghe han maad to worchipe hem. and I schal translate ghou into babiloyne. the tabernacle of witnessyng was with oure fadris in desert as god disposide to hem and spak to moises, that he schulde make it astir the fourme that he saigh. which also oure fadris taken with ihesu and broughten into the possessioun of hethene men, which god puttide awei fro the face of oure fadris til into the daies of dauid that soond grace anentis god & axide that he schulde fynde a tabernacle to god of iacob: but salamon bildide the hous to him. but the high god dwelith not in thingis maad bi hond, as he seith bi the prophete, heuene is a seete to me, and the erthe is the stool of my feet, what hous schulen ghe bilde to me seith the lord? either what place is of my restyng? whethir myn hond made not alle these thingis? with hard noll and uncircumcidid hertis and eeris ghe withstoden euermore the

* passum

† the wrong.

|| of.

§ militiz.

the hooli goost, and as ghoure fadris so ghe. whom of the prophetis han not ghoure fadris pursued? and han slayn hem that bitore teelden of the comyng of the rightful man, whos traitouris & manfelicris ghe weren now, whiche taken the lawe in ordinaunce of aungelis, and han not kept it. and thei herden these thingis and weren dyuerseli turmentid in her hertis, and grennyden with teeth on hym. but whanne steuene was ful of the hooli goost, he biheeld into heuene, and sigh the glorie of god, and ihesu stondinge on the righthalf of the uertue of god. and he seide, lo I se heuenes opened and manuus sone stondinge on the righthalf of the uertue of god. and thei crieden with a greet vois, & stoppiden her eris, and maden with oo wille an aslaught into hym, and thei broughten him out of the citee and stoonyn. and the witnessis diden of her clothis bisidid the feet of a ghong man that was clepid saul. and thei stoonye steuene that clepide god to help sciynge, lord ihesu reileyue my spirit. and he knelide and criede with a greet vois and seide, lord sette not to hem this synne. and whanne he hadde seid this thing he diede.

CHAP. VIII.

BUT saul was consentynge to his deeth, and greet persecucioun was maad that dai in the chirche that was in ierusalem. and alle men weren scaterid bi the cuntrees of iudee and samarie, outakun the apostlis. but goode men birieden steuene and maden greet morenyng on him. but saul gretli distriede the chirche and entride bi housis, and drowgh men and wymmen, and bitook hem into prisoun. and thei that weren scaterid passiden forth prechinge the word of god. and philip cam down into a citee of samarie and prechide * hem crist. and the peple ghaf tent to these thingis that weren seid of philip with oo wille heerynge and seyng the signes that he dide. for manye of hem that hadden uncleene spiritis crieden with a greet vois and wenten out, and manye sike in the paleisie and crokid weren heclid, thertore greet ioie was maad in that citee. but there was a man in that citee whos name was symound a wicche that hadde disseyued the folk of samarie, seiynge that himsilff was sum greet man whom alle herknedden fro the leeste to the meeeste and seiden, this is the vertue of god which is clepid greet, and thei † keuyden him, for long tyme he hadde maddid hem with hise wicche craftis. but whanne thei hadden bilecued to philip that prechide of the kyngdom of god, men and wymmen weren baptised in the name of ihesu crist, and thanne also symound hymilff bilecuyde, and whanne he was baptised he || drowgh to philip. and he saigh also that signes and greete vertues weren don, he was astonyed and wondride. c. but whanne the apostlis that weren at ierusalem hadden herd that samarie hadde resseyued the word of god, thei senten to hem petir and ioon. and whanne thei came thei preiden for hem that thei schulden resseyue the hooli goost, for he cam not ghit into ony of hem, but thei weren baptised oonli in the name of the lord ihesu. thanne thei leiden hondis on hem and thei resseyuyn the hooli goost. and whanne symount hadde seen that the hooli goost was ghounn bi leiynge on of hondis of the apostlis, and he profride to hem money and seide, ghyue ghe to me also

this power that whom euer I schal leie on myn hondis that he resseyue the hooli goost. but petir seide to him thi money be with thee into perdicion, for thou gessidist the ghifte of god schulde be had for money. there is no part ne fort to thee in this word, for thin herte is not rightful bifore god. therefore do thou penaunce for this wickidnesse of thee and preie god if peraventure this thought of thin herte be forghounn to thee: for I se that thou art in the galle of bittirnesse and in the boond of wickidnesse. and symound answeride and seide, preie ghe for me to the lord, that no thing of these thingis that ghe han seid come on me. and thei witnessiden and spaken the word of the lord, and gheden aghen to ierusalem, and prechiden to manye cuntreys of samaritanes. and an aungel of the lord spak to filip and seide, rise thou and go aghens the south to the weie that goith down fro ierusalem into gaza, this is desert, and he roos and wente forth. and lo a myghti man seruaunt a gelding of candace the queene of ethiopiens which was on alle hir richesses cam to worschipe in ierusalem. and he turnyde aghen sittinge § in his chare & redynge isaie the prophete. and the spirit seide to philip, neighe thou and ioynge thee to this chare. and philip ran to and herde hym redynge isaie the prophete. and he seide, gessist thou wher thou undirstondist what thingis thou redist? and he seide, hou mai I if no man schewe to me? and he preiede philip that he schulde come up and sitte with hym. and the place of the scripture that he redde was this: as a sheep he was led to sleynge, and as a lombe bifore a man that § sberith him is doumbe withoute voice, so he openyde not his mouth. in mekenesse his doom was takun up, who schal telle out the generacioun of him? for his lyf schal be takun awei fro the eerthe. and the gelding answeride to philip and seide, I biseche thee ‡ of what prophete seith he this thing? of hymilff, either of ony othir? & philip openyde his mouth and bigan at this scripture and prechide to him ihesu. and the while thei wenten bi the weie thei camen to a watir. and the gelding seide, lo watir, who forbedith me to be baptised? and philip seide, if thou bilecuest of al the herte it is lessul. and he answeride and seide, I bilecue that ihesu crist is the sone of god. and he commaundide the chare to stonde stille, and thei wenten down bothe into the watir, philip and the geldyng, and philip baptiside hym. and whanne thei weren come up of the watir, the spirit of the lord ** raufschide philip, and the gelding sigh him no more, and he went in his weie ioynge. and filip was foundun in azotus, and he passide forth and prechide to alle citees til he cam to cesarie.

CHAP. IX.

BUT saul, ghit a blower of manafis and of betingis aghens the disciplis of the lord, cam to the prince of prestis and axide of hym lettris into damask to the synagogis, that if he foond ony men and wymmen of †† this lyf he schulde lede hem boundun to ierusalem. and whanne he made his iournei it bifelde that he cam nygh to damask, and sodeynli a light fro heuene schoon aboute him, and he fallide to the erthe and herde a uoyce seiynge to hym, saul, saul what pursuest thou me? and he seide, who art thou lord? and he seide, I am ihesu of

* to hem. † attendebant. ‡ adherabat. § supra currum suum. ¶ clippith † de quo propheta dicit hoc? ** rapuit
 †† hujus vis. vita, in MSS. Vulgat corruptis; quorum unus penes me.

of nazareth whom thou purfuest, it is hard to thee to kike aghens the pricke. and he tremblide and wondride and seide, lord what wolt thou that I do? and the lord seide to hym, rise up & entre into the citee and it schal be seid to thee what it bihoueth thee to do. and * the men that wenten with hym stoden atonyed, for thei herden a voice but thei sighen no man. and saul roos fro the erthe, and whanne hise ighen weren opened he saigh no thing. and thei drowen hym bi the hondis and ledde hym into damask. and he was three daies not seynge, and he eet not neither drank. and a disciple, ananye bi name, was at damask: and the lord seide to hym in † a visioun, ananye, & he seide, lo I lord. and the lord seide to hym, rise thou and go into a strete that is clepid rectus, and seke in the hous of iudas saul bi name of tharse, for lo he prieth, and he sigh a man ananye bi name entrynge and leiynge on hym hondis that he resseyve sight. and ananye answeride, lord I haue herd of manye of this man hou greete yuelis he dide to thi seyntis in ierusalem, and this hath power of the princes of prestis to bynde alle men that clepen thi name to help. and the lord seide to hym, go thou, for this is to me a vessel of chesyng that he bere my name bfore hethene men and kyngis, and tofore the sones of israel, for I schal schewe to hym hou greete thingis it bihoueth hym to suffre for my name. and ananye wente and entride into the hous, and leide on hym hise hondis and seide, saul brothir, the lord ihesu sente me that apperide to thee in the weie in which thou camest, that thou se and be fulfillid with the hooli goost. and anoon as the scalis felden fro hise ighen he resseyuyde sight, and he roos and was baptised, and whanne he hadde take mete he was coumfortid, and he was bi summe daies with the disciplis that weren at damask. and anoon he entride into the synagogis and prechide the lord ihesu for this is the sone of god. and alle men that herd en hym woundriden, and seiden, wher this is not he that ynpugnyde in ierusalem hem that clepiden to help this name? and hidir he cam for this thing, that he schulde lede hem boundun to the prynces of preestis. but saul mych the more wexide strong and counfoundide the iewis that dwelliden at damask, and affermyde, that this is crist. and whanne manye daies weren fillid jewis maden a counsel that thei schulden sle hym, and the || aspies of hem weren maad knowun to saul, and thei kepten the ghatidai and nyght that thei schulden sle hym. but hise disciplis tooken him bi nyght and delyueride him and lecten hym down in a leep bi the wal. and whanne he cam into ierusalem he assaiede to ioynne him to the disciplis, and alle dredden him and lecuynen not that he was a disciple. but barnabas took and ledde him to the apostlis, and teelde to hem hou in the weie he hadde seyn the lord, and that he spak to hym, and hou in damask he dide tristili in the name of ihesu. and he was with hem and entride and ghede out in ierusalem, and he dide tristili in the name of ihesu. and he spake with hethene men, and disputide with grekis and thei soughten to sle him. which thing whanne the britheren hadde knowe. thei ledde hym bi nyght to cesarie, and lecten him go to tarsis. and the chirche bi al iudee and galilee and samarie hadde pees, and was edified and walkide in the drede of the lord, and was fillid with coumfort of the hooli goost. and it biselde, that petir the while he passide aboute alle cam to the

hooli men that dwelliden at lidde. and he found a man enecas bi name that fro eichte gheer he hadde leye in bedde, and he was syk in paleie. and petir seide to hym, enecas, the lord ihesu crist heele thee, rise thou and § araie thee. and anoon he roos, and alle men that dwelliden at lidde and at farone sighen hym whiche weren conuertid to the lord. and in ioppe was a disciple whos name was tabita, that is to seie dorcas, this was ful of goode werkis and almefdedis that sche dide. and it bisel in tho daies, that sche was syk and diede, & whanne thei hadden waischen hir thei leiden hir in a soler. and for lidda was nygh ioppe the disciplis herden that petir was thereynne, and senten twei men to hym, and preiden that thou tarie not to come to us; and petir roos up and cam with them. and whanne he was comen thei ledde hym into the soler. and alle widewis stoden about hym wepyng and schewyng cootis and clothis whiche dorcas made to hem. and whanne alle men weren putt withoutforth, petir knelide and preiede, & he turnyde to the bodi and seide, tabita rise thou, and sche openyde hir ighen, and whanne sche sigh petir sche sat up aghen, and he took hir bi the hond, and reiside hir. & whanne he hadde clepid the hooli men and widewis he assignyde hir alyue. and it was maad knowen bi al ioppe, and manye bilecuynen in the lord. and it was maad that many daies he dwellide in ioppe at oon slymount a coriour.

C H A P. X.

A Man was in cesarie cornelie bi name, a centurien of the cumpanye of knyghtis that is seid of italie. a religious man and dredynge the lord with al his meynce, doynge manye almefdis to the peple, and preiynge the lord euermore. this saigh in a visioun openli as in the nynthe our of the dai an aungel of god entrynge into him and seiynge to hym, cornelie. and he biheelde him and was adred and seide, who art thou lord? and he seide to hym, thi preieris and thin almefdedis han stighed up into mynde in the sight of the lord. and now sende thou men into ioppe, and clepe oon slymount that is named petir, this is herborid at a man slymount coriour whos hous is bisidis the see, this schal seie to thee what it bihoueth thee to do. and whanne the aungel that spak to hym was gon awei he clepide twei men of his hous and a knyght that dredde the lord which weren at his bidding. and whanne he hadde told hem alle these thingis he sente hem into ioppe. and on the dai suyng while thei maden iurnei and neighiden to the citee, petir wente up into the higheste place of the hous to preie aboute the sixte our, and whanne he was hungrid he wolde haue etc. but while thei maden redi a ¶ rauyschyng of spirit selde on hym, and he sigh heuene opened and a vessel comynge down as a greet schete with foure corneris to be lete down fro heuene into erthe in which weren all foure footid beestis and crepyng of the erthe, and volatilis of heuene, and a voice was maad to hym, rise thou petir and sle and etc. and petir seide, lorde forbede, for I neuer eet ony comyn thing and unclean. and est the secounde tyme the voice was maad to hym, that thing that god hath clenfid seie thou not unclean. and this thing was don bi thries, and anoon the vessel was resseyued aghen into heuene. and while that petir doutide with

* tho. † sleep. || insidie. § serue tibi. ¶ mentis excessus.

withynne hymself what the visioun was that he sigh, lo the men that weren sent fro corneli soughten the hous of sымount and stooden at the ghate. and whanne thei hadden clepid, thei axiden if sымount that is named petir hadde there herbore. and while petir thoughte on the visioun, the spirit seide to hym, lo three men seken thee; therefore rise thou and go down, and go with hem, and doute thou no thing for I sente hem. and petir cam down to the men and seide, lo I am whom ye seken, what is the cause for which ghe ben come? and thei seiden, cornelie the centurien, a iuste man and dredinge god and hath good witnessyng of alle the folk of iewis, took answere of an hooli aungel to clepe thee into his hous and to heere wordis of thee, therefore he ledde them ynne and resseyuyde in herbore, and that nyght thei dwelliden with him. and in the dai sunge he roos and wente forth with hem, and summe of the britheren solewiden him fro ioppe that thei be witnessis to petir. and the othir dai he entride into cesarie, and cornelie abood hem with hise cosyns and necessarie frendis that weren clepid togidre. and it was don whanne petir was comen yn cornelie cam metyng hym, and fel down at hise feet and worschipide him. but petir reiside him and seide arise thou, also I my self am a man as thou. and he spak with hym and wente yn and soond manye that weren comen togidre, and he seide to hem, ghe witen hou abomynable it is to a iew to be ioyned ethir to come to an alien, but god schewide to me that no man seie a man comyne * ether unclean, for whiche thing I cam whanne I was clepid withoute doutyng, therefore I axe ghou for what cause han ghe clepid me? and cornelie seide, to dai foure daies into this our I was preiynge and fastyng in the nynte our in myn hous: and lo a man stood bifore me in a whyt clooth and seide, cornelie thi preier is herd, and thin almesdedis ben in mynde in the sight of god. therefore sende thou in to ioppe, and clepe sымount that is named petir, this is herbored in the hous of sымount coriour bifidis the see, this whanne he schal come schal speke to thee; therefore anoon I sente to thee, and thou didist wel in comyng to us, therefore now we alle ben present in thi sight to heere the wordis whateuer ben com-

G. maundid to thee of the lord. and petir openyde his mouth and seide, in treuthe I haue foundun that god is not acceptour of persones, but in ech folk he that dredith god and worchith rightwisnesse is accept to hym. god sente a word to the children of isracl schewyng pees bi ihesu crist, this is lord of

H. alle thingis. ghe witen the word that is maad thorough al iudee and bigan at galilee astir the baptym that ioon prechide ihesu of nazareth, hou god annoyntide hym with the hooli goost and vertue. which passide forth in doynge wel and heelyng alle men oppressid of the deuel, for god was with hym. and we ben witnessis of alle thingis whiche he dide in the cuntree of iewis and of ierusalem whom thei slouen honginge in a tree. and god reiside this in the thridde dai, and ghaf to him to be maad known, not to al peple, but to witnessis bifore ordeyned of god, to us that eten and drunken with him astir that he roos aghen fro deeth. and he commaundide to us to preche to the peple and to witnesse, that he it is that is ordeyned of god domesman of the quycke and of deede. to this alle prophetis beren witnessyng that alle men that bilcuen in hym schulen resseyue remyssyoun of synnes bi his name. and ghit

while that petir spak these wordis the hooli goost fel on alle that herden the word, and the feithful men of circumcisioun that camen with petir woundriden that also in to nacions the grace of the hooli goost is sched out, for thei herden hem spekyng in langage and magnifyng god. thanne petir answeride, whethir ony man mai forbede watir that these be not baptised, that also han resseyued the hooli goost as we: and he commaundide hem to be baptised in the name of the lord ihesu crist. thanne thei preiciden him that he schulde dwelle with hem summe daies.

C H A P. XI.

A N D the apostlis and the britheren that weren in iudee herden that also hethene men resseyuyden the word of god, & thei glorifieden god. but whanne petir cam to ierusalem thei that weren of circumcisioun disputiden aghens hym and seiden, whi entridist thou to men that han prepucie, and hast ete with hem? and petir bigan and expownde to hem † in ordre and seide, I was in the citee of ioppe and preide. and I sigh || in rauysching of my mynde a visioun, that a uessel cam down as a greet schete with foure coordis and was sent down fro heuene and it came to me. into which I lookyng biheelde and sigh foure footid beestis of the erthe and beestis and crepunge beestis and volatilis of heuene. and I herde also a voice that seide to me, petir rise thou and sle and ete. but I seide, nai lord, for comyn thing ether unclean entride neuer into my mouth. and the voice answeride the secounde tyme fro heuene, that thing that god hath clenfid seie thou not unclean. and this was don bi thries, and alle thingis weren resseyued aghen into heuene. and lo three men anoon stooden in the hous in which I was, and thei weren sent fro cesarie to me, and the spirit seide to me that I schulde go with hem and doute no thing. ghe and these fixe britheren camen with me, and we entriden in to the hous of the man. and he teelde to us hou he saigh an aungel in his hous stondyng and seiynge to him, sende thou in to ioppe, and clepe sымount that is named petir which schal speke to thee wordis in whiche thou schalt be saaf and al thin hous. and whanne I hadde bigunne to speke the hooli goost fel on hem as in to us in the bigynnyng, and I bithoughte on the word of the lord as he seide, for ioon baptiside in watir, but ghe schulen be baptised in the hooli goost. therefore if god ghaf the same grace to hem as to us that bilcuyden in the lord ihesu crist, who was I that myghte forbede the lord that he ghyue not the hooli goost to hem that bilcuyden in the name of ihesu crist. whanne these thingis weren herd thei heelden pees and glorifieden god and seiden, therefore also to hethene men god hath ghoun penance to lyf. and thei that weren scaterid of the tribulacioun that was maad undir steuene walkiden forth to senyce and to cypre and to antioche, and spaken the word to no man but to iewis aloone. but summe of them weren men of cypre and cirene, whiche whanne thei hadden entrid into antioche thei spaken to the grekis and prechide the lord ihesu. and the hond of the lord was with hem, and mych noumbre of men bilcuyng was conuertid to the lord. and the word cam to the eeris of the chirche that was at ierusalem on these thingis, and thei senten barnabas to antioche. and

H h

whanne

* neithir.

† by.

|| in excessu mentis.

whanne he was come and sigh the grace of the lord, he ioiede and monestide alle men to dwelle in the lord in purposos of herte: for he was a good man, and ful of the hooli goost, and of feith, and mych peple was encreesid to the lord; and he wente forth to tharsis to seke faul. and whanne he hadde founden hym he ledde to antioche. and al a gheer thei lyuyden there in the chirche and taughten mych peple, so that the disciplis weren named firte at antioche cristen men. and in these daies prophetis camen ouer fro ierusalem to antioche, and oon of hem roos up, agabus bi name and signyfiende bi the spirit a greet hungur to comynge in al the world, which hungur was maad undir claudius. and alle the disciplis purposiden; astir that ech hadde, for to sende in to mynysterie to britheren that dwelliden in iudee. which thing also thei diden and senten it to the eldre men bi the hondis of barnabas and faul.

C H A P. XII.

A. AND in the same tyme eroude the king sente power to turmente summen of the chirche, and he slough bi swerd iames the brothir of ioon. and he saigh that it pleide to * iewis, and caste to take also petir: and the † daies of therflooues weren. and whanne he ‖ hadde caught petir, he sente him into prisoun, and bitook to ioure quaternyouns of knyghtis to kepe him, and wolde astir pask bringe him forth to the peple. and petir was kept in prisoun, but preier was maad of the chirche withouten cessyng to god for hym. but whanne eroude schulde bringe hym forth in that nyght petir was slepyng bitwixe twei knyghtis, and was boundun with twei cheynes, and the kepers bifore the dore kepten the prisoun. and lo an aungel of the lord stood nygh, and light schoon in the prisoun hous. and whanne he hadde smyte the side of petir, he reiside him and seide, rise thou swiftly, and anoon the cheynes felden down fro hise hondis. and the aungel seide to him girde thee & do on thin § hosis, and he dide so. and he seide to hym, do about thee thi cloothis and ¶ sue me. and he ghede out and suede hym, and he wite not that it was sooth that was don bi the aungel, for he gesside hymself to haue seyn a vitioun. and thei passiden the firte and the secounde warde and camen to the yrun ghate that ledith to the citee which anoon was opened to hem. and thei gheden out and camen into oo strete, and anoon the aungel passide awei fro hym. and petir turnyde aghen to hymself and seide, now I woot verill, that the lord sente his aungel and delyueride me fro the hond of eroude, and fro al the abidyng of the peple of iewis. and he biheelde and cam to the hous of marie modir of ioon that is named marcus where manye weren gaderid togidre and preiynge. and whanne he knockide at the dore of the ghate a damysel, rode bi name, cam forth to se. and whanne sche knewe the voice of petir for ioie sche openyde not the ghate but ran yn and teelde that petir stood at the ghate. and thei seiden to hir, thou maddist. but sche affermyde that it was so, and thei seiden it is his aungel, but petir abood stille and knockide. and whanne thei hadden opened the dore thei saighen him and wondriden. and he bekennyde to hem with his hond to be stille, and telde hou the lord hadde led him out of the prisoun. and he seide, telle ghe to iames and to the britheren these

thingis, and he ghede out and wente in to another place. and whanne the dai was come ther was not litle troubling among the knyghtis what was don of petir. and whanne eroude hadde fought him & foond not, astir that he hadde maad enquerynge of the keperis, he commaundide hem to be brought to hym. and he cam down fro iudee in to cesarie and dwellide there. and he was wrooth to men of tire and of sidon, and thei of oon accord camen to hym whanne thei hadden counseiled with ‡ bastus that was the kingis chaumberlein thei axiden pees, for as mych that her cuntreis weren vituled of hym. and in a dai that was ordeyned eroude was clothid with kyngis clothing, and sat for domesman and spak to hem. and the peple criede the voicis of god and not of man. and anoon an aungel of the lord smoot him, for he hadde not ghoue honour to god. and he was waastid of wormes and diede, and the word of the lord wexide, and was multiplied. and barnabas and faul turnyden aghen fro ierusalem whanne thee mynysterie was fillid and taken icon that was named marcus.

C H A P. XIII.

A. AND prophetis and doctouris weren in the chirche that was at antioche, in which barnabas and symount that was clepid blac, and lucius ** siro-nence, and manaen that was the †† soukyng seere of eroude tetrarke, *that is prince of the fourth parte*, and faul weren. and whanne thei mynytriden to the lord and fastiden, the hooli goost seide to hem, departe ghe to me faul and barnabas in to the werk to which I haue takun hem. thanne thei fastiden and preiden and leiden hondis on hem and leeten hem go. but thei weren sent of the hooli goost, and wenten forth to seleucia, and fro thens thei wenten bi boot to cipre. and whanne thei camen to salamine thei prechiden the word of god in the synagogis of iewis. and thei hadden also ioon in mynysterie. *|| and whanne thei hadden walkid bi al the ile to pasum thei founden a man a wicche a fals prophete a iew to whom the name was bariesu that was with the proconsul sergius paul a prudent man. this clepide barnabas and poul, and desiride to heere the word of god. but elymas wicche withstood hem, for his name is expowned so, and he soughte to turne awei the proconsul fro bileeue, but faul, which is seid also poul, was fillid with the hooli goost and biheelde in to hym and seide, a thou sul of al gile and al falsnesse, thou sone of the deuel, thou enemye of al rightwilnesse, thou leuyft not to turne upfodoun the rightful weies of the lord. and lo now the hond of the lord is on thee, and thou schalt be blinde, and not seyng the sunne in to a tyme. and anoon myist and derknesse felden down on him, and he ghede about and soughte hym that schulde ghyue hond to hym. thanne the proconsul whanne he hadde seyn the dede bileeuyde wondrynge on the techyng of the lord. and whanne fro pasum poul hadde go bi a boot and thei that wahren with hym thei camen to pergen of pamfilie, but ioon departide fro hem, and turnyde aghen to ierusalem. and thei gheden *§ to pergen and camen to antioche of persidie, and thei entriden into the synagoge in the dai of sabotis and saten. & astir the redyng of the lawe and of the profetis the prynces of the synagoge senten to hem and seiden, britheren,

* the iewis. † dies azymorum. ‖ caught. § caligas. ¶ sue thou me: ‡ bastus. ** cyrenensis. †† collactaneus
*|| or service. Sic MS Trin. Svo. ceteri non habent, irrepit ex altera editione, qua sic legis in MS. Sidney *§ fro.

britheren, if ony word of exortacioun to the peple is in ghou, seie ghe. & poul roos and with hond baad silence and seide, men of israel & ghe that dreden god, heere ghe. god of the peple of israel chees oure fadris and enhaunside the peple whanne they weren comelyngis in the lond of egipte, and in an high arm he ledde hem out of it. and bi the tyme of fourti gheeris he suffride her maners in desert, and he detriede seuene folkis in the lond of chanaan and bi fort departide to hem her lond as altir foure hundred and fifti gheeris. and astir these thingis he ghaf domesmen to samuel the prophete, and fro that tyme they axiden a kyng, and god ghaf to hem saul the sone of cys a man of the lynage of beniamyn bi fourti gheeris. and whanne he was done awei he reiside to hem dauid kyng, to whom he bar witnessyng and seide, I haue founde dauid the sone of iesse a man astir myn herte whiche schal do alle my willis. of whos seed bi the biheite god hath led out to israel a sauour ihesu whanne ioon prechide bifore the face of his comyng the baptyng of penaunce to al the peple of israel. but whanne ioon fillide his cours he seide, I am not he whom ghe demen me to be, but lo he cometh astir me and I am not worthi to do of the schoon of hise feet. britheren and sones of the kynde of abraham and whiche that in ghou dreden god, to ghou the word of heelthe is ient. for they that dwelliden at ierusalem & prynces of it that knewen not this ihesu and the voices of prophetis that bi euery sabot ben red demyden and filliden. and they founden in hym no caue of deeth and axiden of pilat that they schulden sle hym. and whanne they hadden endid alle thingis that weren writun of hym they taken him down of the tree & leiden him in a graue. and god reiside him fro deeth in the thridde dai, which was seyn bi many daies to hem that wenten up togidre with hym fro galilee into ierusalem, whiche ben til now hise witnessis to the peple, and we schewen to ghou the biheite that was maad to oure fadris, for god hath fulfillid this to her sones and aghenreiside ihesu as in the secound salm it is writun, thou art my sone to dai I bigat thee. and he aghenreiside him fro deeth that he schulde not turne aghen into corrupcioun seide thus, for I schal ghyue to ghou the hooli trewe thingis of dauid. and therefore and on * another side he seith, thou schalt not ghyue thin hooli to se corrupcioun. but dauid in his generacioun whanne he hadde mynystrid to the wille of god diede, and was leid with hise fadris and sigh corrupcioun; but he whom god reiside fro deeth saigh not corrupcioun. therefore britheren, be it knowun to ghou, that bi hym remyssion of synnes is teeld to ghou fro alle synnes of whiche ghe myghten not be iustified in the lawe of moyses, in this ech man that bileueeth is iustified. therefore se ghe that it come not to ghou that is bifore seid in the prophetis, ghe dispiseris, se ghe and woundre ghe, and be ghe scaterid abroad, for I worche a werk in ghoure daies, a werk that ghe schulen not bileuee if ony man schal telle it ghou. and whanne they gheden out they preiden, that in the sabot suyng they schulden speke to hem these wordis. and whanne the synagoge was left manye of iewis and comelyngis worchippinge god sueden poul and barnabas, that spaken and counseiliden hem that they schulden dwelle in the grace of god. and in the sabot suyng almost al the citee cam togidre to heere the word of god. and iewis sighen the peple and weren fillid with

enue, and aghenseiden these thingis that weren seid of poul and blasfemyden. thanne poul & barnabas stidefastli seiden, to ghou it bihofs first to speke the word of god, but for ghe putten it awei and han demed ghou unworthi to euerlastyng lyf, lo we turnen to hethene men. for so the lorde commaundide us, I haue † sett thee in light to hethene men, that thou be into heelthe to the utmostte of erthe. and hethene men herden, and ioicden and glorifieden the word of the lord, and bileueyden as manye as weren bifore ordeyned to euerlastyng lyf. and the word of the lord was sowun bi al the cuntree. but the iewis stiriden religiouse wymmen and onest, and the worthiest men of the citee, and stiriden persecucioun aghens poul and barnabas, and dryuen hem out of her cuntreys. and they schooken awei into hem the dust of her feet, and camen to iconye. and the discipulis weren fillid with ioie and the hooli goost.

C H A P. XIII.

BUT it bisel at iconye, that they entriden togidre into the synagoge of iewis and spaken, so that sul greet multitude of iewis and grekis bileueyden. but the iewis that weren unbileueful reisiden persecucioun and stiriden to wraththe the soulis of hethene men aghens the britheren. but the lord ghaf soone pees. therefore they dwelliden mych tyme and diden tristili in the lord, beryng witnessyng to the word of his grace, ghyuyng signes & woundris to be maad bi the hondis of hem. but the multitude of the citee was departid, and summe weren with the iewis, and summe with the apoitlis. but whanne there was maad an || afaught of the hethene men and the iewis with their prynces to hurtente and to stoonen hem, they undirfoden and fledden togidre to the citees of licaonye and listris and derben, and into al the cuntre aboute. and they prechiden there the gospel, and al the multitude was moued togidre in the teching of hem. poule and barnabas dwelten at listris. and § a man at listris was syk in the feet, and hadde set crokid fro his modris wombe which neuer hadde gon, this herde poul spekinge. and poul biheelde him and sigh that he hadde seith that he schulde be maad saaf, & seide with a greet voice, rise thou upright on thi feet: and he lippide and walkide. and the peple whanne they hadden seyn that that poul dide, reiden her voice in licoan tunge and seiden, goddis maad lyk to men ben comen down to us. & they clepiden barnabas iubiter and poul mercurie, for he was ¶ leder of the word. and the preest of iubiter that was bifore the citee broughte bolis and crownes bifore the ghatis with pepis, and wolde haue maad sacrifice. and whanne the apoitlis, barnabas and poul, herden this, they torenten her cootis, and they ** skipten out among the peple, and crieden and seiden, men, what doen ghe this thing? and we ben deedli men lyk ghou, and schewen to ghou, that ghe ben counvertid fro these veyne thingis to the luyng god that made heuene and erthe and the see and alle thingis that ben in hem. which in generaciouns passid suffride alle folkis to go into her owne weies, and ghit he leste not himself withoute witnessyng in wel doyhg, for he ghaf reynes fro heuene and tymes beryng fruyt, and fulfillide ghoure hertis with mete and gladnesse. and they feiyng

* alias † sent. || impetus. § quidam vir Lystris infirmus pedibus sedebat, claudus ex utero matris suae.

¶ dux verbi.

** exilierunt.

feinge these thingis unnethis * swagiden the peple that thei offriden not to hem. but summe iewis camen ouer fro antioche and iconye & counseiliden the peple and stooniden poul, and drowen out of the citee, and gessiden that he was deed. but whanne disciplis weren comen aboute hym he roos and wente into the citee. and in the dai sūyng he wente forth with barnabas in to derben. and whanne thei hadden prechid to thilke citee and taught manye thei turnyden aghen to listris and iconye and to antioche, confermyng the soulis of disciplis and monestynge that thei schulden dwelle in the feith, and seiden, that bi manye tribulaciouns it bihoueth us to entre into the kingdom of heuenes. and whanne thei hadden ordeyned † prestis to hem bi alle citees, and hadden preid with fastingis, thei bitooken hem to the lord in whom thei bileuuyden. and thei passiden perlidie & camen to pamfalie, and thei spaken the word of the lord in pergen & camen doun to italie. and fro thenns thei wenten bi boot to antioche, fro whens thei weren takun to the grace of god into the werk that thei filliden. and whanne thei weren comen and hadden gaderid the chirche, thei teelden hou greete thingis god dide with hem, and that he hadde opened to hethene men the dore of feith. and thei dwelliden not a litil tyme with the disciplis.

C H A P. XV.

AND summe camen doun fro iudee and taught. en britheren, that but ghe be circumcidid affir the lawe of moises, ghe moun not be maad faaf. therefore whanne there was maad not a litil dissencioun to poul and barnabas aghens hem thei ordeyniden that poul and barnabas and summe othire of hem schulden go up to the apostlis and preestis in ierusalem on this questioun. and so thei weren led forth of the chirche, and passiden bi fenye and samarie. and thei teelden the || conuerfacioun of hethene men, and thei maden greet ioie to alle the britheren. and whanne thei camen to ierusalem thei weren resseyued of the chirche and of the apostlis and of the eldre men, and teelden hou grete thingis god dide with hem. but summe of the heresyce of pharisees that bileueden risen up and seiden, that it bihoueth hem to be circumcidid, and to comaunde to kepe also the lawe of moises. and the apostlis and eldre men camen togidre to se of this word. and whanne ther was maad a greet sek- yng heroff, petir roos and seide to hem; britheren ghe witen that of eelde daies in ghou god chees bi my mouth § hethene to heere the word of the gospel, and to bileeue. and god that knewe hertis baar witnesyng and ghaf to hem the hooli goost as also to us, & nothing diuersyde bitwixe us and hem, and clenide the hertis of hem bi feith. now thanne what tempten ghe god to putte a ghok on the necke of the disciplis whiche neithir we neithir oure fadris myghten bere, but bi the grace of oure lord ihesu critt we bileuen to be saued as also thei. and al the multitude heelde pees and herden barnaban and poul tellynge hou greete signes and woundris god dide bi hem in hethene men. and affir that thei heelden pees iames answeride and seide, britheren heere ghe me, sȳmount teelde hou god visitide first to take of hethene men a peple to his name, and the wordis of prophetis accorden to hym as it is written, after this I schal turne aghen and bilde the ta-

bernacle of dauid that felde doun, and I schal bilde aghen the cast doun thingis of it. and I schal reise it, that othire men seke the lord, and alle folkis on whiche my name is clepid to help, the lord doynge this thing seith fro the world ¶ the werk of the lord is knowen to the lord. for which thing I deme hem that of hethene men ben convertid to god to be not ‡ diseelid, but to write to hem, that thei absteyne hem fro defoulyngis of mawmetis, and fro fornyacioun, and stranglid thingis and blood. for moises of eelde tymes hath in alle citees hem that prechen him in synagogis wherebi ech fabot he is red. thanne it pleside to the apostlis and to the eldre men with al the chirche to chese men of hem and sende to antioche with poul and barnabas, iudas that was named barfabas, and filas, the firste men among britheren, and wroten bi the hondis of hem; Apostlis and eldre britheren to hem that ben at antioche and cirie and cilice britheren of hethene men gretyng. for we herden, that summe wenten out fro us, and troubliden ghou with wordis and turnyden upsodoun ghoure soulis to whiche men we commaundiden not, it pleside to us gadride in to oon to chese men and sende to ghou with oure moost dere-worthe barnabas and poul, men that ghaue her lyves for the name of oure lord ihesu critt. therefore we senten iudas and filas, and thei schulen telle the same thingis to ghou bi wordis. For it is seyn to the hooli goost and to us to putte to ghou no thing more of charge than these nedeful thingis, that ghe absteyne ghou fro the offrid thingis of mawmetis and blood and stranglid & fornyacioun, fro whiche ghe kepinge ghou schulen do wel, Fare ghe wel. therefore thei weren lete go and camen doun to antioche. and whanne the multitude was gaderid thei tooken the epistle. which whanne thei hadden red thei ioieden on the counfort. and iudas and filas and thei for thei weren prophetis counfortiden britheren and confermyden with sul manye wordis. but affir that thei hadden be there a litle while thei weren lete go of britheren with pees to hem that hadden sent hem. but it was seyn to filas to dwelle there, and iudas wente aloone to ierusalem. and poul and barnabas dwelten at antioche techynge and prechyng the word of the lord with othire manye. but affir summe daies poul seide to barnabas, turne we aghen and visite britheren bi alle citees in which we han prechid the word of the lord hou thei han hem. and barnabas wolde take with hym ioon that was named marcus. but poul preicde him, that he that departide fro hein fro pamfalie and wente not with hem into the werk schulde not be resseyued: and dissencioun was maad, so that thei departiden ** atwynny. and barnabas took mark and cam bi boot to cipre, and poul chees filas and wente forth fro the britheren and was bitakun to the grace of god. and he wente bi cirie and cilice and confermyde the chirche commaunding to kepe the heestis of apostlis and eldre men.

C H A P. XVI.

AND he cam in to derben and listram. †† and lo a disciple was there by name tymothe the sone of a iewelic critten and of the fadir hethen. and britheren that weren in listris and iconye ghel- diden good witnesyng to him, and poul wolde that this man schulde go forth with hym, and he took

* sedaverunt. † presbyteros. || conuersionem. § hethene men ¶ opus suum. ‡ inquietari. ** ab invicem. †† here ends the xv chap, according to the editi: of the latin Vul: 1549. Sic etiam tres MSS: vulg: ex quinque sed edit: Bened: aliter

took and circuncidide hym for iewis that weren in the places, for alle wiffen that his fadir was hethen. whanne thei passiden bi citees thei bitooken to hem to kepe the techingis that weren demed of apostlis and eldre men that weren at ierusalem. and the chirchis weren confermed in feith and encreffiden in noumbre ech dai. and thei passiden frigie and the cuntre of galathie, and weren forbedun of the hooli goost to ipeke the word of god in asie. and whanne thei camen into mysie thei assaiden to go into bithynye, and the spirit of ihesu suffride not hem. but whanne thei hadden passid bi mysie thei camen doun to troade, and a visioun bi nyght was schewid to poul. but a man of macedonye that stood preiede him and seide, go thou into macedonye and helpe us. and as he hadde seyn the visioun anoon we soughten to go forth into macedonye, and weren maad certeyn that god hadde clepid us to preche to hem. and we gheden bi schip fro troade and camen to samathracia with streight cours, and the day suyng to neapolis, and fro thenns to filippis that is the firste part of macedonye the citee colonye. and we weren in this citee summe dayes and spaken togidere. and in the day of sabotis we wenten forth withoute the ghatte bisidis the flood where preier semede to be, and we saten and spaken to wymmen that camen togidre. and a womman, lidda bi name, a purpleffe of the citee of tiatirens worshippinge god herde, whos herte the lord openyde to ghyue tent to these thingis that weren seid of poul. and whanne sche was baptisid and hir hous sche preiede and seide, if ghe han demed that I am feithful to the lord, entre ghe into myn hous and dwelle, and sche constreynde us. and it was don whanne we gheden to preier, that a damysel that hadde a spirit of dyuynacioun mette us which ghaf greet wynnyng to hir lordis in dyuynyng. this suede poul and us and criede and seide, these men ben seruautis of the high god that tellen to ghou the weie of heelthe. and this sche dide in manye daies. and poul soreweid and turnyde & seide to the spirit, I commaunde thee in the name of ihesu crist that thou go out of hir; and he wente out in the same our. and the lordis of hir fighen that the hope of her wynnyng wente awei, and thei tooken poul and filas and ledde in to the doom place to the princes. and thei broughten hem to the maiestratis and seiden, these men disturblen oure citee for thei ben iewis and schewen a custom which is not leeful to us to resseyue neither do, sithen we ben romayns. and the peple and the magestratis runnen aghens hem. & whanne thei hadden torent the cootis of hem thei commaundiden hem to be betun with gherdis. and whanne thei hadden ghoun to hem manye woundis thei senten hem into prisoun, and commaundiden to the keper that he schulde kepe hem diligentli. and whanne he hadde takun such a precept he putte hem in to the ypper prisoun and streynyde the feet of hem in a tree. and at mydnyght poul and filas worshippingen and herieden god, and thei that weren in kepyng herden hem. and sodeynli a greet erthe mouyng was maad so that the fundamentis of the prisoun weren moued. and anoon alle the doris weren opened, and the boondis of alle weren loosed. and the keper of the prisoun was awaked and figh the ghatis of the prisoun opened, and with a swerd drawn out he wolde have slaw hymself, and gesside that the men that weren boundun hadden fled. but poul criede with a greet voice and seide, do thou

noon harme to thi self for alle we ben here. and he axide light and entride and tremblide and fel doun to poul and to filas at her feet. and he broughte hem withoute forth and seide, lordis, what bihoueth me to do, that I be maad saaf? and thei seiden, bilecue thou in the lord ihesu, and thou schalt be saaf and thin hous. and thei spaken to hym the word of the lord with alle that weren in his hous. and he took hem in thilke our of the nyght, and waifchid her woundis, and he was baptisid and al his hous anoon. and whanne he hadde led hem into his hous, he settide to hem a boord, and he was glad with al his hous and bilecuyde to god. and whanne dai was come the magestratis senten * cacchepollis and seiden, delyuere thou tho men. and the keper of the prisoun teelde these wordis to poul, that the magestratis han sent that ghe be delyuered. now therefore go ghe out, and go ghe in pees. and poul seide to hem, thei senten us men of rome into prisoun that weren betun openli and undampned, and now priueili thei bryngen us out: not so, but come thei themself and delyuere us out. and the cacchepollis teelden these wordis to the magestratis. and thei dredden for thei herden that thei weren romayns. and thei came and bisechiden hem, and thei broughten hem out and preieden that thei schulden go out of the citee. and thei goyng out of prisoun entriden to lidie & whanne thei lighen britheren thei coumfortiden hem & gheden forth.

C H A P. XVII.

A N D whanne thei hadden passid bi amfipolis & apollonye thei camen to thesolonyk where was a synagoge of iewis, & bi custom poul entride to hem, and bi three sabotis he declaride to hem of scripturis, and openyde and schewide, that it bihoffe crist to suffre, and rise aghen fro deeth, and that this is ihesu crist whom I telle to ghou. and summe of hem bilecuyden and weren ioyned to poul and to filas. and a greet multitude of hethene men worshippinge god, and noble wymmen not a fewe. but the iewis hadden envie and tooken of the comyn peple summe yuele men. and whanne thei hadden made a cumpenye thei mouyden the citee. and thei camen to iasons hous & soughten hem to bringe forth among the peple. and whanne thei founden hem not, thei drowen iason and summe britheren to the princes of the citee and crieden, that these it ben that mouen the world and hidir thei camen whiche iason resseyuyde. and these alle doe aghens the maundementis of the emperour, and thei seien that ihesu is anothir kyng. and thei mouyden the peple and the prynces of the citee heeryng these thingis. and whanne satisfaccioun was takun of iason and of othere thei leeten poul and filas go. and anoon bi nyght britheren leten filas go into beroan. and whanne thei camen thidir thei entriden into the synagoge of the iewis. but these weren the worthier of hem that ben at thesolonyk, whiche resseyuyde the word with al desire ech dai sekynge scripturis ii these thingis hadden hem so. & manye of hem bilecuyden, and of hethen wimmen onest & men not a fewe. but whanne the iewis in thesolonyk hadden knowe that also at bero the word of god was prechid of poul thei camen thidir mouyng and disturblyng the multitude. and tho anoon britheren delyueriden poul, that he schulde go to

I i the

* hictores.

the see, but filas and tymothe dwelten there. and thei that ledden forth poul ledden hym to athenys, and whanne thei hadden take a maundement of hym to filas and to tymothe that * ful hyghyngli b. thei schulden come to hym thei wenten forth. and while poul abood hem at athenys his spirit was moued in him for he saigh the citec ghoun to idolatric. therefore he disputide in the synagoge with the iewis, and with men that worschipiden god and in the doom place bi alle daies to hem that herden. and summe epicureis and stoisens and filosoftris disputiden with hym. and summe seiden what wole this fower of wordis seie? and othere seiden, he semeth to be a teller of newe feendis, for he teelde to hem ihesu and the aghenrifyng. and thei taken and ledden hym in to areopage and seiden, moun we wite what is this newe doctryne that is seid of thee? for thou bryngist yn summe newe thingis. to oure ceris, therefore we wolden wite what these thingis wolen be. for alle men of athenys and comelyngis herborid ghauen tent to noon other thing but either to seie either to heere sum newe thing. and poul stood in the myddil of areopage and seide, men of athenys bi alle thingis I se ghou as veyne worschiperis. for I passide and sigh ghoure mawmetis, and foond an auter in which was writen to the unknowun god. therefore which thing ghe unknowinge worschipen this thing I schewe to ghou. god that made the world and alle thingis that ben in it, this for he is lord of heuene and erthe dwellith not in templis maad with hond, neither is worschupid bi manns hondis, neither hath nede of ony thing, for he ghyueth lyf to alle men, and brething and alle thingis, and made of oon al the kynde of men to enhabite on al the face of the erthe, determynynge tymes ordeyned & teermys of the dwellyng of hem, to seke god, if perauenture † thei seelen hym either synden, though he be not fer fro ech of ghou, for in him we lyuen and mouen and ben, as also summe of ghoure poetis seiden, and also we ben the kynde of hym. therefore sithen we ben the kynde of god we schulen not deme that godly thing is lyk gold and siluer either stoon, either to grauyng of crafte and thought of man. for god dispisith the tymes of this unkunynge, and now schewith to men that alle every where doen penaunce, for that he hath ordeyned a dai in which he schal deme the world in equitye, and a man in which he ordeynede and ghaf seith to alle men and reiside hym fro deeth. and whanne thei hadden herd the aghenrifyng of deede men, summe scorniden, and summe seiden, we schulen heere the || est of this thing. so poul wente out of the myddil of hem. but summe drowen to hym, and bilecuyden, among whiche denyis areopagite was, and a womman bi name damaris, and othere men with hem.

CHAP. XVIII.

AFtir these thingis poul ghede out of athenys and cam to corynthie. and he foond a man a iew aquyla bi name of ponte bi kynde, that late cam fro italie and prissille his wyf for that claudius commaundide alle iewis to departe fro rome. and he cam to hem and for he was of the same craft he dwellide with hem and wroughte, and thei weren of § roopmakeris crafte. and he disputide in the synagoge bi ech sabot puttyng among the name of

the lord ihesu, and he counseilide iewis and greekis. and whanne filas and tymothe camen fro macedonye, poul ghaf bisyncle to the word, & witneside to the iewis that ihesu is crist. but whanne thei aghenfeiden and blasfemyden he schook awci hise cloothis and seide to hem, ghoure blood be on ghoure heed, I schal be cleen fro henns forth and schal go to heathene men. and he passide fro thenns and entride in to the hous of a iust man tite bi name that worschipide god whos hous was ioyned to the synagoge. and crispe prince of the synagoge bilecuyde to the lord with al his hous, and manye of the corynthies herden and bilecuyden and weren cristened. and the lord seide bi nyght to poul bi a visioun, nyle thou drede, but speke and be not stille. for I am with thee and no man schal be putt to thee to noye thee, for mych peple is to me in this citec. and he dwellide there a gheer and sixe monethis techynge among hem the word of god. but whanne gallion was proconsul of achaie, iewis risen up with oo wille aghens poul and ledden hym to the doom and seiden: aghens the lawe this counsilith men to worschipe god. and whanne poul bigan to opene his mouth gallion seide to the iewis, if there were ony wickid thing eithir yuel trespasse, ghe iewis, rightli I schulde suffre ghou. but if questiouns ben of the word, & of names of ghoure lawe bise ghouliff, I wile not be domesman of these thingis, and he droof hem fro the doom place. and alle taken softenes prynce of the synagoge and smoten him bifore the doom place, and no thing of these was to charge to gallion. and whanne poul hadde abidun manye daies, he seide farewell to britheren, and bi boot cam to cirie. and prissille and aquyla camen with hym, whiche hadden clippid his heed in § tencris, for he hadde a vow. and he cam to essie, and there he left hem, and he ghede in to the synagoge and disputide with iewis. and whanne thei preiden that he schuld dwelle more tyme, he consentide not. but he made farewell to britheren and seide, est I schal turne aghen to ghou if god wil, and he went forth fro essie, and he cam down to cesarie, and he ghede up & grette the chirche and cam down to antioche. and whanne he hadde dwellide there sumwhat of tyme he wente forth walkynge † bi rewe thorough the cuntrei of galathei and frigie and confermyde alle the disciplis. but a iew apollo bi name a man of alisaundre of kynde, a man eloquent cam to essie, and he was myghti in scripture. this man was taught the weie of the lord and was feruent in spirit and spak and taughte diligentli tho thingis that weren of ihesu, and knew oonli the baptyem of ioon. & this man bigan to do tristili in the synagoge, whom whanne prissille and aquyla herden thei taken hym and more diligentli expounyden to hym the weie of the lord. and whanne he wolde go to achaie britheren excitiden and wroten to the disciplis that thei schulden resseyue hym. which whanne he cam ghaf mych to hem that bilecuyden, for he gretli ouercam iewis and schewide openli bi scripturis, that ihesu is crist.

CHAP. XIX.

AND it bisel whanne apollo was at corynthe, that poul whanne he hadde go the higher coostis he cam to essie and foond of summe disciplis.

* quam celeriter.

† ghe.

|| iterum.

§ foicenosfactoriz.

¶ ceuchreis.

‡ ex ordine.

ciplis. and he seide to hem, whether ghe that bileeuen han reseyued the hooli goost? and thei seiden to him but neither we han herd if the hooli goost is. and he seide, therefore in what thing ben ghe baptised? and thei seiden, in the baptyng of ioon. and poule seide, ioon baptiside the peple in baptyng of penaunce, and taughte, that thei schulden bileeue in hym that was to comynge astir hym, that is in ihesu. whanne thei herden these thingis thei weren baptised in the name of the lord ihesu. and whanne poul hadde leid on hem hise hondis the hooli goost cam in hem, and thei spaken with langagis and prophecieden, and alle weren almost twelue men. and he ghede into the synagoge and spak with trist three monethis, disputynge and tetrynge of the kingdom of god. but whanne summe weren hardid and bileeuyden not and cursiden the weie of the lord bifore the multitude, he ghede awei fro hem and departide the disciplis, and disputed in the scole of a * myghti man ech dai. this was don bi twei gheeris, so that alle that dwelliden in asie herd en the word of the lord, iewis and hethene men. and god dide vertues not smale bi the hond of poul, so that on syke men the † sudaries weren borun fro his bodi, and syknessis departiden fro hem, and wickide spiritis wenten out. but also summe of the iewis exorcistis gheden aboute & assaieden to clepe the name of the lord ihesu crist on hem that hadden yuele spiritis and seiden, I conioure ghou bi ihesu whom poul prechith. and there weren seuene sonis of a iewe named ‖ sceve a prince of prestis that diden this thing. but the yuel spirit answeride and seide to hem, I knowe ihesu, and I knowe poul, but who ben ghe? and the man in which was the worst deuel lippide on hem, and hadde victorie of both, and was strong aghens hem, that thei nakid & woundid fledden awei fro that hous. and this thing was maad knowun to alle iewis and to hethene men that dwelliden at effesie. and drede sel down on hem alle, and thei magnyfieden the name of the lord ihesu. and manye men bileeuyden, and camen knowlechinge and tellynge her dedis. and manye of hem that sueden curiouse thingis broughten togidre bookis and brennyden hem bifore alle men. and whanne the pris of tho weren acountid thei foundun money of fifti thousand pens, so strongli the word of god wexide and was confemryd. and whanne these thingis weren fillid poul purposide in spirit, astir that macedonye was passid and acaye to go to ierusalem, and seide, for astir that I schal be there it bihoueth me also to se rome. and he sente in to macedonye tweie men that mynystriden to hym, tymothe and craite, and he dwellide for a tyme in asie. and a greet troubyng was maad in that dai of the weie of the lord. for a man demetrie bi name, a worcher in siluer makide siluerne housis to diane, and ghaft to crafti men mych wynnynge. which he clepide togidre hem that weren suche maner werkmen and seide, men ghe witen, that of this craft wynnynge is to us. and ghe seen and heeren, that this poul counselith and turneth awei mych peple not oonli of effesie, but almost of al asie and seith, that thei ben not goddis that ben maad with hondis. and not oonli this part schal be in perel to us to come in to reproof, but also the temple of the greet dyan schal be accountid into nought. ghe and the maiette of hir schal gynne to be distried whom al asie and the world worthipith. whanne these thingis

weren herd, thei weren fillid with ire, and crieden and seiden, greet is the dian of effesians. and the citee was fillid with confusioun. & thei maden an aslaught with oo wille in to the teatre, & token gayus and aristark, men of macedonye felowis of poul. and whanne poul wolde haue entrid into the peple the disciplis suffriden not. and also summe of the princes of asie that weren hise frendis senten to hym and preiden that he schulde not ghyue himsilff in to the teatre. and othire men crieden othir thing, for the chirchie was confusid, and manye wisten not for what cause thei weren come to gidre. but of the peple thei drowen awei oon alisaundre while iewis puttiden hym forth. and alisaundre axide with his hond silence, & wold ghelde a resoun to the peple. and as thei knewen that he was a iew oo voice of alle men was maad crynge as bi tweyne ouris; greet dyan of effesians. and whanne the § scribe hadden ceessid the peple, he seide, men of effesie, what man is he that knowith not, that the citee of effesians is the worschiper of greet dian, and § of the child of iubiter? therefore whanne it mai not be aghensid to these thingis, it bihoueth ghou to be ceessid, and to do no thing solili. For ghe han brought these men neither sacrilegeris, neither blasfemyng ghoure goddesse. that if demetrie and the werkmen that ben with hym han cause aghen ony man, ther ben courtis † and domes & iugis, accuse thei ech othire. if ghe seken ought of ony othir thing it mai be assoiled in the laweful chirche. for whi we ben in perel to be reproof of this daies diffencioun, sithen no man is gilty of whom we maun ghelde resoun of this rennyng togidre. and whanne he hadde seid this thing, he lect the peple go.

C H A P. XX.

AND astir the noise ceeside, poul clepide the disciplis and monestide hem, and seide, fare wel; and he wente forth to go into macedonye. and whanne he hadde walkid bi tho coostis and hadde monestid hem bi manye wordis he cam to grece. where whanne he hadde be three monethis, the iewis leiden aspies for hym that was to seile into cirie. and he hadde counseil to turne aghen bi macedonye. and scipater of ** pirry beroence solewide him. of thessalonyensis †† astirak and secundus, and gayus, derbeus and tymothe, and asians titicus and trofimus. these for thei wenten bifore abooden us at troade, for we schippiden astir the daies of therflooues fro filippis and camen to hem at troade in fyue daies where we dwelten seuene daies. and in the firste dai of the woke whanne we camen to breke breed, poul disputide with hem and schulde go forth in the morewe, and drowgh along the fermoun til into mydnyght. and many laumpis weren in the soler where we weren gaderid togidre, and a ghoung man cuticus bi name sat on the wyndowe. whanne he was fallun into an heuy sleep while poul disputide longe, al slepyng he sel down fro the thridde stage. and he was takun up and was brought deed. to whom whanne poul cam down he lai on him and *§ biclippide and seide, nyle ghe be troublid, for his soule is in hym. and he wente up and brak breed and ect, and spak ynow unto the dai, and so he wente forth. and thei broughten the child alyue, and thei weren coumfortid greetli. and

* tyranni eujusdam

† sudaria et femicinctia: Sudaria, vel femicinctia: Sic MSS 5 vulgata: sudaries, or girdelles Edit: altera.

‡ sceue.

§ scriba, scribe. MSS 7.

¶ Jovisque prolis.

‡ of.

** pirri berzenis.

†† aristarchus.

*§ complexus.

and we wenten up into a schip, and schippiden into aslon to take poul fro thenns, for so he hadde disposid to make iurnei bi lond. and whanne he foond us in aslon we tooken hym and camen to mutilene, and fro thenns we schippiden in the dai suynghe, and we camen aghens chyum. and another dai we * hauyden at samum, and in the dai suynghe we camen to mylete. & poul purposide to schipe ouer to effeie lest ony tariynghe were maad to hym in alie. for he highide, if it were possible to hym, that he schulde be in the dai of pentecost at ierusalem. fro mylete he sente to effeie, and clepide † the grettist men of birthe of the chirche. and whanne thei camen to hym and weren togidre he seide to hem: ghe witen fro the firste dai in which I cam into alie hou with ghou bi ech tyme I was seruynghe to the lord with al mekenesse and myldenesse and teeris and temptaciouns that selden to me of aspiyngis of iewis. hou I withdrough not of profitable thingis to ghou that I teelde not to ghou, and taughte ghou openli & bi housis. and I witnesse to iewis and to hethene men penaunce in to god, and seith into oure lord ihesu crist. and now lo I am boundun in spirit and go into ierusalem. and I knowe not what thingis schulen come to me in it; but that the hooli goost bi alle citees witnessith to me, and seith, that boondis and tribulaciouns at ierusalem abiden me. but I drede no thing of these, neither I make my lyf preciouser than my silff so that I ende my cours and the mynysterie of the word which I resseyuyde of the lord ihesu to witnesse the gospel of the grace of god. and now lo I woot, that ghe schulen no more se my face alle ghe bi whiche I passide prechynghe the kyngdom of god. wherfore I witnesseth to ghou this dai, that I am cleen of the blood of alle men, for I || fleigh not awei, that I teelde not to ghou al the counseil of god. take ghe tent to ghou and to al the flok in which the hooli goost hath sett ghou bisschopis to reule the chirche of god which he purchaside with his blood. I woot, that astir my departyng ranschynghe wolues schulen entre into ghou and spare not the flok, and men spekynghe schrewde thingis schulen rise of ghousilff that thei leden awei disciplis astir hem. for which thing wake ghe holdynghe in mynde, that bi three gheer nyght and dai I ceefside not with teeris monestynghe ech of ghou. and now I bitake ghou to god, and to the word of his grace that is myghti to edifie and ghyue eritage in alle that ben maad hooli, and of no man I coueitide siluer and gold either clooth as ghousilff witen, for to tho thingis that weren nede-ful to me and to these that ben with me these hondis mynystriden. alle these thingis I schewide to ghou, for so it bihoueth men traueilynghe to resseyue syke men, and to haue mynde of the word of the lord ihesu, for he seide, it is more blisful to ghyue than to resseyue. and whanne he hadde seid these thingis he knelide and he preiede with alle hem. and greet wepyng of alle men was maad, and they selden on the necke of poul and kissiden hym, and forewiden moost in the word that he seide, for thei schulen no more se his face; and thei ledden him to the schip.

CHAP. XXI.

AND whanne it was don that we schulden saile and weren passid awei fro hem with streight cours we camen to choum & in the dai suynghe to

rodus and fro thenns to patiram, and fro thenns to myram. and whanne we founden a schipp passynghe ouer to fenyce we wenten up into it and sailiden forth. and whanne we apperiden to cypre we lesten it at the lefthalf and sailiden into cirie and camen to tire, for there the schip schulde be unchargid. and whanne we founden disciplis we dwelliden there se- uene daies, whiche seiden bi spirit to poul, that he schulde not go up to ierusalem. & whanne the daies weren fillid, we gheden forth, and alle men with wyues and children ledden forth us withouten the citee. and we kneliden in the see brinke and we preieden. and whanne we hadden maad fare wel togidre we wenten up into the schip, and thei turnyden aghen in to her owne places. & whanne the schip sailynghe was fillid fro tire, we camen down to toloimaida. and whanne we hadden grette wel the britheren we dwelliden oo dai at hem. and another dai we gheden forth and camen to cesarie. and we entriden in to the hous of philip euangeliste that was soon of the seuene & dwelliden at him. and to him weren foure doughtris virgyns that profecieden. and whanne we dwelliden there bi summe daies a prophete, agabus bi name, cam ouer fro iudce. this whanne he cam to us took the girdil of poul and boond togidre his feet and hondis and seiden, the hooli goost seith these thingis, thus iewis schulen bynde in ierusalem the man whos is this girdil, and thei schulen bitake into hethene menns hondis. which thing whanne we herden we preieden and thei that weren of that place, that he schulde not go up to ierusalem. thanne poul answeride and seide, what doen ghe wepynghe and turmentynghe myn herte? for I am redi not oonli to be boundun but also to die in ierusalem for the name of the lord ihesu. and whanne we myghten not counseile hym we weren stille and seiden, the wille of the lord be don. and astir these daies we weren maad redi and wenten up to ierusalem. and summe of the disciplis camen with us fro cesarie and ledden with hem a man iason of cypre an eld disciple at whom we schulden be herbored. and whanne we camen to ierusalem britheren resseyuyden us § wilfulli. and in the dai suynghe poul entride with us to iames, and alle the elders men weren gaderid. whiche whanne he hadde grette he teelde bi alle thingis what god hadde don in hethene men bi the mynysterie of hym. and whanne thei herden thei magnyfieden god and seiden to hym, brother, thou seest hou manye thousyndis ben in iewis that han bileued to god, and alle ben louers of the lawe, and thei herden of thee that thou techist departyng fro moises of thilke iewis that ben bi hethene men that seien, that thei owen not to circumcide her sones, neither owen to entre bi custom. therefore what is? it bihoueth that the multitude come togidre, for thei schulen heere that thou art come. therefore do thou this thing that we seien to thee. ther ben to us foure men that han a vow on hem, take thou these men and halwe thee with hem, ¶ honge on hem that thei schae her heedis, and that alle men wite, that the thingis that thei herden of thee ben falsche, but that thou walkist and thi silff kepist the lawe. but of these that bileuyden of hethene men we writen demynghe, that thei absteyne hem fro thing offrid to idolis and fro blood & also fro stranglid thing and fro fornicacioun. thanne poul took the men, and in the dai suynghe he was purified with hem and entride into the temple, and schewide the silyng of daies of purifyng

* hauenyden.

† maiores natu.

|| subterfugi.

§ libenter.

¶ impende.

purifying til the offering was offrid for ech of hem. and whanne seuene daies weren endid the iewis that weren of asie whanne thei sighen hym in the temple stiriden al the peple and leiden hondis on hym and crieden, men of israel helpe ghe us: this is the man that aghens the peple and the lawe and this place techith euery where alle men: moreouer and hath led hethene men in to the temple and hath defouled this hooli place. for thei sighen trofymus of effesy in the citee with hym whom thei gessiden that poul hadde brought into the temple. and al the citee was maad and a rennyng togidre of the peple was maad. and thei tooken poul and drowen him out of the temple, and anoon the ghatis weren clofid. and whanne thei foughten to sle hym it was teeld * to the tribune of the cumpanye of knyghtis that al ierusalem is confoundid, which anoon took knyghtis and centuriciens and ran to hem. and whanne thei hadden seen the tribune and the knyghtis thei ceesiden to smyte poul. thanne the tribune cam and caughte him and commaundide that he were boundun with two chaynes, and axide who he was and what he hadde don, but othire crieden othir thing among the peple. and whanne he myghte knowe no certeyn thing for the noise, he commaundide hym to be led into the † castels. and whanne poul cam to the grees it bifel that he was borun of knyghtis for strengthe of the peple, for the multitude of peple suyde hym and criede, take hym awei. and whanne poul bigan to be led in to the castels, he seide to the tribune, wher it is leeful to me to speke ony thing to thee? and he seide, || canst thou greek? wher thou art not the egiptian which bifore these daies inuidist a noise, and leddist out in to desert foure thoufynde of men mensleeris? and poul seide to him, for I am a iew of tharse of cilice a citefeyn which citee is not unknowun, and I preie thee suffre me to speke to the peple. and whanne he suffride poul stood in the grees and bekenyde with the hond to the peple. and whanne a greet silence was maad he spak in ebrew tunge and seide,

CHAP. XXII.

BRitheren and fadris, heere ghe what resoun I ghelde now to ghou. and whanne summe herden, that in ebrew tunge he spak to hem thei ghauen the more silence, and he seide, I am a man a iew borun at tharse of cilice norischid and in this citee bifidis the feet of gamaliel taught bi the treuthe of fadris lawe, a § louyer of the lawe as also alle ghe ben to dai. and I pursuyde this weie til to the deeth, byndyng and bitakyng in to holdis men and wymmen, as the prince of prestis gheldith witnesyng to me, and alle the grettist ¶ in birthe. of whom also I took pistilis to britheren, and wente to damask to bryng fro thenns men boundun into ierusalem that thei schulden be peyned. and it was don the while I ghede and neighide to damask, at myddai sodeynli fro heuene a greet plentee of light schoon aboute me; and I selde down to the erthe, and herde a vois fro heuene sciynge to me, faul, faul, what pursuest thou me? it is hard to thee to kike aghens the pricke. and I answeride, who art thou lord? and he seide to me, I am ihesu of nazareth whom thou pursuest. and thei that weren with me ** sighen but the light, but thei herden not the voice of him that spak with me. and I seide, lord what schal I

do? and the lord seide to me, rise thou and go to damask, and there it schal be seide to thee of alle thingis whiche it bihoueth thee to do. and whanne I sigh not for the cleerte of that light, I was led bi the hond of felowis, and I cam to damask. and a man ananye that bi the lawe hadde witnesyn of alle iewis dwellynge in damask cam to me and stood nygh and *† seide, faul brothir biholde. and I in the same our biheelde into hym. and he seide, god of oure fadris hath bifore ordeyned thee that thou schuldist knowe the wille of hym, and schuldist se the rightful man, and heere the voice of his mouth, for thou schalt be his witnesse to alle men of tho thingis that thou hast seen and herd. and now what dwellist thou? rise up and be baptised, and waische awei thi synnes *|| bi the name of him clepid to help. and it was don to me as I turnyde aghen into ierusalem and preiede in the temple that I was maad in *§ raufsching of soule, and I sigh him seiynge to me, highe thou and go out sake of ierusalem, for thei schulen not refseyue thi witnesyng of me. and I seide, lord thei witen that I was clofyng togidre into prisoun, and betyng bi synagogis hem that bileuyden into thee. and whanne the blood of seuene thi witnesse was sched out I stood nygh and consentide and kepte the clothis of men that slouen him. and he seide to me, go thou, for I schal sende thee fer to naciouns. and thei herden him til this word, and thei reisiden her voice and seiden, take awei fro the erthe suche a maner man, for it is not leeful that he lyue. and whanne thei crieden and kesten awei her clothis and threwen dust into the air, the tribune commaundide him to be led into the castels and to be betun with scourgis, and to be turmentid that he wiste for what cause thei crieden so to him. and whanne thei hadden boundun him with cordis, poul seide to a centurien stondinge nygh to hym, whether it is leeful to ghou to scourge a romayn and undampned. & whanne this thing was herd the centurien wente to the tribune and teelde to him and seide, what art thou to doynge? for this man is a citefeyn of rome. And the Tribune cam nygh and seide to him, seie thou to me wher thou art a romayn? and he seide ghe. and the tribune answeride, I with mych summe gat this fredom. and poul seide, and I was borun a citefeyn of rome. therefore anoon thei that schulden haue turmentid him departiden awei fro hym, and the tribune dredde astir that he wiste that he was a citefeyn of rome, and for he hadde boundun hym. but in the dai suyng he wolde wite more diligentli for what cause he were accused of the iewis and unboond hym, and commaundide prestis and al the counsel to come togidre, and he broughte forth poul and sette him among hem.

CHAP. XXIII.

AND poul biheelde into the counseil and seide, britheren I with al good conscience haue lyued bifore god til into this dai. and ananye prynce of prestis commaundide to men that stoden nygh him, that thei schulden smyte his mouth. thanne poul seide to him, thou whitid wal, god smyte thee, thou sittist and demest me bi the lawe, and aghens the lawe thou commaundist me to be smytun. and thei that stoden nygh seiden, cursist thou the

K k highest

* tribuno cohortis.
*† seide to me.

† castra.
*|| invocato nomine ipsius.

|| græce nosti?

*§ stupore mentis.

§ æmulator.

¶ of.

** lumen quidem viderunt.

highest preest of god? and poul seide, britheren I wiste not that he is prynce of preestis, for it is writen, thou schalt not curse the prince of thi peple. but poul wiste that oo part was of saducees and the tothir of farisees, and he criede in the counseil, britheren, I am a pharisee, the sone of farisees, I am demed of the hope and of aghenrifying of deede men. and whanne he hadde seid this thing dissencion was maad bitwixe the pharisees and the saducees, and the multitude was departid. for saducees seien, that no rising aghen of deede men is, neithir aungel, neither spirit, but farisees knowlechen * euerether. and a greet cry was maad, and summe of the farisees risen up and foughten seiynge, we fynden no thing of yuel in this man, what if a spirit either an aungel spak to hym? and whanne greet dissencion was maad, the tribune dredde lest poul schulde be to drawe of hem. and he commaundide knyghtis to go down, and to take him fro the myddil of hem, and to lede hym into castels. and in the nyght suyng the lord stood nygh to him and seide, be thou stidefast. for as thou hast witnesid of me in ierusalem, so it bihoueth thee to witnesse also at rome. and whanne the dai was come summe of the iewis gaderiden hem and maden a vow, and seiden, that thei schulden neither ete ne drynke til thei slouen poul. and ther weren mo than fourti men that maden this sweryng togidre. and thei wenten to the prynces of preestis and eldre men and seiden, with deuocioun we han avowid, that we schulen not taaste ony thing til we sleen poul. now therefore make ghe knowun to the tribune with the counseil, that he bringen him forth to ghou as if ghe schulden knowe sum thing more certeynli of him, and we ben redi to sle him bifore that he come. and whanne the sone of poulis sistir hadde herd the aspies, he cam and entride into the castels and teelde to poul. and poul clepide to him oon of the centuriens and seide, lede this ghong man to the tribune, for he hath sum thing to schewe to him. and he took him and ledde to the tribune and seide, poul that is boundun preiede me to lede to thee this ghong man that hath sum thing to speke to thee. and the tribune took his hond, and wente with him † asidishalf, and axide hym what thing is it that thou hast to schewe to me? & he seide, the iewis ben accordid to preie thee that to morowe thou bryng forth poul into the counseil, as if thei schulden enquire sum thing more certeynli of hym, but bileue thou not to hem. for mo than fourti men of hem asprien him whiche han avowid, that thei schulen not ete neither drynke til thei sleen him, and now thei ben redi abidinge thin biheeste. therefore the tribune leste the ghonge man & commaundide, that he schulde speke to no man that he hadde maad these thingis knowun to him. and he clepide togidre twei centuriens and he seide to hem, make ghe redi twei hundride knyghtis that thei go to cesarie, and horse men seuenti, and spere men twei hundride fro the thridde our of the nyght. and make ghe redi an hors for poul to ride on to lede him saaf to felix the president: for the tribune dredde lest the iewis wolde take him bi the weic and sle him, and astirward he myghte be || chalengid as he hadde take money. and wroot him a pistle conteynyng these thingis. Claudius lissias to the best felix president heelte: this man that was taken of the iewis and bigan to be slayn, I cam upon

hem with myn oost and delyueride him fro hem whanne I knew that he was a romayn. and I wolde wite the cause which thei puttiden aghens him, and I ledde hym to the counseil of hem, and I foond that he was accused of questiouns of her lawe, but he hadde no cryme worthi the deeth either boondis. and whanne it was telde to me of the aspies that thei araieden for him, I sente him to thee, and I warnyde also the accuseris that thei seie at thee, farewell. and so the knyghtis as thei weren commaundid tooken poul and ledde him bi nyght into antipatriden. and in the dai suyng whanne the horsmen weren lest that schulden go with hym thei turnyden aghen to the castels. & whanne thei camen to cesarie thei tooken the pistle to the president, and setten also poul bifore him. and whanne he hadde red and axide of what province he was and knew, that he was of cilice, I schal heere thee, he seide, whanne thin accuseris comen, and he commaundide him to be kept in the mootalle of eroude.

CHAP. XXIV.

AND astir fyve daies ananye prince of preestis cam down with summe eldre men, and tertulle a faire speker which wenten to the president aghens poul. and whanne poul was somened tertulle bigan to accuse hym and seide, whanne in mych pees we doen bi thee and manye thingis ben amendid bi thi wisdom euermore and eury where thou best felix, we han resseyued with al doing of thankings. but lest I tarie thee lenger I preie thee schortli heere us for thi mekenesse. we han foundun this wickid man stiryng dissencion to alle iewis in alle the world and auctour of dissencion of the secte of Nazarens. and he also enforside to defoule the temple, whom also we tooken and wolden deme astir oure lawe. but lissias the tribune cam with greet strengthe aboue and delyueride him fro oure hondis and commaundide hise accuseris to come to thee, of whom thou demyng maist knowe of alle these thingis of whiche we accusen hym; and § iewis putten to and seiden, that these thingis hadden hem so. and poul answeride, whanne the president grauntide him to seie, of manye gheeris I knowe thee that thou art domesman ¶ to this folk, and ** I schal do ynowgh for me with good resoun. for thou maist knowe for to me ben not more than twelue daies sithen I cam up to worschipe in ierusalem. and neither in the temple thei founden me disputyng with ony man neither makyng concurs of peple, neither in synagogis neither in citee, neither thei moun preue to thee of the whiche thingis thei now accusen me. but I knowleche to thee this thing, that astir the secte which thei seien cresie so I serue to god the sadir. and I bileue to alle thingis that ben writun in the lawe and prophetis. and I haue hope in god which also thei hemself abiden the aghenrifying to comyng of iuste men and wickide. In this thing I studie without hirting to have conscience to god and to men evermore. but astir manye gheeris I cam to do almesdedis to my folk, and offringis and avowis, in whiche thei founden me purified in the temple, not with cumpanye neither with noise. and thei caughten me and thei crieden and seiden, take awei oure enemye. & summe iewis of asie whiche it bihoite to be now present at thee and accuse if thei hadden ony

* utraque.

† seorsum.

|| calumniam sustineret.

§ the iewis.

¶ of.

** bono animo pro me satisfaciam.

ony thing aghens me. either these hemfilff seie if thei fouden in me ony thing of wickidnesse sithen I stonde in the counseil, but oonli of this voice, bi which I criede stondinge among hem, for of the aghenrifying of deede men I am demed this dai of ghou. sotheli felix dilaiede hem, * and knew moost certeynli of the weie, & seide, whanne lissias the tribune schal come doun I schal heere ghou. and he commaundide to a centurien to kepe hym, and that he hadde rest, and neither to forbede ony man to mynytre of hise owne thingis to hym. and astir summe daies felix cam doun with druffille his wyf that was a ieweffe, and clepide poul and herde of him the feith that is in crist ihesu. and while he disputide of rightwisnesse & chastite and of doom to comynge felix was maad tremblynge and answeride, † whidir perteyneth now go, but in tyme couenable I schal clepe thee. also he hopide that money schulde be ghovun to him of poul, for which thing este he clepide him & spak with him. and whanne twei gheeris weren fillid felix took a succellour porcius testus, and felix wolde give grace to iewis, and left poul boundun.

CHAP. XXV.

Therfore whanne festus cam into the provynce, astir the thridde dai he wente up to ierusalem fro cesarie and the princes of prectis and the worthieste of the iewis wenten to him aghens poul, and preiden him and axiden grace aghens him, that he schulde commaunde him to be led to ierusalem, and thei settiden aspies to sle him in the weie. but festus answeride, that poul schulde be kepte in cesarie sotheli that he himsilff schulde procede more avisili. therefore he seide, || thei in ghou ben myghti come doun togidre, and if ony cryme is in the man accuse thei hym. and he dwellide among hem no more than eighte ether ten daies, & cam doun to cesarie. and the tother dai he sat for domesman, and commaundide poul to be brought. and whanne he was brought forth iewis stooden aboute hym which camen doun fro ierusalem, puttinge aghens him manye and greuouse causis whiche thei myghten not preue. for poul gheldide resoun in alle thingis, that neither aghens the lawe of iewis, neither aghens the temple, neither aghens the emperour I synnyde ony thing. but festus wolde do grace to the iewis and answeride to poul and seide, wolt thou go up to ierusalem and there be demed of these thingis before me? and poul seide, at the doom place of § the emperour I stonde wher it bihoueth me to be demed. I haue not noyed the iewis as thou knowist wel, for if I haue noyed either don ony thing worthi deeth I forsake not to die. but if nothing of tho is that thei accusen me, no man mai ghyue me to hem, I appele to the emperour. thanne festus spak with the counseil and answeride, to the emperour thou hast appellid, to the emperour thou schalt go. and whanne summe daies weren passid, agrippa kyng and beronyce camen doun to cesarie to welcome festus. and whanne thei dwelliden there manye daies festus schewide to the kyng of poul and seide, a man is left boundun of felix of which whanne I was at ierusalem prynces of prectis and the eldre men of iewis camen to me and axiden dampnacioun aghens him. to which I answeride, that it is not cutton to romayns to dampne ony man bifore

that he that is accused haue his accuseris present, and I take place of defending to putte awei the crymes that ben putt aghens him. therefore whanne thei camen togidre hidir, withouten ony delai in the dai suyng I sat for domesman and commaundide the man to be brought. and whanne hise accuseris stooden thei seiden no cause of whiche thingis I hadde suspeccioun of yuel, but thei hadden aghens him summe questiouns ** of her veyn worschiping, and of oon ihesu deed whom poul affermyde to lyue. and I doutide of such maner questioun and seide, whether he wolde go to ierusalem, and there be demed of these thingis. but for poul appellede that he schulde be kept to the knowyng of the emperour, I commaundide him to be kept til I sende him to the emperour. and agrippa seide to festus, I my silff wolde heere the man. and he seide, to morowe thou schalt heere him. and on the tother dai whanne agrippa and beronyce camen *† with greet desire, and entride into the auditorie with tribunes and the principal men of the citee, whanne festus baad poul was brought. and festus seide, kyng agrippa and alle men that ben with us; ghe seen this man of which al the multitude of iewis preiede me at ierusalem, and axide and criede, that he schulde lyue no lenger. but I foond that he hadde don no thing worthi of deeth, and I deem to sende him *|| to the emperour, for he appellede this thing. of which man I haue not certeyn what thing I schal write to the lord, for which thing I broughte him to ghou, and moost to thee, thou kyng agrippa, that whanne axyng is maad I haue what I schal write. for it is seyn to me withouten resoun to sende a boundun man, and not to signyfic *§ the cause of him.

CHAP. XXVI.

AND agrippa seide to poul, it is suffrid to thee to speke for thi fillf. thanne poul heelde forth the hand and bigan to ghelde resoun. of alle thingis in whiche I am accused of the iewis, thou kyng agrippa, I gesse me bleffid, at thee whanne I schal defende me this dai, moost for thou knowist alle thingis that ben among iewis customs and questiouns, for which thing I biseche heere me pacientli. for alle iewis that bifore knewen me fro the bigynnyng knewen my lyf fro ghongthe that fro the bigynnyng was in my folk in ierusalem if thei wolen bere witnessyng that bi the †|| moost certeyn secte of oure religioun I lyuyde a farisee. and now for the hope of repromysioun that is maad to oure fadris of god I stound suget in doom, in which hope oure twelue lynagis seruyng nyght and dai hopen to come, of which hope, sir kyng I am accused of the iewis. what unbileeful thing is demed at ghou if god reifith deede men? and sotheli I gesse, that I oughte do many contrarie thingis aghens the name of ihesu nazarene. which thing also I dide in ierusalem, and I encloside manye of seintis in prisoun whanne I hadde take power of the prynces of prectis. and whanne thei weren slayn I broughte the sentence, and bi alle synagogis ofte I ponyfchide hem, and constreynde to blasfeme, and more I wex wood aghens hem and pursuede in to aliene citees. in whiche the while I wenten to damask with power and suffryng of princes of prectis, at myddai in the weie I sigh, sir kyng, that fro heuene light schynyde aboute me passyng the schynyng of †§ sunne, and

* certissime sciens de Via hac. † that. || thei that. § Cesaris. ¶ locumque defendendi accipiat. ** de sua
 superstitione *† cum multa ambitione. *|| ad Augustum. *§ causas ejus. †|| certissimam. †§ the summe.

and aboute hem that weren togidre with me. and whanne we alle hadden falle doun into the erthe, I herde a vois seiyng to me in ebrew tunge, faul, faul, what pursuest thou me? it is hard to thee to kike aghens the pricke. and I seide, who art thou lord? and the lord seide, I am ihesu whom thou pursuest, but rise up, and stonde on thi feet. for whi to this thing I apperide to thee, that I ordeyne thee mynystre and witnesse of tho thingis that thou hast seyn. and of tho in whiche I schal schewe to thee. and I schal delyuere thee fro peplis and folkis to whiche now I sende thee to opene the ighen of hem, that thei be conuertid fro derknesse to light, and fro power of sathanas to god, that thei take remysiou of synnes and part among seintis bi feith that is in me. wherfor, sir kyng agrippa, I was not unbileeful to the heuenli vilion, but I told to hem that ben at damask firste, and at ierusalem and bi al the cuntree of iudee and to hethene men, that thei schulden do penaunce & be conuertid to god and do worthi werkis of penaunce. for this cause iewis tooken me whanne I was in the temple to sle me. but I was holp-un bi the help of god into this dai and stonde witnessyng to lesse and to more. and I seie no thing ellis than whiche thingis the profetis and moises spaken that schulen come, if crist is to suffre, if he is the firste of aghenryng of deede men that schal schewe light to the peple and to hethene men. whanne he spak these thingis and gheldide resoun festus seide with greet voice, poul thou maddist, manye lettris turnen thee to woodnesse. and poul seide, I madde not, thou best festus, but I speke out the wordis of treuthe and of sobrenesse. for also the kyng to whom I speke stidefastli, woot of these thingis. for I deme that no thing of these is hid fro hym, for neither in a corner was ought of these thingis don. bileueest thou, kyng agrippa, to prophetis? I woot that thou bileueest. and agrippa seide to poul, in litil thing thou counselist me to be maad a cristen man. and poul seide, I desire anentis god bothe in litil and in greet not oonli thee but alle these that heeren to dai to be maad such as I am, outakun these boondis. and the kyng roos up & the president and beronyce, and thei that saaten nygh to hem. and whanne thei wenten awei thei spaken togidre and seiden, that this man hath not don ony thing worthi deeth, neither boondis. and agrippa seide to festus, this man myghte be delyuered if he hadde not appelicid to the emperour.

CHAP. XXVII.

BUT as it was demed him to schippe into italie thei bitooken poul with othere keperis to a centurien bi name iulius of the cumpanye of knyghtis of the emperour. and we wenten up into the schip of adrymetis and bigunnen to saile, and weren borun aboute the places of asie, while aristark of macedonye tessalonyccensis dwellide stille with us. and in the dai suyng we camen to sidon, and Julius tretide curteisli poul & suffride to go to frendis, and do hise nedis. and whanne we remoueden fro thenns we undirfailiden to cipre for that windis weren contrarie. and we sailiden in the see of silicie and pamfilie and camen to listris that is licie. and there the centurien foond a schip of alisaundre seilyng into italie and puttide us ouere in to it. and whanne

in many daies we seiliden slowli and unnethe camen aghens * gwidun, for the wynd lettide us, we seiliden to crete bifidis salomona. and unnethe we seiliden bifidis and camen into a place that is clepid † of good hauene to whom the citee † tessala was nygh. and whanne mych tyme was passid, and whanne seilyng thanne was not fikir for that fasting was passid, poul coumfortide hem, and seide to hem, men, I fe that seilyng bigynneth to be with wrong and mych harme not oonli of charge and of the schip, but also of oure lyues. but the centurien bilecuide more to the gouernour, and to the † lord of the schip than to these thingis that weren seid of poul. and whanne the hauene was not able to dwelle in wyntir ful manye ordeyniden counseil to seile fro thenns if on ony maner thei myghten come to senyce, to dwelle in wyntir at the hauene of crete which biholdith to affrik and to chorum. and whanne the south blew † thei gefsiden hem to holde purpoos. and whanne thei hadden remoued fro aslon thei seiliden to crete, and not affir mych the wind tifonyk that is clepid northeest was aghens it. and whanne the schip was rauyschid and myghte not enforse aghens the wynd, whanne the schip was ghoun to the blowyngis of the wynd we weren borun with cours into an yle that is clepid cauda, and unnethe we myghten gete a litil boot. and whanne this was takun up thei usiden helpis, girdinge togidre the schip and dredden lest thei schulden falle into sondi places, and whanne the vessel was undirfett so thei weren borun. and for we weren throwun with stronge tempest in the dai suyng thei maden casting out, and the thridde dai with her hondis thei castiden awei instrumentis of the schip. and whanne the sunne neither the sterris weren seyn bi manye daies and tempest not a litte neighide, now al the hope of oure heelthe was don awei. and whanne mych fasting hadde be, thanne poul stood in the myddil of hem and seide, a men it bihoste whanne ghe herden me not to hauc takun awei the schip fro crete and gete this wrong and castyng out. and now I counseile ghou to be of good confort, for les of no persoone of ghou schal be, outakun of the schip. for an aungel of god, whos I am and to whom I serue, stood nygh to me in this nyght and seide, poul drede thou not, it bihoueth thee to stonde before the emperour, and lo god hath ghoun to thee alle that ben in the schip with thee. for which thing ghe men be ghe of good coumfort, for I bileue to my god that so it schal be as it is seid to me, and it bihoueth us to come in to sum yle. but affirward that in the fourtenthe dai the nyght cam on us seilyng in the stony see, aboute mydnyght the schipmen supposiden sum cuntree to appere to hem, and thei caste doun a plomet & foundun twenti paalis of depnesse. and affir a litil thei weren departid fro thenns and foundun fiftene paalis. and thei dredden lest we schulden have fallun in to scharpe places, and fro the laste parti of the schip thei senten foure ancris, and desiriden that the dai hadde become. and whanne the schipmen soughten to fle fro the schip whanne thei hadden sent a litil boot in the see undir colour as thei schulden bigynne to strecche forth the ancris fro the former part of the schip, poul seide to the centurien and to the knyghtis, but these men dwellen in the schip ghe moun not be maad saaf. thanne knyghtis kittiden awei the coordis of the litil boot, and suffriden it to falle awei. and whanne the dai

was

* gnidum.

† Boniportus.

‡ Thalassa.

§ nauclero.

¶ asstimantes propositum se tenere.

was come poul preiede alle men to take mete and seide, the fourtente dai this dai ghe abiden and dwellen fastyng and taken no thing, wherfore I preie ghou to take mete for ghoure heelthe, for of noon of ghou the heer of the heed schal perische. and whanne he hadde seid these thingis poul took breed and dide thankings to god in the sight of alle men, and whanne he hadde brokun he bigan to etc. and alle weren maad of bettir coumfort and thei tooken mete. and we weren alle men in the schip two hundride seuenti and fixe, and thei weren fillid with mete, and dischargiden the schip, and castiden wheete into thee see. and whanne the dai was come thei knewen no lond, and thei biheelden an hauenc that hadde a watir bank into which thei thoughten, if thei myghten, to bryng up the schip. and whanne thei hadden take up the ancris thei bitooken hem to the see and * slakiden togidre the iointouris of gouernailis, and with a litil seil list up bi blowing of the wynd thei wenten to the bank. and whanne we felden into a place of grauel gon al aboute with the see thei † hirtliden the schip. and whanne the former part was || sicchid it dwellide unmouable, and the last part was brokun of strengthe of the see. and counseil of the knyghtis was to sle men that weren in warde, lest ony schulde ascape whanne he hadde swymmed out. but the centurien wolde kepe poul, and forbeed it to be don. and he commaunde hem that myghten swymme to go into the see and scape and go out to the lond. and thei baren summe othite on boordis, summe on tho thingis that weren of the schip, and so it was don that alle men ascapiden to the lond.

CHAP. XXVIII.

AND whanne we hadde ascaped thanne we knewen, that the ile was clepid § mylitene. and the hethene men diden to us not litle curtesie. and whanne a fier was kyndelid thei refreischiden us alle for the reyn that cam and coold: but whanne poul hadde gaderid a quantite of kittingis of vynes and leide on the fier an eddir sche cam forth fro the heete and took him bi the hond. and whanne the hethene men of the ile saighen the beeste hangyng in his hond, thei seiden togidre, for this man is a manqueller, and whanne he scapide fro the see goddis veniaunce suffrith him not to lyue in erthe. but he schook awei the beeste into the fier and hadde noon harme. and thei gessiden that he schulde be turned into swellyng & falle down sodeynli and die. but whanne thei abiden longe and sighen that no thing of yuel was don in hym, thei turnyden hem togidre and seiden that he was god. and in tho placis weren ¶ maneris of the prynce of the yle puppius bi name which resseyuyde us bi three daies benyngneli † and soond us. and it bisel that the sadir of puppius lay ** traucilid with feueris and blodid flux, to whom poul entride. and whanne he hadde preied & leide hise hondis on hym he heelide hym. and whanne this thing was don alle that in the ile hadden syknessis camen and weren heelid. whiche also onour-

iden us with manye worfchipsis and puttiden what thingis weren necessarie to us whanne we schippiden. and astir three monethis we schippiden in a schip of alisaundre that hadde wyntid in the yle, *† to which was an excellent signe of castorus. and whanne we camen to siracusen we dwellide there three daies. fro thenns we seiliden aboute and camen to regyum. & astir oo dai while the south blew in the secound dai we camen to puteolos, where whanne we foundun britheren we weren preied to dwelle there anentis hem seueene daies, and so we camen to rome. and fro thenns whanne britheren hadden herd thei camen to us to the cheping of appius, and to the three tauernys. and whanne poul hadde seyn hem he dide thankings to god and took trist. and whanne we camen to rome it was suffrid to poul to dwelle bi him silff with a knyght kepinge him. and astir the thridde dai he elepide togidre the worthieste of the iewis, and whanne thei camen he seide to hem, britheren I dide no thing aghens the peple either custum of fadris, and I was boundun at ierusalem and was bitakun into the hondis of romayns. and whanne thei hadden axid of me wolden haue delyuered me for that no cause of deeth was in me. but for the iewis aghensiden I was constreyned to appele to the emperour, not as hauynge ony thing to accuse my peple. therefore for this cause I preiede to se ghou and speke to ghou, for for the hope of israel I am gird aboute with this cheyne. and thei seiden to him, neither we han resseyued lettris of thee fro iudee, neither ony of britheren comynge schewide either spak ony yuel thing of thee. but we preien to heere of thee what thingis thou *|| seelift, for of this secte it is knowun to us, that euery where me aghenseith it. and whanne thei hadden ordeynyd a dai to hym many men camen to him in to the § yn to whiche he expownde witnessinge the kyngdom of god, and counselide hem of ihesu of the lawe of moises and profetis fro the morewe til to euentide. and summe bilecuyden to these thingis that weren seid of poul, and summe bilecuyden not. and whanne thei weren not consentinge togidre thei departiden. and poul seide oo word, for the hooli goost spak wel bi ysaie the prophete to oure fadris and seide, go thou to this peple and seie to hem, with eere ghe schulen heere and ghe schulen not undirtonde, and ghe seynge schulen se, and ghe schulen not biholde. for the herte of this peple is gretli fattid, and with eeris thei herden heuyli, and thei closiden togidre her ighen lest perauenture thei se with ighen and with eeris heere and bi herte undirtonde and be convertid and I heele hem. therefore be it knowun to ghou that this heelthe of god is sent to hethene men, and thei schulden heere. and whanne he hadde seide these thingis iewis wenten out fro him and hadden mych questioun, *either musyng among hemsilff.* and he dwellide fulle twei gheer in his hirid place, and he resseyuyde alle that entriden to him, and prechide the kyngdom of god, and taughte tho thingis that ben of the lord ihesu crist with al trist withouten forbeding. †† amen. *for he is ihesu crist the sone of god byuynge, bi whom al the world schal bigynne for to be demed.*

L I HERE

* simul laxantes. † impegerunt. || fixa § Mitylene. ¶ prædia. † exhibit. ** vexatum. †† cui erat insigne Castorum. *|| sentis *§ hospitium. †† not in the Latin. nor in the MSS, excepting two, Trin. 8vo. and *Em.* fol: 8 want 'em. They are not in the other Version. D. A.

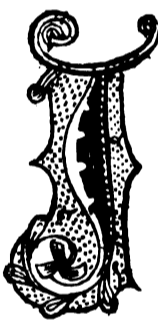
HERE enden the dedis of apostlis, and bigynnet a prolog on the epistlis of cristen feith that ben vii in ordre that is i of james, twei of petir, iii of ioon and oon of iuda.

A P R O L O G.



THE ordre of the seuen epistlis which ben clepid * canonyfed is not so among the greckis that fulli saueren the feith and suen the rigt ordre of the epistlis as it is foundun in latin bookis: for forasmuch as petir is the firste in the ordre of apostlis, hise epistlis ben the firste of hem in ordre. but as we not longe sithen correctiden the euangelistis † to the lyf of treuthe, so we han sett these thourough the help of god in her owne ordre. for the firste of hem is an epistle of james, two of petris, three of ioonys, and oon of iude. the whiche epistlis, if thei hadden be treuli turned of the translaturis into latyn speche as thei weren maad of the apostlis, thei schulden haue maad no doute to rederis, ne the variaunce of wordis schulde not haue y-nugned it self. nameli in that place in the firste epistle of ioon, where we reden of the || conhedde of the trynyte, where we synden, that ther hath be greet error of untrewre translaturis fro the treuthe of the feith, while thei setten in her translaciouns oonli the names of three thingis, that is of watir, of blood, and of the spirit, and leuech the witnessyng of the fadir, and of the sone, and of the spirit, in which *witnessyng oure* § comyn bileve is moost strengthid, and it is preved, that ther is ¶ oon substaunce of godheed of the fadir, and of the sone, and of the hooli spirit. but in othire epistlis hou mych oure translacioun diuersith fro othirs I leue to the prudence of the rederis. but thou ** goddis maide Eustachium, while thou enquerist bisili of me the treuthe of scripture thou *† puttist out myn elde to be gnawe of enuouse mennis teeth whiche seien, that I am a *|| peirer of hooli scripturis. but I in such a werk drede not the envie of myne enemyes, ne I schal not denyen to hem that axen the treuthe of hooli scripture. *Jerom in his prolog on this pistle seith this.*

Capitulum I.



Ames the seruant of god, and of oure lord iesu crist, to the twelue kinredis that ben in scatering abroad, heelthe. mi britheren, deme ye al ioie whanne ye fallen into dyuerse temptaciouns. witinge that the preuyng of youre feith worchith pacience, and pacience hath a parfyt werk, that ye be parfyt and hoole and saile in no thing. and if ony of you nedith wisdom axe he of god which giueth to alle men largeli and upbreidith not, and it schal be gouun to hym. but axe he in feith, and doute no thing, for he that doutith is lyk to a wawe of the see which is moued and borun aboute of wynd. therefore *§ gesse not thilke man that he schal take ony thing of the lord. a man double in soule is unstable in alle hise weies, and a meek brothir haue glorie in his enhaunfing, and a riche man in his lownesse. for as the flour of gras he schal passe, the sunne roos up with heete and driede the gras, and the flour of it felde doun, and the fairnesse of his cheer perischide, and so a riche man †† welewith in hise weies. bleffid is the man that suffrith temptacioun, for whanne he schal be preued he schal resseyue the crowne of lyf which god hath bihigt to men that louen him. no man whanne he is temptid seie, that he is temptid of god. for whi god is not a tempter of yuele thingis, for he temptith no man, but ech man is temptid, drawun and stirid of his owne coueyting. affirward coueytyng whanne it hath consueued bryngith forth synne, but synne whanne it is fillid gen-
d. drith deeth. therefore my moost dereworth britheren, nyle ye erre. ech good giste and ech parfyt giste is from above and cometh doun fro the fadir of ligtis

anentis whom is noon †|| ouer †§ chaungyng ne ouerschadewyng of reward. for wilfulli he bigat us bi the word of treuthe, that we be a bigynnyng of his creature. wite ye my britheren moost loued, be ech man swift to here but slow to speke, and slow to wrathe; for the wrathe of man worchith not the rigtwisnesse of god. for which thing caste ye awei al unclennesse and plentee of malice, and in myldenesse resseyue ye the word that is plauntid that mai saue youre soulis. but be ye doeris of the word, and not heerers oonli, disseuyngge yousilff. for if ony man is an heerer of the word, and not a doer, this schal be lickened to a man that biholdith the §|| cheer of his birthe in a myrrour. for he bihelde himsilff and wente awei and anon he forgat which he was. but he that biholdith in the lawe of parfyt fredom and dwellith in it, and is not maad a forgetful heerer, but a doer of werk, this schal be bleffid in his dede. and if ony man gessith himsilff to be religious, and refreyneth not his tunge, but disseuyeth his herte, the religioun of him is veyn. a cleen religioun and an unwemmyd anentis god and the fadir is this, to visite fadirles and modirles children and widewis in her tribulacioun, and to kepe himsilff undefouled fro this world.

c. II.

MI britheren, nyle ye have the feith of oure lord iesu crist of glorie in accepcioun of perfoones. for if a man that hath a goldun ryng, and in a fair clothing cometh in youre company, and a pore man entrieth in a foul clothing, and if ye biholden unto him that is clothid with §§ cleer clothing, and if ye seie to him sitte thou here wel, but to the pore man ye seien, stonde thou there, ether sitte undir the §§ stool of my sect, whether ye demen

* canonicæ † ad veritatis lineam.
Christi Eustochium. †† exponis

†§ vicissitudinis, whilenesse, or tyme, MS Syd. At God is not transmudacioun ne schadewyng of whilewis, *Wiclif Homil: in Epist. MS.*

Biblioth: publica *Cam. ab.*

§§ scabello.

|| unitate.

§ fides catholicae

¶ una divinitatis substantia.

** virgo

†† exponis

*|| falsarium corruptoremque.

*§ existimet.

†† marcescet.

†|| other.

§|| vultum nativitatibus suæ. the face of his yongthe. *Wiclif Homil: ibid.*

¶, velle preclara.

demen not anentis you silff, and ben maad domesmen of wickide thoughtis? heere ye my moost dereworthe britheren, whether god chees not pore men in this world riche in feith, and eiris of the kyngdom that god bihigte to men that louen hym? but ye han dispised the pore man. whether riche men oppresen not you bi power, and thei drawen you to doomes? whether thei blasfemen not the good name that is clepid to help on you? netheles if ye performen the kyngis lawe bi scripturis thou schalt loue thi neigbore as thi silff, ye doen wel. but if ye taken perloones ye worchen synne, and ben reprocued of the lawe as trespassouris, and who euer kepith al the lawe but offendith in oon, he is maad gilty of alle. for he that seide, thou schalt do no lecherie, seide also thou schalt not sle. that if thou doist not lecherie but thou sleest, thou art maad trespassour of the lawe. thus speke ye, and thus do ye, as bigynnyng to be demed bi the lawe of freedom. for whi doom withouten merci is to him that doith no merci, but merci aboue reisith doom. my britheren what schal it profite if ony man seie that he hath feith but he hath not the werkis? whether feith schal mowe save him? and if a brother either suster be nakid, and han nede of ech daies lyfode, and if any of you seie to hem, go ye in pees, and be ye maad hote and be ye fillid, but if ye gyuen not to hem tho thingis that ben necessarie to bodi, what schal it profite? so also feith if it hath not werkis, is deed in it silff. but sum man schal seie, thou hast feith, and I haue werkis. schewe thou to me thi feith withoute werkis, and I schal schewe to thee my feith of werkis. thou bilceuest that oo god is. thou doist wel, and deuelis bilecuen and tremblen. but wilt thou wite thou veyn man that feith withoute werkis is ydil? whether abraham oure fadir was not iustified of werkis, offringe isaac his sone on the auter? therefore thou seest that feith wroughte with hise werkis, and his feith was fillid of werkis. and the scripture was fillid sciynge, abraham bilecuoyd to god, and it was arettid to him to rightwisnesse, and he was clepid the frend of god. ye seen that a man is iustified of werkis, and not of feith oonli. in lyk maner and whether also raab the hoore was not iustified of werkis, and resseyuyde the messangeris, and sente hem out bi another weie. for as the bodi withoute spirit is deed, so also feith withoute werkis is deed.

III.

MI britheren nyle ye be maad manye maistris, witinge that ye taken the more doom. for alle we offenden in manye thingis, if ony man offendith not in word, this is a parfyt man. for also he mai lede aboute al the bodi with a bridel. for if we putten bridelis into horsis mouthis for to consente to us, and we leden aboute al the bodi of hem. and lo schippis whanne thei ben greete, and ben dryuun of stronge windis, yit thei ben borun aboute of a litil gouernail, where the mouyng of the gouernour wole. so also the tunge is but a litil membre, and reisith greete thingis. lo hou litle fier brenneth a ful greet wood? and oure tunge is fier, the unuerfitee of wickidnesse. the tunge is ordeyned in oure membris which defoulith al the bodi, and it is enflawmed of helle, and enflawmeth the * wheel of

oure birthe. and al the kynde of beestis, and of foulis and of serpentis and of othire is chastid, and tho ben maad tame of mannus kynde; but no man mai chastise the tunge, for it is an † unpesible yuel and ful of deedli venym. in it we blessea god the fadir, and in it we cursen men that ben maad to the licknesse of god. of the same mouth passith forth blessing and cursyng, my britheren it bihoueth not that these thingis ben don so. whether a welle of the same hole bringith forth swete and salt watir? my britheren whether a fige tree mai make grapes, either a vync figis? so neither salt watir may make sweet watir. who is wys and taugt among you, schewe he of good lyuyng his worchyng in myldenesse of his wisdom. that if ye han bittir envie, and stryvyngis ben in youre hertis, nyle ye haue glorie and be licris agens the treuthe. for this wisdom is not fro aboue comyng down, but ertheli and beestli and feendli. for where is envie and stryf, there is unsidefastnesse and al schrewid werk. but wisdom that is fro above, firste it is chaast, astirward pesible, mylde, able to be counselid, consentinge to goode thingis, ful of merci and of goode fruytis demyng withoute feynyng. and the fruyt of rightwisnesse is sowun in pees to men that maken pees.

III.

Wheroff ben bateils and || cheeftis among you? whether not of youre coueitis that figten in youre membris? ye coueiten and ye han not, ye sleen and ye han envie, and ye moun not gete. ye chiden and maken bateil, and ye han not for ye axen not. ye axen, and ye resseiuen not. for that ye axen yuele as ye schewen openli in youre coueitis. auouteris, witen not ye, that the frendship of this world is enemye to god? therefore who euer wole be frend of this world is maad the enemye of god. whether ye gessen that the scripture seith veyn^{li}, the spirit that dwellith in you coueitith to envie? but he gyueth the more grace, for which thing he seith, god withstondith proude men, but to meke men he gyueth grace, therefore be ye fugett to god. but withstonde ye the deuel, and he schal fle fro you. neige ye to god, and he schal neighe to you. ye synneris clesse the hondis, and ye double in soule purge ye the hertis. be ye wrecchis and weile ye. youre leighing be turned into weping, and ioie into forewe of herte. be ye mekid in the sigt of the lord, and he schal enhaunse you. my britheren nyle ye bacbite ech othire. he that bacbitith his brothir, either that demeth his brothir bacbitith the lawe, and demeth the lawe. and if thou demest the lawe thou art not a doer of the lawe, but a doomfman, but oon is maker of the lawe and juge that mai leese and delyuere. and who art thou that demest thi neigbore? lo now ye that seien, to dai either to morewe we schulen go into thilk citee, and there we schulen dwelle a yeer, and we schulen make merchaundise, and we schulen make wyunnyng. whiche witen not what is to you in the morewe. for what is youre lyf? as smoke apperynge at a litle, and astirward it schal be waastid. therefore that ye seie, if the lord wole, and if we lyuen, we schulen do this thing either that thing. and now ye maken ful out ioie in youre pridis, euery such ioiying is wickid. therefore it is synne to him that can do good and doith not.

V.

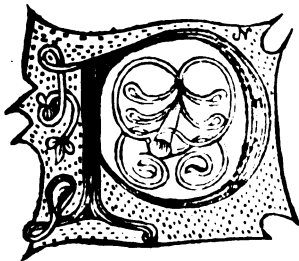
* rotam nativitatis nostrae.

† inquietum.

|| lites. in versione alt: C hee.tis, or Cbidyns.

V.

DOith now ye riche men. wepith ye yellynge in youre wrecchidnessis that schulen come to you. youre richeffis ben rotun, and youre clothis ben eten of mougtis. youre gold and * siluer hath rustid. and the rust of hem schal be to you into witnessyng, and schal ete youre fleischis as fier. ye han tresoured to you wrathe in the laste daies. lo the hire of youre werkmen that repiden youre feeldis which is fraudid of you crieth, and the cry of hem hath entrid into the eiris of the lord of oostis. ye han ete on the erthe, and in youre lecheries ye han norisched your hertis. in the dai of sleynge ye brougten and
B. slown the iust man, and he agenstod not you. therefore britheren be ye pacient til to the comyng of the lord. lo an ertheliler abidith precious fruyt of the erthe, pacientli suffrynge til he resseyue † tideful and lateful fruyt. and be ye pacient, and conferme ye youre hertis, for the comyng of the lord schal neige. britheren nyle ye be forewful ech to othire, that ye be not demed, lo the juge stondith nyg bifore the gate. britheren take ye ensauple of yuel goyng out, and of long abiding, and trauel and of pacience, the prophetis that spaken to you in the name of the lord. lo we blessen hem that suffriden. ye herden the suffring, *either pacience, of*



DE TIR apostle of iesus crist to the chosun men, to the comelingis of scateryng a-brood of ponte, of galathie, of capadocie, of asie, and of bythynie, bi the bifore knowing of god the fadir in halewing of spirit, bi obedience and sprengeing of the blood of iesus crist, grace and pees be multiplied to you. blessid be god and the fadir of oure lord iesus crist, which bi his greet merci bigat us agen into § lyuyng hope bi the agenisyng of iesus crist fro deeth into eritage uncorruptible and undefouled and that schal not fade that is kept in hevenes for you that in the vertue of god ben kept bi the feith into heelthe and is redi to be schewid in the laste tyme. in which ye schulen make ioie thoug it bihoueth now a litle to be fori in dyuerse temptacioun, that the preuyng of youre feith be mych more precious than gold that is preued bi fier, and be foundun into heriyng and glorie and onour in the revelacioun of iesus crist. whom whanne ye han not seyn ye louen, into whom also now ye not seyng bileuen. but ye that bileuen schulen haue ioie and gladness that mai not be teeld out. and ye schulen be glorified and haue the ende of youre feith the heelthe of youre soulis. of which heelthe profetis sougten and enferchiden that profecieden of the grace to comyng in you, and sougten which euer what maner tyme the spirit of crist signyfiende in hem. and bifore the passions that ben in crist, and the latter glories, to whiche it was schewid. for not to hemself but to you thei mynystriden tho thingis that now ben teeld to you bi hem that prechiden to you bi the hooli goost sent fro heuene, into whom aungelis desiren

iobb, and ye figen the ende of the lord. for the lord is merciful and doynge merci. bifore alle thingis, my britheren, nyle ye swere; neither bi heuene, neither bi certhe, neither bi what euer othir ooth. but be youre word yhe, yhe, nai, nai, that ye falle not undir doom. and if ony of you is forewful; preie ye with pacient soule, and seie he a salm. if ony of you is syk, lede he yn || prestis of the chirche, and preie thei for him & anoynte with oile in the name of the lord, and the preier of feith schal saue the syk man, and the lord schal make him ligt, and if he be in synnes thei schulen be forgoun to him. therefore knowleche ye ech to othire youre finnes, and preie ye ech for othire that ye be saued, for the contynuel preier of a iust man is myche worth. elye was a deedli man lyk us, and in preier he preiede that it schulde not reyne on the erthe, & it reynede not three yeeris and sixe monethis. and estfoone he preiede and heuene gaf reyn and the erthe gaf his fruyt. and britheren if any of you errith fro treuthe, and ony conuertith him, he owith to wite, that he that makith a synner to be turned fro the errour of his weie, schal saue the soule of him fro deeth, and keuerith the multitude of synnes.

Here endith the pistil of iames, and bigynnetb the firste epistle of petir.

to biholde. for which thing be ye gird the leendis of youre soule sobre parfyt. and hope ye into thilke grace that is profid to you bi the schewyng of iesus crist. as sones of obedience not maad lyk to the former desiris of youre unkunnynghesse, but lyk hym that hath clepid you hooli, that also yesilff be hooli in al lyuyng. for it is writen, ye schulen be hooli, for I am hooli. and if ye ynwardli clepen him fadir which demeth withouten acceptioun of perfoones bi the werk of ech man, lyue ye in drede in the tyme of youre pilgrymage. witynge that not bi corruptible gold eithir siluer ye ben bougt agen of youre veyne lyuyng of fadris tradicioun, but bi the precious blood as of the lombe undefouled and unspottid crist iesus that was knowun bifore the makyng of the world, but he is schewid in the laste tymes for you that bi him ben feithful in god that reside him fro deeth and gaf to him euerlastinge glorie. that youre feith and hope were in god, and make ye chaast youre soulis in obedience of charite, in loue of britherhod. of symple herte loue ye togidre more bisili, and be ye borun agen, not of corruptible feed, but uncorruptible bi the word of lyuyng god and dwellynge into withouten ende. for ech fleische is hei, and al the glorie of it is as flour of hey. the hey driede up, and his flour felde down, but the word of the lord dwellith withouten ende. and this is the word, that is prechid to you.

II.

THerfore putte ye awei al malice and al gile and seyningis, and envies and alle backbitingis as now borun yonge children resonable, withoute gile coucite ye mylk, that in it ye waxe into heelthe, it netheles ye han taastid that the lord is swete. and

* your siluer.

† temporaneum.

|| presbyteros.

§ the lyuyng.

and neige ye to him that is a lyvyng stoon and repreued of men but chosun of god and onoured. and yersilff as quicke stoonen be ye about bildid into spiritual housis and an hooli preesthod to offre spiritual sacrifices acceptable to god by iesus crist. for which thing the scripture seith, lo I schal sette in syon the higeste corner stoon chosun and precious, and he that schal bileue in him schal not be confoundid. therefore onour to you that bileuen, but to men that bileuen not, the stoon whom the bilderis repreuyden this is maad into the heed of the corner. and the stoon of hirtinge, and stoon of selaundre to hem that offenden to the word, neither bileuen it in which thei ben sett. but ye ben a chosun kyn, a kyngli preesthod, hooli folk, a peple of purchalyng that ye telle the vertues of him that clepide you fro derknessis into his woundirful ligt. whiche sum tyme weren not a peple of god, but now ye ben the peple of god. whiche hadden not merci, but now ye han merci. moost dere I biseche you as comelingis and pilgrymis to absteine you fro fleischli desires that figten agens the soule. and haue ye youre conuersacioun good among hethene men, that in that thing that thei bacbiten of you as of mysdoeris, thei biholden you of goode werkis and glorifien god in the dai of visitacioun. be ye sugett to ech creature of man for god, either to the king as to him that is higer in staat, either to duykis as to thilke that ben sent of hym, to the veniaunce of mysdoeris, and to the preisung of goode men. for so is the wille of god, that ye do wel and make the unkunnynge of unprudent men to be doumbe. as fre men and not as hauynge fredam the keuryng of malice, but as the seruautis of god. onoure ye alle men, loue the britherhod, drede ye god, onoure ye the kyng. seruautis be ye sugettis in alle drede to lordis, not oonli to goode and to mylde but also to tirauntis. for this is grace if for conscience of god ony man suffrith heynessis and suffrith uniuistly. for what grace is it, if ye synnen and ben buffetid and suffren? but if ye doen wel and suffren pacientli, this is grace anentis god. for to this thing ye ben clepid. for also crist suffride for us & leste ensaumple to you, that ye solewe the steppis of hym which did not synne, neithir gile was foundun in his mouth. and whanne he was cursid, he curside not, whanne he suffride he manaside not, but he bitook hymself to him that denyde him uniuistli. and he himself baaroure synnes in his bodi on a tree, that we be dedde to synnes and lyue to rigtwisnesse, bi whos wan wounde we ben heclid. for ye weren as scheep erryng, but ye ben now turned to the shepheard and bischop of youre soulis.

III.

ALSO wymmen be thei sugett to her husbondis. if ony man bileue not to the word, bi the conuersacioun of wimmen thei ben wunnen without word. and biholde ye in drede youre hooli conuersacioun. of which ther be not * withoutforth curious ournyng of heer, either doying aboute of gold, either ournyng of clothing, but thilke that is the hid man of herte in uncorrupcioun and of mylde spirit which is riche in the sight of god. for so summe tyme hooli wymmen hopinge in god ournyden hemself, and weren sugett to her owne husbondis, as fare obei-

ede to abraham and clepide him lord. of whom ye ben dougtris wel doynge and not dredinge ony perturbacioun. also men dwelle togidre and bi kunnynge gyue ye onoure to the wommans freelte as to the more feble, and as to euene eiris of grace and of lyf that youre preieris be not lettid, and in feith alle of oon wille. in preier be ye ech suffryng with other, loueris of britherheed, merciful, mylde, meke. not yeldinge yuel for yuel, neither cursyng for cursyng, but ageward blesyng. for in this thing ye ben clepid, that ye welde blesyng bi eritage. for he that wil loue lyf and se goode daies, constreyne his tunge fro yuel, and hise lippis that thei speke not gile. and bowe he fro yuel, and do good, seke he pees, and parfytli sue it. for the igen of the lord ben on iuste men, and hise eeris on the preieris of hem. but the cheer of the lord is on men that doen yuelis, and who is it that schal anoye you if ye ben fueris and loueris of goodnesse? † that also if ye suffren ony thing for rigtwisnesse ye ben blesid. but drede ye not the drede of hem, that ye be not disturbid. but halewe ye the lord crist in youre hertis, and euermore be ye redi to satisfaccioun to ech man axinge you refoun of that feith and hope that is in you, but with myldenesse and drede. hauynge good conscience, that in that thing that thei bacbiten of you, thei ben confoundid which challenge falli youre good conuersacioun in crist. for it is better that ye do wel and suffre if the wille of god wil, than doynge yuel. for also crist oonys diede foroure synnes, the iust for uniuiste, that he schulde offre to god us maad dede in fleische, but maad quicke in spirit. for which thing he cam in spirit, and also to hem that weren clofid togidre in prisoun prechide. whiche weren sumtyme unbileueful whanne thei abiden the pacience of god in the daies of noe, whanne the schip was maad in which a fewe, that is to seie eige soulis weren maad saaf bi watir. and so baptyng of lyk fourme makith us saaf, not the putting awei of the filthis of fleische, but the axyng of a good conscience in god bi the agenrisyng ofoure lord iesus crist that is in the righthalf of god, and swolewith deeth that we schulden be maad eiris of euerlastinge lyf. he gede into heuene and aungelis and poweris and uertues ben maad sugettis to hym.

III.

THerfore for crist suffride in fleisch, be ye also aarmed bi the same thenking. for he that suffride in fleische ceesside fro synnes that that is left now in fleische, lyue not now to the desiris of men, but to the wille of god. for the tyme that is passid is ynow to the wille of hethene men to be endid, whiche walkiden in leccheries and lustis, in mych drynkyng of wyn, in unmesurable etingis and drynkyngis, and unleeeful worschipping of mawmetis. in which now thei ben astonyed, in which thing thei wondren. for ye rennen not togidre into the same confusioun of leccherie and blasfemen. and thei schulen gyue refoun to him that is redi to deme the quicke and the dedde. for whi for this thing it is prechid also to dedde men, that thei be demed bi men in fleische, and that thei lyue bi god in spirit. for the ende of alle thingis schal neighe, therefore be ye prudent and wake ye in preieris. bifore alle thingis haue ye charite ech to othire in yourself

M m

algatis

* extrinsecus.

† but.

algatis lastinge, for charite keuerith the multitude of synnes. holde ye ospitalite togidre withouten gruching. ech man as he hath resseyued grace mynstringe it into ech othir as goode dispenderis of the manyiolde grace of god. if ony man spekith *speke he* as the wordis of god. if ony man mynystrith as of the vertu which god mynystrith, that god be onoured in alle thingis bi jesus crist oure lord, to whom is glorie and lordschipe into worldis of worldis amen. most dere britheren nyle ye go in pilgrymage in feruour that is maad to you to temptacioun, as if ony newe thing bifalle to you. but comyne ye wit the passiouns of crist and haue ye ioie, that also ye be glad and haue ye ioie in the reuelacioun of his glorie. if ye ben dispised for the name of crist ye schulen be bleffid. for that that is of the onour and of the glorie and of the uertue of god, and the spirit that is his schal reste on you. but no man of you suffre as a mansleer, either a theef, either a curser, either a desirer of othere menns goodis, but if as a cristen man schame he not, but glorifie he god in this name. for tyme is that doom bigynne at goddis hous, and if it bigynne firste at us, what ende schal be of hem that bileuen not to the gospel? and if a iust man unnethe schal be saued, where schulen the unfeithful man and the synner appere? therefore and thei that suffren bi the wille of god bitaken her foulis in goode dedis to the feithful * maker of nought.

V.

Therfore I an † euene eldre man, and a witnessse of cristis passiouns, which also am a comyner

of that glorie that schal be schewid in tyme to comynge, biseche ye the eldre men that ben among you. fede ye the flok of god that is among you, purueie ye not as constreyned, but wilfulli bi god. not for loue of foul wyunnyng, but wilfulli. neithir as hauynge lordschip in the clergie, but that ye be maad ensauple of the flok of wille of soule. and whanne the prynce of schepardis schal appere ye schulen resseieue the crowne of glorie that mai neuer fade. also ye yonge men be ye fuyett to eldre men, and alle schewe ye togidre mekenesse. for the lord withstondith proude men, but he gyueth grace to meke men. therefore be ye mekid undir the mygti hond of god, that he reise you in the tyme of visitacioun. and caste ye al youre bisynesse into him, for to him is cure of you. be ye sobre and wake ye, for youre aduersarie the deuel as a rorynge lion goith aboute sechinge whom he schal deuoure. whom agenstonde ye stronge in the feith, witinge that the same passioun is maad to thilke britherhod of you that is in the worlde. and god of al grace that clepide you into his euerlastinge glorie you suffrynge a litil he schal perfourme and schal conferme and schal make sad, to him be glorie and lordschip into worldis of worldis, amen. Bi siluan feithful brother to you as I deme, I wroot schortli, bisechinge and witnessynge, that this is the verrei grace of god in which ye stonden. the churche that is gaderid in babiloyne and marcus my sone gretith you wel. grete ye wel togidre in hooli cofis. grace be to you alle that ben in crist. amen.

here endith the i epistle of petir, and bigynneth the secounde.

C A P. I.



Mount petir seruaunt and apostle of iesus crist, to hem that han take with us the || euene feith in the rigtwisnesse of our god and sauyour iesus crist: grace and pees be fillid to you bi the knowing of oure lord jesu crist, hou alle thingis of his godlich vertue that ben to lyf and pitee ben gouun to us bi the knowing of hym that clepide us for his owne glorie and vertue. bi whom he gaf to us moost precieuse biheestis, that bi these thingis ye schulen be maad felowis of goddis kynde, and fle the corrupcioun of that coucitise that is in the world. and § brynge ye in al bisynesse, and mynystre ye in youre feith vertue, and in vertue kunnyng, and in kunnyng abstynence, in abstynence pacience, in pacience pitee, in pitee loue of britherhood, and in loue of britherhood charite. for if these ben with you and ouercomen, thei schulen not make you voide, neither without fruy in the knowyng of oure lord iesu crist. but to whom these ben not redi, he is blynd and gropith with his hond, and forgetith the purging of hise elde trespassis. wherfore britheren be ye more bisi, that bi goode werkis ye make youre cleping and cheling certein.

for ye doynge these thingis schulen not do synne ony tyme. for thus ¶ ye entryng into euerlastinge kyngdom of our lord and sauyour iesu crist schal be mynystrid to you plenteoulli. for which thing I schal bigynne to moneste you euermore of these thingis, and I wole that ye be kunnyng and confermed in this present treuthe. Forsothe I deme iustli as long as I am in this tabernacle to reise you in monesting, and I an certeyn that the putting awai of my tabernacle is swift bi this that our lord iesu crist hath schewid to me. but I schal gyue bisynesse and ofte astir my deeth ye haue mynde of these thingis. for we not suyng unwise taalis han maad knowun to you the vertue and the bifore knowyng of oure lord iesu crist, but we weren maad biholderis of his gretnesse. for he took of god the fadir onour and glorie bi such maner voice slidenn down to hym fro the greet glorie, this is my loued sone in whom I haue plesid to me, heere ye hym. and we herden this voice brought fro heuene whanne we weren with hym in the hooli hil. and we han a ‡ sadder word of prophecie, to which ye gyuynge tent doen wel, as to a lanterne that gyueth ligt in a derk place til the dai bigynne to gyue ligt, and the dai sterre springe in youre hertis. and firste undirstonde ye this thing, that ech prophecie of scripture is not maad bi propre interpretacioun. for prophecie was not brought ony tyme bi manns wille, but the hooli men of god inspired what the hooli goot spaken.

II.

* creatori.

† consenior.

|| coequallem.

§ curam omnem subinferentes.

¶ the.

‡ firmiorem.

II.

BUT also false profetis weren in the peple, as in you schulen be maistir hieris that schulen brynge in sectis of perdicoun. and thei denyen thilke lord that bougte hem and bringen on hemself haasti perdicoun. and manye schulen sue her leccheris bi whiche the weie of treuthe schal be blasfemed. and thei schulen make marchaundise of you in coueitise bi feined wordis, to whiche doom now a while ago ceelith not, and the perdicoun of hem nappith not. for if god sparide not aungelis synnyng, but bitook hem to be turmentid, and to be drawun doun with boondis of helle into helle to be kept into doom, and sparide not the first world, but kepte noe the eigthe man the bifore-goer of rigtwisnesse, and brougte yn the greet flood to the world of unfeithful men. and he droof into poudir the citees of men of sodom and of men of gomor, and dampnyde bi turnyng upfodoun, and putte hem the enfaumple of hem that weren to doynge yuel, and delyueride the iust loth oppressid of the wrong and of the leccherous conversacioun of cursid men. for in sigt and heering he was iust, and dwellide among hem that fro dai into dai turmentide with wickide werkis a just soule. for the lord can delyuere pitoufe men fro temptacioun, and kepe wickide men into the dai of doom to be turmentid. but more hem that walken aftir the fleische in coueitinge of unclennesse, and dispisen lordschiping, and ben boolde plesyng hemself, and dreden not to bringe in sectis blasfemyng. wher aungelis whanne thei ben more in strengthe and vertue beren not that was the execrable doom agens hem, but these ben as unresounable beestis * kyndeli into taking and into deeth, blasfemyng in these thingis that thei knowen not, and schulen perische in her corrupcioun and resseyue the hire of unrigtwisnesse, and † thei gessen delices of defoulyng and of wemme to be likingis of dai. flowyng in her feestis with delices doynge leccherie with you, and han igen ful of auoutrie and uncessyng trespasse, disseyunge unstedefaste foulis and han the herte exercisid to coueitise. the sones of cursyng that forsaken the rigt weie, and erriden synyng the weie of balaam of bosor which louyde the hire of wickidnesse, but he hadde repreuyng of his woodnesse a doumbe beeste undir yok that ipak with voice of man that forbeed the unwisdom of the prophete. these ben wellis withouten watir, and mystis dryuun with whyrlyng wyndis, to whiche the thicke myst of derknesse is reserued. and thei speken in pride of vanytee, and disseyuen in desires of fleisch of leccherie hem that scapen a litle. whiche lyuen in errour and biheeten fredom to hem whanne thei ben seruauntis of corrupcioun. for of whom ony man is ouercomun of him also he is seruaunt. for if men forsaken the unclennesse of the world bi the knowyng of oure lord and sauour iesu crist, and estfoone be wlapid in these and ben ouercomun the latter thingis ben maad to hem worse than the

former. for it was better to hem to not knowe the weie of rigtwisnesse, than to turne agen aftir the knowyng fro that hooli maundement that was bitakun to hem. for thilke verrei prouerbe bifelde to hem, the hound turnyde agen to his castyng, and a fowe is waischen in walwing in fenne.

III.

LO ye moost dere worthe britheren I write to you this secoude epistle in which I stire your cleer soule bi monestyng togidre that ye be myndeful of tho wordis that I bifore seide of the hooli profetis, and of the maundementis of the hooli apostlis of the lord and sauour. first wite ye this thing that in the laste daies disseyueris schulen come in disseit, goynge aftir her owne coueityngis, seiynge where is the biheeste or the comyng of hym? for sithen the sadris dieden alle thingis lasten fro the bygynnyng of creature. but it is hid fro hem willyng this thing, that heuenes were bifore, and the erthe of watir was stondinge bi watir bi goddis word, bi which thilke world clenfid thanne bi watir perischide. but the heuenes that now ben, and the erthe ben kept bi the same word, and ben reserued to fier into the dai of doom, and perdicoun of wickide men. but ye, moost dere, this oo thing be not hid to you, that oo dai anentis god is as a thousynde yeeris, and a thousynde yeeris ben as oo dai. the lord tarieth not his biheeste as summe gessen, but he doith pacientli for you, and wole not that ony men perische, but that alle turne agen to penaunce. for the dai of the lord schal come as a theef; in whiche heuenes with greet bire schulen passe and elementis schulen be dissolued bi heete, and the erthe and alle the werkis that ben in it schulen be brent. therefore whanne alle these thingis schulen be dissolued, what maner men bihoueth it you to be in hooli liuyngis and || pitees, abidinge and higyng into the comyng of the dai of oure lord iesu crist. bi whom heuenes brennyng schulen be dissolued, and elementis schulen faile bi brennyng of fier. also we abiden bi hise biheestis newe heuenes and newe erthe, in whiche rigtwisnesse dwellith. for which thing ye moost dere abiding these thingis, be ye bisit to be foundun to hym in pees unspottid and undefouled, and deme ye long abiding of oure lord iesu crist youre heelthe. as also oure moost dere brothir poul wroot to you bi wisdom gouun to him, as in alle epistlis he spekith in hem of these thingis. in whiche ben summe harde thingis to undirstonde, which unwise and unstable men deprauen, as also thei doen othere scripturis to her owne perdicoun. therefore ye britheren bifore wityng kepe you self, lest ye be disseiued bi errour of unwise men, and falle aweil fro § youre owne sadnesse. but wexe ye in the grace and the knowyng of oure lord iesu crist and oure sauour. to hym be glorie now and into the dai of euerlastingnesse. amen. *here endith the secoude pistle of petir: and biginneth the firste pistle of ioon.*

cap I.

* naturaliter in captionem.
§ youre sadnesse.

† voluptatem existimantes diei delicias coinquationis et maculae.

|| pietatibus.

CAP. I.



HAT thing that was fro the bigynnyng which we herden which we figen with oure igen, which we bihelden and oure hondis touchiden of the word of liif. and the liif is schewid, and we saigen, and we witnesen and tellen to you * euerlasting liif that was anentis the fadir and apperide to us. therefore we tellen to you that thing that we figen and herden, that also ye haue felowschip with us and oure felowschip be with the fadir and with his sone iesu crist. and we writen this thing to you, that ye haue ioie, and that youre ioie be ful. and this is the tellyng that we herden of him and tellen to you, that god is ligt and ther ben no derknessis in hym. if we seien that we han felawschip with him, and we wandren in derknessis, we lien and doen not treuthe. but if we walken in ligt as also he is in ligt we han felawschip togidre, and the blood of iesu crist his sone clenst us fro al synne. if we seien that we han no synne we disseyuen ussilff, and treuthe is not in us. if we knowlechen oure synnes, he is seithful and iust that he forgyve to us oure synnes, and clense us fro al wickidnesse. and if we seien that we han not synned, we maken him a lier, and his word is not in us.

II.

MI litle sones, I write to you these thingis, that ye synne not. but if ony man synneth we han an advocat anentis the fadir iesu crist, and he is the forgifnesse for oure synnes, and not oonli for oure synnes but also for the synnes of al the world. and in this thing we witen that we knowen hym, if we kepen hise commaundementis. he that seith, that he knowith god, and kepith not hise commaundementis is a lier, and treuthe is not in hym, but the charite of god is parfyt verili in hym that kepith his word. in this thing we witen that we ben in hym, if we ben parfite in hym. he that seith that he dwellith in hym, he owith for to walke as he walkide. moost dere brithiren, I write to you not a newe maundement, but the elde maundement that ye hadden fro the bigynnyng. the elde maundement is the word that ye herden. effsoone I write to you a newe maundement that is trewe bothe in him and you, for derknessis ben passid, and verrei light schyneth now. he that seith, that he is in ligt and hatith his brothir is in derknesse yit. he that loueth his brother dwellith in ligt, and sclandre is not in hym. but he that hatith his brother is in derknessis, and wandrith in derknessis, and woot not whidir he goith, for derknessis han blyndid hise igen. litle sones I write to you, that youre synnes ben forgoun to you for his name. fadris, I write to you for ye han knowun him that is fro the bigynnyng. yonge men I write to you for ye han ouercomen

the wickid. I write to you yonge children, for ye han knowe the fadir. I write to you britheren for ye han knowun him that is fro the bigynnyng. I write to you yonge men, for ye ben stronge, and the word of god dwellith in you, and ye han ouercomun the wickid. nyle ye loue the world, ne tho thingis that ben in the world. if ony man loueth the world, the charite of the fadir is not in hym. for al thing that is in the world is coueitise of fleische, and coueitise of igen, and pride of lyf, which is not of the fadir, but it is of the world. and the world schal passe, and the coueitise of it, but he that doith the wille of god dwellith withouten ende. my litle sones, the last our is, and as ye han herd, that anticrist cometh, now many anticristis ben maad, wherfore we witen, that it is the last our. thei wenten forth fro us, but thei weren not of us, for if thei hadden be of us, thei hadden dwelte with us, but that thei be knowun that thei ben not of us. but ye han anynting of the hooli goost and knowen alle thingis. I wroot not to you as to men that knowen not treuthe, but as to men that knowen it, and for ech leesyn is not of treuthe. who is a lier, but this that denyeth, that iesu is not crist? this is anticrist that denyeth the fadir and the sone. so ech that denyeth the sone hath not the fadir, but he that knowlechith the sone hath also the fadir. that thing that ye herden at the bigynnyng dwelle it in you. for if that thing dwellith in you which ye herden at the bigynnyng, ye schulen dwelle in the sone and in the fadir; and this is the biheeste that he bihigte to us euerlastinge lyf. I wroot these thingis to you of hem that disseyuen you, and that the anynting which ye resseyuyden of hym dwelle in you. and ye han not nede that ony man teche you, but as his anynting techith you of alle thingis, and it is trewe, and it is not leesyn, and as he taugte you dwelle ye in him, and now ye litle sones dwelle ye in hym, that whanne he schal appere we haue a trist, and be not confoundid of him in his comyng. if ye witen that he is iust, wite ye also ech that doith rigtwisnesse is borun of hym.

III.

SE ye what maner charite the fadir gaf to us, that we be named the sones of god and be hise sones. for this thing the world knewe not us, for it knew not hym. moost dere britheren, now we ben the sones of god, and yit it apperide not what we schulen be. we witen that whanne he schal appere we schulen be lyk hym, for we schulen se him as he is. and ech man that hath this hope in him makith hymself hooli as he is hooli. ech man that doith synne doith also wickidnesse, and sin is wickidnesse, and ye witen that he apperide to do awei synnes, and synne is not in hym. ech man that dwellith in him synneth not, and ech that synneth seeth not hym neithir knew hym. litle sones, no man disseyue you. he that doith rigtwisnesse is iust, as also he is iust. he that doith synne is of the deuel, for the deuel synneth fro the bigynnyng. in this thing the sone of god apperide, that he undo the werkis of the deuel. ech man that is borun of god

* the euerlasting.

god doith not synne, for the seed of god dwellith in him; and he mai not do synne, for he is borun of god. in this thing the fones of god ben knowun, and the fones of the fend. ech man that is not iust is not of god, and he that loueth not his brothir is not of god. for this is the tellyng that ye herden at the bigynnyng, that ye loue eche othere. not as cayn that was, of the yuel, and sloug his brothir. and for what thing sloug he hym? for hise werkis n. weren yuele and his brotheris iust. britheren nyle ye wondre if the world hatith you. we witen that we ben translatid fro deeth to lyf, for we louen britheren, he that loueth not dwellith in deeth. ech man that hatith his brothir is a mansleer, and ye witen that ech mansleer hath not euerlastinge lyf dwellynge in him. in this thing we han knowun the charite of god, for he puttide his lyf for us, and we owen to putte oure lyues for oure britheren. he that hath the catel of this world, and seeth that his brother hath nede and closith hise entrails fro him, hou dwellith the charite of god in hym? my litle fones, loue we not in word, neither in tunge, but in werke and treuthe. In this thing we knowen, that we ben of treuthe, and in his sigt we monesthen oure hertis. for if oure herte repreueth us, god is more than oure herte and knowith alle thingis. moost dere britheren, if oure herte repreueth not us, we han trust to god, and what euer we schulen axe we schulen resseyue of hym, for we kepen hise commaundementis, and we doen tho thingis that ben plesant bifore hym. and this is the commaundement of god, that we bileuee in the name of his sone iesu crist, & that we loue eche othire as he gaf heeste to us. and he that kepith hise commaundementis dwellith in him, and he in him. and in * thing we witen that he dwellith in us bi the spirit whom he gaf to us.

III.

MOost dere britheren, nyle ye bileuee to ech spirit, but preue ye spiritis if thei ben of god. for manye false prophetis wenten out into the world. in this thing the spirit of god is knowun: ech spirit that knowlechith that iesu crist hath come in fleische is of god, and ech spirit that fordoith iesu is not of god; and this is anticrist of whom ye herden, that he cometh, and rigt now he is in the world. ye litle fones ben of god, and ye han ouercomun hym, for he that is in you is more than he that is in the world. thei ben of the world, therefore thei speken of the world, and the world heerith hem. we ben of god, he that knowith god heerith us, he that is not of god heerith not us; in this thing we knowen the spirit of treuthe and the spirit of errour. moost dere britheren, loue † we togidre, for charite is of god, and ech that loueth his brothir is borun of god and knowith god. he c. that loueth not knowith not god, for god is charite. in this thing the charite of god apperide in us, for god sente his oon bigetun sone into the world that we lyue bi hym. in this thing is charite, not as we hadden loued god, but for he first louyde us, and sente his sone forgifness for oure synnes. ye moost dere britheren, if god louyde us, we owen to loue echi othire. no man saig euer god, if we louen togidre, god dwellith in us, and the charite of him is parfyt in us. in this thing we knowen that we dwellen in him and he in us, for of his spirit he gaf to us; and we sigen and witnessen, that the fadir sente

his sone sauour of the world. whoeuer knowlechith, that iesu is the sone of god, god dwellith in him, and he in god. and we han knowun and bileueen to the charite that god hath in us. god is charite, and he that dwellith in charite dwellith in god, and god in him. in this thing is the parfyt charite of god with us, that we haue trist in the dai of doom, for as he is, also we ben in this world, drede is not in charite, but parfyt charite puttith out drede. for drede hath peyne, but he that dredith is not parfyt in charite. therefore loue we god, for he louyde us bifore. if ony man seith, that I loue god, and hatith his brothir, he is a lier. for he that loueth not his brothir which he seeth, hou mai he loue god whom he seeth not? and we han this commaundement of god, that he that loueth god loue also his brothir.

V.

ECH man that bileueeth that iesu is crist is borun of god, and ech man that loueth him that gen-dride loueth him that is borun of him. in this thing we knowen, that we louen the children of god, whanne we louen god and doen hise maundementis. for this is the charite of god that we kepe hise maundementis, and hise maundementis ben not heuy. for al thing that is borun of god ouercometh the world, and this is the victorie that ouercometh the world, oure feith. and who is he that ouercometh the world but he that bileueeth that iesu is the sone of god? this is iesu crist that cam bi watir and blood, not in watir oonli, but in watir and blood. and the spirit is he that witnessith, that crist is treuthe. for three ben that gyuen witnessyng in heuene, the fadir, the sone, and the hooli goost, and these three ben oon, and three ben that gyuen witnessyng in erthe, the spirit, watir and blood, and these three ben oon. if we resseyuen the witnessyng of men, the witnessyng of god is more. for this is the witnessyng of god that is more, for he witnesside of his sone. he that bileueeth into the sone of god hath the witnessyng of god in hym. he that bileueeth not to the sone makith hym a lier, for he bileueeth not in the witnessyng that god witnesside of his sone. and this is the witnessyng for god gaf to you euerlastyng lyf, and this lyf is in his sone. he that hath the sone of god hath also lyf, he that hath not the sone of god hath not lyf. I write to you these thingis, that ye wite that ye han euerlastinge lyf whiche bileueen in the name of goddis sone. and this is the trist which we han to god, that what euer thing we axen afir his wille, he schal heere us. and we witen that he heerith us, whateuer thing we axen, we witen that we han the || thingis whiche we axen of hym. he that woot that his brothir synneth a synne not to the deeth, axe he and lyf schal be gouun to him that synneth not to deeth. ther is a synne to deeth, not for it I seie that ¶ ony preie, ech wickidness is synne, and ¶ ther is synne to deeth. we witen that ech man that is borun of god synneth not, but the generacioun of god kepith hym, and the wickid touchith hym not. we witen that we ben of god, and al the world is sett in yuel. and we witen that the sone of god cam in fleische and gaf to us witt, that we knowe verrei god, and be in the verrei sone of hym, this is verrei god, and euerlastyng lyf. my litle fones kepe ye you fro mawmctis.

here endith the firste epistle of toon, and bigynneth the secounde epistle.

N n

the

* this thing.

† ye.

|| axingis.

§ ony man,

¶ est peccatum ad mortem

the firste chap.

HE eldre man to the chosun ladi and to hir children whiche I loue in treuthe, and not I aloone, but also alle men that knowen treuthe. for the treuthe that dwellith in you, and with you schal be withouten ende. grace be with you, merci and pees of god the fadir and of iesu crist the sone of the fadir in treuthe and charite. I ioiede ful mych for I foond of thi soncs goynge in treuthe as we resseyuyden maundement of the fadir. and now I preie thee ladi, not as writynge a newe maundement to thee, but that that we hadden fro the bigynnyng that we loue ech othir. and this is charite, that we walke affir hisc maundementis. for this is the commaundement, that as ye

herden at the bigynnyng walke ye in him. for manye disseyuers wenten out into the world which knowlechen not that iesu crist han come in fleische. this is a disseyuere and anticrist. se ye yousilff lest ye leesen the thingis that ye han wrougt, that ye resseyue ful mede. witynge that ech man that goith bifore and dwellith not in the teching of crist hath not god. he that dwellith in the teching hath bothe the sone and the fadir. if ony man cometh to you, and bringith not this teching, nyle ye resseyue him into hous, neither seie to him heil. for he that seith to him heil, comyneth with hise yuele werkis. lo I bifore seide to you that ye be not confoundid in the dai of oure lord iesu crist. I have mo thingis to write to you, and I wolde not bi parchemyn and enke, for I hope that I schal come to you and speke mouth to mouth that youre ioie be ful. the soncs of thi chosun sifir greeten thee well. the grace of god be with thee. amen.

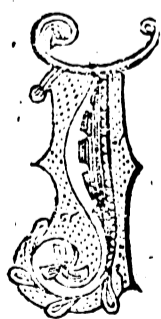
Here endith the secounde pistle of ioon, and bigynneth the thridde.

Chap. I.

HE eldre man to * gayus moost dere brothir whom I loue in treuthe. moost dere brother of alle thingis I make preier that thou † entre and fare welesulli, as thi soule doith welesulli. I ioiede greetli for britheren camen and barn witnessyng to thi treuthe as thou walkist in treuthe. I haue not more grace of these thingis than that I heere that my ioncs walke in treuthe. moost dere brothir, thou doist feithfulli whateuer thou worchist in britheren, and that into pilgrymys whiche yeldiden witnessyng to thi charite in the sigt of the chirche, whiche thou ledist forth and doist wel worthili to god, for thei wenten forth for his name, and tooken nothing of hethene men, therefore we owen to resseyue siche

that we be euec worcheris of treuthe. I hadde write perauenture to the chirche, but this diotrepe that loueth to bere primacie in hem resseyueth not us. for this thing if I schal come I schal moneste hise werkis whiche he doith chidinge agens us with yuele wordis. and as if these thingis suffisen not to him, neither he resseyueth britheren, and forbedith hem that resseyuen and puttith out of the chirche. moost dere brothir, nyle thou sue yuel thing, but that that is good thing. he that doith wel is of god, he that doith yuel seeth not god. witnessyng is yoldun to demetrie of alle men, and of treuthe it siff. but also we beren witnessyng, and thou knowist that oure witnessyng is trewe. I hadde many thingis to write to thee, but I wolde not write to thee bi enke and penne, for I hope soone to se thee, and we schulen speke mouth to mouth. pees be to thee, freendis greeten thee wel, greete thou wel frendis bi name.

Here endith the thridde pistil of ioon, and bigynneth the pistil of iudas.

Chap. I.

UDAS the seruaut of iesus crist and brother of iames to these that ben loued, that ben in god the fadir, and to hem that ben clepid and kept of ihesu crist, merci and pees and charite be filled to you. moost dere britheren, I doinge al bisynesse to write to you of youre comyn heelte hadde nede to write to you, and preie to stryue strongli for the feith that is oonys takun to seyntis for summe unfeithful men pryueli entriden that weren sum tyme bifore written into this doom, and ouerturnen the grace of oure god into leccherie, and denyen him that is oonli a lord, oure lord ihesu crist. but I wile moneste you oonys that witen alle thingis, that ihesus sauide his

peple fro the lond of egipte, and the secounde tyme losse hem that bilceuyden not. and he reseruyde undir derknesse aungelis that kepten not her prynshood, but forsooken their hous into the doom of the greet god into euerlastinge boondis. as sodom and gomorre and the nyg coostid citees that in lyk maner diden fornycacyoun and yeden awci affir othire fleische, and ben maad ensauple, suffrynge peyne of euerlastinge fier. in lyk maner also these that desoulen the fleische, and dispisen lordschip, and blasfemen maifestee. whanne myghel archaungel disputide with the deuel and stroof of moises bodi, he was not hardi to brynge yn doom of blasfemye, but seide the lord comaunde to thee. but these men blasfemen what euer thingis thei knowen not, for what euer thingis thei knowe kyndeli as doumbe bestis in these thei ben corrupt.

II.

* Caio.

† ingredi.

II.

WOO to hem that wenten the weie of cayn, and that ben schid out bi error of balaam for mede, and perischiden in the agensciyng of chore. these ben in her metis seeftinge togidre to filthe, withouten drede fedinge hemself. these ben cloudis withouten watir, that ben borun aboute of the wyndis. heruest trees without fruyt, twis deed, drawn up bi the roote, * warris of the wood seefomyng out her confusiouns, erringe sterris to whiche the tempest of derknessis is kepte withouten ende. but enoch the seuenthe fro adam profeciede of these and seide, lo the lord cometh with hise hooli thousandis to do doom agens alle men, and to repreue alle unfeithful men of alle the werkis of the wickidnesse of them bi whiche thei diden wickidli, and of alle the harde wordis that wickide synneris han spoke agens god. these ben † gruccheris ful of playntis, wandringe astir her desires, and the mouth of hem spekith pride, worschippinge perloones bicause of wyynyng and ye moost dere britheren, be mynde-

ful of the wordis whiche ben bifore seid of apostlis of oure lord ihesu crist, whiche seiden to you, that in the laste tymes there schulen come || gilours, wandringe astir her owne desires, § not in pitee. these ben whiche departen hemself, beestli men not hayinge spirit. but ye moost dere britheren aboue bilde yourself on youre moost hooli feith, and preie ye in the hooli goost, and kepe yourself in the loue of god, and abide ye the merci of oure lord ihesu crist into lys euerlastyng. and repreue ye these men that ben demed, but saue ye hem, and take ye hem fro the fier. and do ye merci to othere men in the drede of god, and hate ye also thilke defouled coote which is fleischli. but to him that is mygti to kepe you without synne, and to ordeyne bifore the sigt of his glorie you unwemmed in ful out ioie in the comyng of oure lord ihesu crist. to god aloone oure fayvour bi ihesu crist oure lord be glorie and magnyng, empire and power bifore alle worldis, and now and into alle worldis of worldis, amen.

here endith the pistil of iudas and bigynneth the protoc on apocalips.

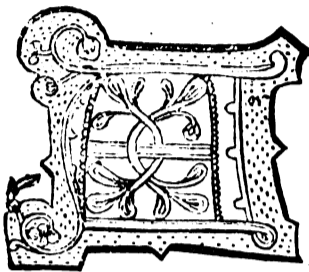


ALL E men that wolen lyue mekeli in crist, as the apostle seith, suffren persecucion, ¶ astir that, thou sone that neigest to the seruyce of god, stonde thou in rigtwisnesse and in drede, and make redi thi soule to temptacioun, for temptacioun is a mannis lyt on the erthe. but that feithful men faile not in hem, the lord coumfortith hem and confermieth seiynge, I am with you unto the ende of the world; and litle flok, nyle ye drede. therefore god the fadir seiynge the tribulaciouns whiche hooli chirche was to suffre that was foundid of the apostlis on crist the stoon, disposide with the sone and the hooli goost to schewe hem that me drede hem the lesse, and al the trynthe schewide it crist in his manheed, and crist to ioon bi an aungel, and ioon to hooli chirche, of which reuelacioun ioon made this book, wherfore this book is seid apocalips, that is to seie, reuelacioun. for here it is conteyned, that god schewide to ioon, and ioon to hooli chirche, hou greete thingis hooli chirche suffride in the firste tyme, and now suffrieth and schal suffre in the laste tymes of anticrist, whanne tribulacioun schal be so greet that if it mow be, thei that ben chosun be moved. and whiche medis sche schal resseyue for these tribulaciouns, now and tyme to come, that meedis that beth bihote maken hir glad whom the tribulaciouns that ben teeld makith aserd. therefore this book among othere scripturis of the newe testament is clepid bi the name of prophecie, and it is more excellent than othere prophecies, for as the newe testament is worthier than the oold, and the gospel than the lawe, so this prophecie passith the prophecies of the old testament, for it schewith sacramentis that ben now ‡ a partifillid of crist, and of hooli chirche, or ellis for to othere is ** oon maner profecie, but to this is three manere profecie gouen togidre, that is of that that is passid, and of that that is present, and of that that is to come. and to conferme the auctorite of it, ther cometh the auctorite of hym that sendith, and of hym that berith, and of hym that resseyueth. he that sendith is the trynthe, he that berith the aungel, he that resseyueth ioon. but whanne these thingis ben schewid to ioon in visioun, and ther ben three kyndis of visiouns, it is to se undir which kynde this be contened. for sum visioun is bodili, as whanne we seen ony thing with bodili igen. sum is spiritual or ymaginarie, as whanne we seen slepyng or ellis wakyng we biholden the ymagis of thingis bi whiche sum othir thing is signyfyed. as farao slepyng sigceris of corne, and moises wakinge sig the buyseh brenne. another visioun is of undirstonding, as whanne thoroug reuelacioun of the hooli goost, thoroug undirstondyng of thought, we conseyven the treuthe of mysteris, as ioon saug tho thingis that beth conteyned in this book. for not oonli he saug in spirit the figuris, but also he undirstood in thought the thingis that weren signyfyed bi hem. ioon sig and wroot in the ile of pathmos whanne he was exiled of domycian the moost wickid prince, and a cause compellide him to write. for while he was holdun in outlawrie of domycian in the yle of pathmos in the chirchis that he hadde gouerned ther weren sprungun manye vices and dyuerse cresies. for ther weren summe ertikis there that seiden, that crist was not tofore marie, forasmuch as he was in tyme borun of hir. whiche ertikis ioon in the bigynnyng of his gospel undirnymeth and seith, in the bigynnyng was the sone: and in this book whanne he seith, I am *† alpha and oo, that is the bigynnyng and the ende. Summe also seide, that hooli chirche schulde ende tofore the ende of the world, for *|| charge of tribulaciouns, and that it schulde not *§ undirfonge for hir trauel euerlastyng meede. therefore ioon willyng to distrie the errouris of these, schewith that crist was bigynnyng and ende. wherfore ysaye seith, tofore me was no god fourmed, and astir me ther schal not be, and that hooli chirche thoroug exercise of tribulaciouns schal not be endid, but schal profite, and for hem resseyue an euerlastyng meede. Ioon writith to the seuene chirchis of asie, and to her seuene bischopis of the forseid thingis, entormyng and techinge bi hem al the general hooli chirche, and

* wawis. † murmuratores. || illufores. § in impietibus. ¶ iuxta illud. ‡ magna ex parte. ** unifaria.
*† a et o. *|| ponder. *§ non susceptrum.

and so the mater of ioon in this werk is, specialich of the churche of asie, and also of al hooli churche what sche schal suffre in this present tyme, and what sche schal undirfonge in tyme to come. and his entent is to stire to pacience which is to be kept, for the trauel is schort and the meede greet. the maner of his trectyng is such; first he sett bifore a prolog and a salutacioun where he makith the heereris benygne, and * takyng wel tent, and whanne he hath sett it tofore he cometh to the telling. but tofore his tellyng he schewith, that crist is euer withouten bigynnyng and withouten ende, rehersyng him that spekith, I am alpha and oo, bigynnyng and ende. aftirward he cometh to his tellyng, and departith it into seuen visuous. and whanne thei ben endid, this book is endid. he settith tofore the prolog and seith, the apocalips of ihesu crist. undirstonde that this is as it is in othire; the visoun of isaie, and also the parabolis of salamon. *Jerom in his prolog on this apocalips seith al this.*

Chap. I.



Apocalips of ihesu crist which god gaf to him to make open to hise seruautis, whiche thingis it bihoueth to be maad soone. and he signyfiende sendinge bi his aungel to his seruaut ioon, which bare witnessyng to the word of god, and witnessyng of ihesu crist in these thingis what euer thingis he saygh. bleffid is he that redith and he that heerith the wordis of this prophecie, and kepith the thingis that ben writun in it, for the tyme is nygh. ioon to seuen chirchis that ben in asie, grace and pees to you of him that is, and that was, and that is to comyng. and of the seuen spiritis that ben in the sigt of his trone, and of ihesu crist that is a feithful witnesse, the firste bigetun of deede men, and prynce of kyngis of the erthe, which louyde us & waifchide us fro oure synnes in his blood, and made us a kingdom and prestis to god and to his fadir: to hym be glorie and empire into worldis of worldis amen. lo he cometh with clowdis and ech ige schal se him, and thei that prickide him, and alle the kynredis of the erthe schulen biweile hemself on hym, ghe amen. I am alpha and oo the bigynnyng and the ende seith the lord god that is, and that was, and that is to comyng almygti. I ioon youre brother and partener in tribulacioun and kingdom and pacience in crist ihesu, was in an ile that is clepid pathmos for the word of god and for the witnessyng of ihesu. I was in spirit in the lordis dai, and I herde bihynde me a greet voice as of a trumpe seyinge to me, write thou in a book that thing that thou seest, and sende to the seuen chirchis that ben in asie, to effesus, to smyrna, and to pergamus, and to tiatira, and to sardis, and to philadelfia, and to laodicia. and I turnyde that I schulde se the vois that spak with me. and I turnyde and I saig seuen candelstickis of gold, and in the myddil of seuen golden candelstickis oon lyk to the sone of man † clothid with a long garnement, and gird at the tetis with a goldun girdil. and the heed of him and hise heeris weren white as white wolle, and as snow. and the igen of hym as flawme of fier, and hise feet lyk to || latoun as in a brennyng chymney. and the vois of him as the vois of manye wattris. and he hadde in his righthond seuen sterris, and a swerd scharp § on euer either side wente out of his mouth, and his face as the sunne schyneth in his vertue, and whanne I hadde seyn him I felde down at hise feet as deed. and he puttide his righthond on me and seide, nyle thou drede, I am the firste and the laste, and I am alvue and I was deed and lo I am lyuyng into worldis

of worldis, and I haue the keies of deeth and of helle. therefore write thou whiche thingis thou hast seyn, and whiche ben, and whiche it bihoueth to be don aftir these thingis the sacrament of the seuen sterris whiche thou sigest in my righthond, and the seuen goldun candelstickis: the vii sterris ben aungelis of the seuen chirchis, and the seuen candelstickis ben seuen chirchis.

Chap. II.

AND to the aungel of the churche of effesus write thou these thingis. seith he that holdith the seuen sterris in his rigt hond; which walkith in the myddil of the seuen goldun candelstickis. I woot thi werkis and trauel and thi pacience, and that thou maist not suffre yuele men. and thou hast assaied hem that seien that thei ben apostlis and ben not, and thou hast foundun hem lieris, and thou hast pacience, and thou hast suffrid for my name and failidist not. but I haue agens thee a fewe thingis, that thou hast lest thi firste charite. therefore be thou myndful fro whens thou hast falle, and do penaunce, and do the firste werkis, either ellis I come soone to thee, and I schal moue thi candelsticke fro his place, but thou do penaunce. but thou hast this good thing, that thou hatidist the dedis of nycholaitis the whiche also I hate. he that hath ceris heere he what the spirit seith to the chirchis. to him that ouercometh I schal gyue to ete of the tree of lyf that is in the paradys of my god. and to the angel of the churche of ¶ smyrna write thou these thingis. seith the firste and the laste that was deed and lyueth. I woot thi tribulacioun and thi pouert, but thou art riche. and thou art blasfemed of hem that seien that thei ben iewis and ben not, but ben the synagoge of sathanas. drede thou nothing of these thingis which thou schalt suffre. lo the deuel schal sende summe of you into prifoun that ye be temptid, and ye schulen haue tribulacioun ten daies, be thou feithful to the deeth, and I schal gyue to thee a crowne of lyf. he that hath ceris heere he what the spirit seith to the chirchis, he that ouercometh schal not be hirt of the secound deeth. And to the aungel of the churche of pergamus write thou, these thingis seith he that hath the swerde scharpe on ech side. I woot where thou dwellist, where the secte of sathanas is, and thou holdist my name, and denyedist not my feith. and in tho daies was antisas my feithful witnesse that was slain at you where sathanas dwellith. but I haue agens thee a fewe thingis, for thou hast there men holdinge the techyng of balaam which taugte balac for to sende sclandre bifore the sones of israel to ete of sacrifices of idolis, and to do fornyacioun; so also thou hast men holdinge the techyng of nycholaitis. also do thou penaunce, if ony thing leffe I schal come soone to thee, and I schal figte with them

* attentos.

† vestitum podere.

|| aurichalco.

§ utraque parte.

¶ smyrna.

them with the swerd of my mouth. he that hath eeris heere he what the spirit seith to chirchis. to hym that ouercometh I schal gyue * aungel mete hid, and I schal gyue to him a whyt stoon, and in the stoon a newe name writun, which no man knowith but he that takith. and to the aungel of the chirche of tiatira, write thou these thingis seith the sone of god that hath igen as flawme of fier, and hise feet lyk latoun. I knowe thi werkis and feith and charite, and thi seruyce and thi pacience, and thi laste werkis mo than the former but I have agens thee a fewe thingis for thou suffrith the womman icfabel which seith that sche is a profetesse to teche and disseyue my seruautis to do leccherie, and to etc of thingis offrid to idolis. and I gaf to hir tyme that sche schulde do penaunce, and sche wolde not do penaunce of hir fornicacioun. and lo I sende hir into a bed, and thei that doen leccherie with hir schulen be in moost tribulacioun but thei do penaunce of her werkis. and I schal sle hir sones into deeth, and alle chirchis schulen wite, that I am serchingeyne reynes and hertis, and I schal gyue to ech man of you affir hise werkis. and I seie to you and to othire that ben at tiatire. whoeuer han not this teching, and that knewen not the hignesse of sathanas, hou thei seien I schal not sende on you anothis charge, netheles holde ye that that ye han til I come. and to hym that schal ouercome, and that schal kepe til into the ende my werkis, I schal gyue power on folkis, and he schal gouerne hem in an yrun yerd, and thei schulen be brokun togidre as a vessel of a potter, as also I resseyuyde of my fadir, and I schal giue to hym a morewe sterre. he that hath eeris heere he what the spirit seith to the chirchis.

III.

AND to the aungel of the chirche of sardis write thou. these thingis seith he that hath the seuene spiritis of god, and the seuene steris. I woot thi werkis, for thou hast a name that thou lyuest and thou art deed. be thou wakeninge, and conferme thou othere thingis † that weren to dyinge. for I fynde not thi werkis fulle bifore my god, therefore haue thou in mynde hou thou resseyuydist and herdist, and kepe and do penaunce. therefore if thou wake not, I schal come as a nygt theef to thee, and thou schalt not wite in what our I schal come to thee. but thou hast a fewe names in sardis whiche han not defoulied her clothis, and thei schulen walke with me in white clothis for thei ben worthi. he that ouercometh schal be clothid thus with white clothis, and I schal not do awei his name fro the book of lyf, and I schal knowleche his name bifore my fadir, and bifore hise aungelis. he that hath eeris heere he what the spirit seith to the chirchis. and to the aungel of the chirche of filadelfie write thou these thingis seith the hooli and trewe that hath the keie of dauid, which openeth and no man closith, he closith and no man openeth. I woot thi werkis, and lo I gaf bifore thee a dore opened which no man mai close. for thou hast a litle vertue, and hast kept my word, and denyest not my name. lo I schal gyue to thee of the synagoge of sathanas whiche seien that thei ben iewis and ben not but lien. lo I schal make hem that thei come and worschipe bifore thi feet, and thei schulen wite that I louede thee, for thou kepist the word of my pacience, and

I schal kepe thee fro the our of temptacioun that is to comynge into al the world to tempte men that dwellen in erthe. lo I come soone, holden thou that that thou hast, that no man take thi crowne. and him that schal ouercome I schal make a piler in the temple of my god and he schal no more go out. and I schal write on him the name of my god, and the name of the citee of my god, of the newe ierusalem that cometh doun fro heuene of my god, and my newe name. he that hath eeris heere he what the spirit seith to the chirchis. and to the aungel of the chirche of laodice, write thou these thingis seith amen, the feithful witnesse and trewe which is bigynnyng of goddis creature. I woot thi werkis, for neither thou art coold, neither thou art hoot, I wolde that thou were coold either hoot, but for thou art lewe, and neither coold neither hoot, I schal bigynne to caste thee out of my mouthe. for thou seist that I am riche and ful of goodis, and I haue nede of nothing, and thou woost not that thou art a wrecche and wreccheful, and pore and blynde and nakid. I counsele thee to bie of me brent gold and preued, that thou be maad riche, and be clothid with white clothis, that the confusioun of thi nakidnesse be not seen, and anynte thin igen with a collerie that thouse. I repreue and chastise whom I loue, therefore sue thou goode men and do penaunce. lo I stonde at the dore & knocke, if ony man heerith my vois and openeth the gate to me I schal entre to hym and soupe with hym, and he with me. I schal gyue to him that schal ouercome to sitte with me in my trone, as also I ouercam andfaat with my fadir in his trone. he that hath eeris heere he what the spirit seith to the chirchis.

Chap. III.

AFTIR these thingis I saigh and lo a dore was opened in heuene, and the first vois that I herde was as of a trumpe spekyng with me. and seide, stie thou up hidir, and I schal schewe to thee whiche thingis it bihoueth to be don soone affir these thingis. anon I was in spirit, and lo a seete was sette in heuene, and upon the seete oon sittinge, and he thatfaat was lyk the sigt of a stoon ialpis and to sardyn, and a reynebowe was in cumpas of the seete lyk the sigt of smaragdyn. and in the cumpas of the seete weren || xxiiii smale sectis, and aboute the trones foure and twenti eldre men sittinge hiled aboute with white clothis, and in the heedis of hem goldun crownes. and leitis and voices and thundryngis came out of the trone, and seuene laumpis brennyng bifore the trone, whiche ben the vij spiritis of god. and bifore the seete as a see of glas lyk a cristal, and in the myddil of the seete, and in the cumpas of the seete foure beestis ful of ighen bifore and bihynde. and the firste beeste lyk a lioun, and the secounde beeste lyk a calf, and the thridde beeste hauynge a face as of man, and the fourthe beeste lyk an egle sleynge. and the foure beestis hadden euery of hem sixe wyngis, and al aboute and withynne thei weren ful of ighen. and thei hadden not reste dai and nyght, seiynge, hooli, hooli, hooli, the lord god almyghti that was and that is, and that is to comynge. and whanne tho foure beestis gaven glorie and onour and blessing to hym thatfaat on the trone that lyueth into worldis of worldis, the foure and twenti eldre men

* O o

* manna absconditum.

† quis moritura erant.

|| foure and twenty.

felden down bfore him that saet on the trone; and worschipiden him that liueth into worldis of worldis, and thei casten her crownys bfore the trone and seiden, thou lord oure god art worthi to take glorie and onour and vertue, for thou madist of nought alle thingis, and for thi wille tho weren and ben maad of nought.

Chap. V.

AND I saigh in the righthond of the sitter on the trone, a book writun withynne and without, and seelid with seuene seelis. and I sigh a strong aungel preching with a greet vois, who is worthi to opene the book, and to undo the seelis of it? and noon in hevene, neither in erthe, neither undir erthe myghte opene the book neither biholde it. and I wepte mych, for noon was foundun worthi to opene the book neither to se it. and oon of the eldre men seide to me, wepe thou not, lo a lioun of the lynage of iuda, the roote of dauid hath ouercomen to opene the book, and to undo the seuene seelis of it. and I saigh, and lo in the myddil of the trone and of the foure beestis, and in the myddil of the eldre men, a lombe stondinge as slayn that hadde seuene hornes, and seuene ighen whiche ben seuene spiritis of god sent into al the erthe. and he cam and took of the righthond of the sitter in the trone the book. and whanne he hadde opened the book the foure beestis and the foure and twenti eldre men felden down bfore the lombe, and hadden ech of hem harpis, and goldun violis ful of odours whiche ben the preiers of sciatis. and thei sungen a newe song and seiden, lord oure god thou art worthi to take the book, and to opene the seelis of it: for thou were slayn and agen boughtist us to god in thi blood, of ech lynage and tunge and peple and nacioun, and madist us a kyngdom and preestis to oure god, and we schulen regne on erthe. and I saigh and herde the voice of manye aungelis al aboute the trone, and of the beestis & of the eldre men. and the noumbre of hem was thousyndis of thousyndis sciynge with a greet voice, the lombe that was slayn is worthi to take vertue and godhed and wisdom and strengthe and onour and glorie and blessing, and ech creature that is in heuene, and that is on erthe, and undir erthe, and the see, and whiche thingis ben in it, I herde alle sciynge to him that sat in the trone, and to the lomb, blessing and onour, and glorie and power into worldis of worldis; and the foure beestis seiden, amen. and the foure and twenti eldre men felden down on her faces and worschipiden him that lyueth into worldis of worldis.

Cap. VI.

AND I saigh that the lomb hadde opened oon of the seuene seelis, and I herde oon of the foure beestis sciynge as a voice of thundir, come and se. and I saigh, and lo a whyt hors, and he that sat on hym hadde a bouwe, and a crowne was goun to him, and he wente out ouercomynge that he schulde ouercome. and whanne he hadde opened the secound seel, I herde the secounde beeste sciynge, come thou and se. and another reed hors wente out, and it was goun to him that saet on him, that he schulde take pees fro the erthe; and

that thei fle togidre hemselff, and a greet swerd was goun to hym. and whanne he hadde opened the thridde seel, I herde the thridde beeste sciynge, come thou and se. and lo a blak hors, and he that saet on him hadde a balance in his hond. and I herde as a vois in the myddil of the foure beestis, sciynge, a * bilibre of wheete, for oo peny, and thre bilibris of barli for a peny, and herte thou not wyn ne oile. and whanne he hadde opened the fourthe seel I herde a voice of the foure beestis sciynge, come thou and se; and lo a pale hors, and the name was deeth to him that sat on hym, and helle suyde hym, and power was goun to him on foure parties of the erthe for to fle with swerd and with hunger and with deeth and with beestis of the erthe. and whanne he hadde opened the fifthe seel, I saigh undir the auter the foulis of men slayn for the word of god and for the witnessyng that thei hadden. and thei criede with a greet vois and seiden, hou long thou lord that art hooli and trewe demist not, and vengist not oure blood of these that dwellen in the erthe? and white stoolis, for ech soule a stoole, weren goun to hem, and it was seid to hem, that thei schulden reste ghit a litil tyme, til the noumbre of her felowis and her britheren be fulfild that ben to be slayn, as also they. and I saigh whanne he hadde opened the fixte seel, and lo a greet erthemouyng was maad, and the sunne was maad blak as a sak of heire, and al the moone was maad as blood. and the sterris of heuene felden down on the erthe, as a fige tree fendith hise unripe figis, whanne it is moued of a greet wynd. and heuene werte awei as a book † wlapid yn, and alle mounteyns and ylis weren moued fro her places. and kyngis of the erthe and prynces and tribunes and riche and stronge, and ech boond man and fre man hidden hem in denys and stoonys of hillis. and thei scienc to hillis and to stoonys, falle ghe on us and hide ghe us fro the face of hym that sittith on the trone, and fro the wraththe of the lombe. for the greet dai of her wraththe cometh, and who schal mowe stonde!

Chap. VII.

AFTIR these thingis I saigh foure aungelis stondinge on the foure corneris of the erthe, holdinge foure wyndis of the erthe that thei blew en not on the erthe, neithir on the see, neithir on ony tree. and I saigh another aungel stiyng fro the risyng of the sunne, that hadde a signe of the lyuynge god. and he criede with a greet voice to the foure aungels to whiche it was goun to noye the erthe and the see and seide, nyle ghe noye the erthe and see, neithir trees til we marken the seruantis of oure god in the forheedis of hem. and I herde the noumbre of men that weren markid an hundride thousynde and foure and fourti thousynde markid, of euery lynage of the sones of israel. of the lynage of iuda twelue thousynde markid. of the lynage of ruben twelue thousynde markid. of the lynage of gad twelue thousynde markid. of the lynage of aser twelue thousynde markid. of the lynage of neptalym twelue thousynde markid. of the lynage of manasse twelue thousynde markid. of the lynage of symeon twelue thousynde markid. of the lynage of leuy twelue thousynde markid. of the lynage of isachar twelue thousynde markid. of the lynage of zabulon twelue thousynde markid.

of

* bilibris. † involmus.

of the lynage of ioseph twelue thousynde markid. of the lynage of beniamyn twelue thousynde markid. after these thingis I saigh a greet peple whom no man myghte noumbre of alle folkis and lynagis and pepelis and langagis stondinge bifore the trone in the sight of the lomb. and thei weren clothid with white stoolis and palmys *weren* in the hondis of hem. and thei crieden with greet voice and seiden, heelthe to oure god that sittith in the trone, and to the lomb, and alle aungelis stooden al aboute the trone, and of the eldre men and of the foure beestis and thei felden down in the sight of the trone on her faces, and worschipiden god and seiden, amen, blesyng and cleerensse and wisdom and doing of thankyngis and onour and vertue and strengthe to oure god into worldis of worldis, amen. and oon of the senyours answeride and seide to me, who ben these that ben clothid with whyte stoolis, and fro whenns camen thei? and I seide to him, my lord thou woost. and he seide to me, these ben thei that camen fro greet tribulacioun, and waifchiden her stoolis and maden hem white in the blood of the lomb. therefore thei ben bifore the trone of god, and seruen to him dai and nyght in his temple, and he that sittith in the trone dwellith on hem, thei schulen no more hungre ne thirste, neithir sunne schal falle on hem, ne ony heete. for the lombe that is in the myddil of the trone schal gouerne hem, and schal lede forth hem to the wellis of wattris of lyf, and god schal wipe awei ech teer fro the ighen of hem.

Chap. VIII.

AND whanne he hadde opened the seuenthe seal, a silence was maad in heuene as half an our. and I saigh seuene aungelis stondinge in the sight of god, and seuene trumpis weren ghoun to hem. and another aungel cam and stood bifore the auter, and hadde a goldun censer. and manye encensis weren goun to him that he schulde ghyue of the preieris of alle seintis on the goldun auter that is bifore the trone of god. and the smoke of encensis of the preieris of the hooli men stiede up fro the aungels hond bifore god. and the aungel took the censer, and fillide it of the fier of the auter, and castide into erthe. and thundris and voicis and leitingis weren maad, and a greet erthe mouyng. and the seuene aungelis that hadden seuene trumpis made hem redi that thei schulden trumpe. and the firste aungel trumpide, and hail was maad & fier * meynd togidre in blood, and it was sent into erthe. and the thridde part of the erthe was brent. and the thridde part of trees was brent, and al the green gras was brent, and the secounde aungel trumpide and as a greet hille brennyng with fire was cast into the see. and the thridde part of the see was maad blood, and the thridde part of creature was dead that hadden lyues in the see, and the thridde part of schippis perischide. and the thridde aungel trumpide, and a greet sterre brennyng † as a litil broond feld fro heuene. and it felde into the thridde part of floodis, and into the wellis of wattris, and the name of the sterre is seid || wermod. and the thridde part of wattris was maad into wermod, and manye men weren deede of the wattris, for tho weren maad bittir. and the fourthe aungel trumpide, and the thridde part of the sunne was smytun, and the thridde part of the moone and the thridde part of

sterris, so that the thridde part of hem was derkid, and the thridde part of the dai schynede not, and also of the nyght. and I saigh and herde the vois of an egle fleyng bi the myddil of heuene, and seiynge with a greet voice, woo, woo, woo, to men that dwellen in erthe of the othere voices of three aungelis that schulen trumpe after.

Chap. IX.

AND the fifthe aungel trumpide, and I saigh that a sterre hadde falle down fro heuene into erthe, and the keye of the pitt of depnesse was goun to it, and it openyde the pitt of depnesse, and a smoke of the pitt stighide up as the smoke of a greet furneis. and the sunne was derkid and the air of the smoke of the pitt, and locustis wenter out of the smoke of the pitt into erthe, and power was ghoun to hem as scorpions of the erthe hart power. & it was commaundid to hem, that thei schulden not herte the gras of the erthe, neithir ony green thing, neithir ony tree, but oonli men that han not the signe of god in her forhedis. and it was ghoun to hem that thei schulden not sle hem, but that thei schulden be turmentid fyue monethis, and the turmenting of hem as the turmenting of a scorpoun whanne he smitith a man. and in tho daies men schulen seke deeth, and thei schulen not fynde it, & thei schulen desire to die, and deeth schal sle fro hem. and the liknesse of locustis bent lyk horsis maad redi into bateil, and on the heedis of hem as crownes lyk gold, and the faces of hem as the faces of men. and thei hadden heeris as heeris of wymmen, and the teeth of hem weren as teeth of lions. and thei hadden haburiouns as yrun haburiouns, and the voces of her wingis as the voice of charis of manye horsis rennyng into bateil. and thei hadden tailis lyk scorpions, and prickis weren in the tailis of hem, and the myght of hem was to noye men fyue monethis. and thei hadden on hem a kyng the aungel of depnesse to whom the name bi ebrew is laabadon, but bi greck apollioun, and bi latyn he hath a name extermynans *that is a destrier*: oo woe is passid, & lo ghit comen twei woos. After these thingis also the sixte aungel trumpide; and I herde a voice fro foure corneris of the goldun auter that is bifore the ighen of god, and seide to the sixte aungel that hadde a trumpe, unbynde thou foure aungelis that ben boundun in the greet flood eufrates. and the foure aungelis weren unboundun whiche weren redi into our and dai and monethe and gheer to sle the thridde part of men. and the noumbre of the oost of horsmen was twenti thousynde. sithis ten thousynde, and I herde the noumbre of hem, and so I saigh horsis in visioun, and thei that saaten on hem hadden firi haburiouns, and of iacinet, and of brymston. and the heedis of the horsis weren as heedis of lions, and fier and smoke and brymston cometh forth of the mouth of hem. of these three plagis the thridde part of men was slayn, of the fier and of the smoke and of the brymston that camen out of the mouth of hem, for the power of the horsis is in the mouth of hem, and in the tailis of hem, for the tailis of hem ben lyk to serpentis hauynge heedis, and in hem thei noien, and the tothir men that weren not slayn in these plagis, neithir diden penaunce of the werkis of her hondis, that thei worschipiden not deuelis and symy-

* mixta. † tanquam faecula. || absinthium.

mylacris of gold and of siluer and of bras and of stoon and of tree whiche neither moun se, neither heere, neither wandre: and diden not penaunce of her mansleyngis, neither of wiccheecraftis, ne of her fornyacioun, neither of her theftis *weren slayn*.

Chap. X.

AND I saigh anothir strong aungel comynge doun fro heuene clothid with a clowde. and the reynbouwe on his heed. and the face of him was as the sunne, and the feet of him as a piler of fier, and he hadde in his hond a litil book opened. and he sette his right foot on the see, and the left foot on the erthe, and he criede with a greet voice as a lioun whanne he rorith. and whanne he hadde cried the vii thundris spaken her voices. and whanne the seuene thundris hadden spokun her voices, I was to writynge. and I herde a voice fro heuene seiynge, marke thou what thingis the seuene thundris spaken, and nyle thou write hem. and the aungel whom I saigh stondinge aboute the see and aboute the erthe lifte up his honde to heuene and swoor bi hym that lyueth into worldis of worldis, that made of nought heuene and tho thingis which ben in it, and the erthe and tho thingis that ben in it, and the see and tho thingis that ben in it, that tyme schal no more be, but in the daies of the voice of the seuenthe aungel whanne he schal bigynne to trumpe the myserie of god schal be ended as he prechide bi hile seruauntis prophetis. and I herde a voice fro heuene estsoone spekinge with me, and seiynge, go thou and take the book that is opened fro the hond of the aungel that stondith aboute the see and on the lond. and I wente to the aungel and seide to him that he schulde ghyue me the book. and he seide to me, take the book and deuoure it, and it schal make thi wombe to be bittir, but in thi mouth it schal be swete as hony. and I took the book of the aungelis hond and deuouride it, and it was in my mouth as swete hony, and whanne I hadde deuoured it my wombe was bittir. and he seide to me, it bihoueth thee estsoone to prophecie to hethene men and to peplis and to langagis & to manye kingis.

Chap. XI.

AND a rehed lyk a gherd was ghoun to me, and it was seid to me, rise thou and mete the temple of god and the auter, and men that worschipen in it, but caste thou out the forgherd that is withoute the temple and mete not it, for it is ghoun to hethene men. and thei schulen defoule the hooli citee bi fourti monethis and tweynes. and I schal ghyue to my tweie witnessis, and thei schulen profecie a thoufynde daies two hundride and sixti, and schulen be clothid with sackis. these ben tweyne olyves, and twei candelstickis, & thei stonden in the sight of the lord of the erthe. and if ony man wil anoye hem fier schal go out of the mouth of hem and schal deuoure her enemyes, and if ony wil hirte hem, thus it bihoueth him to be slayn. these han power to close heuene that it reyne not in the daies of her profecie, and thei han power on watis to turne hem into blood, and to smyte the erthe with euery plage, and as ofte as thei wolen.

and whanne thei schulen ende her witnesyng, the beste that stieth up fro depnesse schal make batel aghens hem, and schal ouercome hem, and schal sle hem. and the bodies of hem schulen ligge in the streetis of the greet citee that is clepid goostli soddom and egipt where the lord of hem was crucified. and summe of lynagis and of peplis and of langagis and of hethene men schulen se the bodies of hem bi three daies and an half. and thei schulen not suffre the bodies of hem to be putt in biriels. and men enabitynge the erthe schulen haue ioie on hem, and thei schulen make myrie, and schulen sende ghiftis togidre, for these twei prophetis turmentiden hem that dwellen on the erthe. and affir three daies and an half the spirit of lyf of god entride into hem, and thei stoden on her feet, and greet drede felde on hem that fighen hem. and thei herden a greet voice fro heuene seiynge to hem come up hidir. and thei stighiden into heuene in a cloude, and the enemies of hem fighen hem. and in that our a greet erthemouyng was maad, and the tenthe part of the citee felde doun. and the names of men seuene thoufynde weren slayn in the erthemouyng, and the tothir weren sent into drede and ghauen glorie to god of heuene. the secounde woo is gon, and lo the thridde woo schal come soone. and the seuenthe aungel trumpide, and greet voices weren maad in heuene & seiden, the rewme of this world is maad of oure lord and of crist his sone, and he schal regne into worldis of worldis amen. and the foure and twenti eldre men that saaten in her sectis in the sight of the lord felden on her faces and worschapiden god and seiden, we doen thankyngis to thee lord god almyghti which art and whiche were and which art to comynge, which hast takun the greet vertue and hast regned. and folkis ben wrooth, and thi wraththe cam, and tyme of dede men to be demed, and to ghelde meede to thi seruauntis and prophetis and * halewis and dredinge thi name to smale and to greete and to distric hem that corrupiden the erthe.

Chap. XII.

AND the temple of god in heuene was opened, and the arke of his testament was seyn in his temple. and leitingis weren maad, and voices and thundris and erthemouyng and greet hail. and a greet signe apperide in heuene, a womman clothid with the sunne, and the moone undir hir feet, and in the heed of hir a crowne of twelue sterris, and sche hadde in wombe and sche crieth traucilynge of child, and is turmentid that sche bere child. and anothir signe was seyn in heuene, and lo a greet reed dragoun that hadde seuene heedis and ten hornys, and in the heedis of him seuene diademys. and the tail of him drough the thridde part of sterris of heuene & sente hem into the erthe. and the dragoun stood bifore the womman that was to berynge child, that whanne sche hadde borun child he schulde deuoure † hir sone. and sche bare a || knaue child that was to reulynge alle folkis in an yrun gherde. and hir sone was rauyschid to god, and to his trone, and the womman fleigh into wildirnesse where sche hath a place maad redi of god that he fede hir there a thoufynde daies two hundride and sixti. & a greet bateil was maad in heuene, and myghel and hise aungelis, foughten with the dragoun, and the dragoun

* sanctis.

† filium ejus.

|| filium masculum.

dragoun faughte and hise aungelis, and thei hadden not myght, neither the place of them was foundun more in heuene. and thilke dragoun was cast down, the greet olde serpent, that is clepid the deuel, and sathanas that disseyueth al the world. he was cast down into the erthe, and hise aungelis weren sent with him. and I herde a greet voice in heuene seiynge, now is maad heelthe and vertue and kyngdome of oure god, and the power of his crist. for the accuser of oure britheren is cast down, which accuside hem bifore the sight of oure god dai and nyght. and thei ouercam hym for the blood of the lombe, and for the word of his witnessyng, and thei louyden not her lyues til to deeth. therefore ghe heuenes be ghe glad, and ghe that dwellen in them. woo to the erthe and to the see, for the fend is comen down to ghou and hath greet wraththe witynge that he hath litil tyme. and astir that the dragoun sigh, that he was cast down to the erthe, he pursuyde the womman that barne the knaue child, and twei wyngis of a greet egle weren goun to the womman that sche schulde fle into desert into hir place where sche is fed bi tyme and tymes and half a tyme fro the face of the serpent. and the serpent sent out of his mouth astir the womman watur as a flood that he schulde make hir to be drawun of the flood, and the erthe helpide the womman. and the erthe openyde his mouth, and soop up the flood that the dragoun sente of his mouthe. and the dragoun was wrooth agens the womman, and he wente to make bateil with othire of hir seed that kepen the maundementis of god, and han the witnessyng of ihesu crist, and he stood on the * grauel of the see.

Chap. XIII.

AND I sigh a beeste stiyng up of the see hauynge seuene heedis and ten hornys: and on hise hornys ten diademys, and on hise heedis the names of blasfemie. and the beeste whom I saigh was lyk a † parde, and hise feet as the feet of a bere, and his mouth as the mouth of a lioun. and the dragoun ghaf his vertue and greet power to hym. and I saigh oon of hise heedis as slayn into deeth, and the wounde of his deeth was cured, and al erthe wondride astir the beeste. and thei worschipiden the dragoun that ghaf power to the beeste. and thei worschipiden the beeste and seiden, who is lyk to the beeste, and who schal mowe fighte with it? and a mouth spekyngre greete thingis and blasfemyes was ghoun to it. and power was ghoun to it to do two and fourti monethis. and it openyde his mouth into blasfemyes to god, to blasfeme his name and his tabernacle and hem that dwellen in heuene. and it was ghoun to him to make bateil with seyntis and to ouercome hem. and power was ghoun to him into ech lynage and peple and langage and folk, and alle men worschipidin it that dwellen in erthe, whos names ben not writun in the book of lyf of the lombe that was slayn fro the bigynnyng of the world. if ony man hath ceris heere he. he that ledith into caitiftee, schal go into caitiftee. he that sleeth with swerd, it bihoueth him to be slayn with swerd; this is the pacience and the feith of seyntis. and I saigh anothir beeste stiyng up fro the erthe, and it hadde two hornys lyk the lombe, and it spak as the dragoun, and dide al the power of the former beeste in his sight. and it made the erthe

& men dwellynge in it to worschipe the firste beeste whos wounde of deeth was cured. and it dide greete signes that also it made fier to come down fro heuene into erthe in the sight of alle men. and it disseyueth men that dwellen in erthe for signes whiche ben ghoun to it to do in the sight of the beeste, seiynge to men dwellynge in erthe, that thei make an ymage of the beeste that hath the wounde of swerd and lyuyde. and it was ghoun to him, that he schulde ghyue spirit to the ymage of the beeste, and that the ymage of the beeste speke. and he schal make that whocuer onouren not the ymage of the beeste be slayn. and he schal make alle, smale and greete, and riche and pore, and fre men and boonde men to have a carecter in her righthond either in her forheedis, that no man bie either felle but thei han the carecter either the name of the beeste, either the noubre of his name. heere he wisdom, he that hath undirstonding accounte the noubre of the beeste, for it is the noubre of man, and his noubre is sixe hundride sixti and sixe.

Chap. XIII.

AND I saigh, and lo a lomb stood on the mount of syon, and with him an hundride thousynde and foure and fourti thousynde hauynge his name and the name of his fadir writun in her forheedis. and I herde a uoice fro heuene as the uoice of manye wattris, and as the uoice of a greet thundur. and the uoice which I herde was as of many harperis harpunge in her harpis, and thei sungun as a newe song bifore the seete of god, and bifore the foure beestis and senyours. and no man myghte seie the song but thei an hundride thousynde, & foure and fourti thousynde that ben bought fro the erthe. these it ben that ben not defouled with wymmen, for thei ben virgyns. these suen the lomb whidir euer he schal go. these ben bought of alle men the firste fruytis to god and to the lomb, and in the mouth of hem lesing is not foundun for thei ben without wem bifore the trone of god. and I sigh anothir aungel fleyngre bi the myddil of heuene hauynge an euerlastinge gospel that he schulde preche to men sittyngre on erthe, and on ech folk and lynage and langage and peple, and seide with a greete voice, drede ghe the lord, and gyue ghe to hym onour, for the our of his doom cometh, and worschipe ghe him that made heuene and erthe the see, and alle thingis that ben in hem and the wellis of wattris. and anothir aungel suyde seiynge, thilke greet babiloyne felde doun, felde doun which ghaf drinke to alle folkis of the wyn of wraththe of hir fornicacioun. and the thridde aungel sude hem and seide with a greet voice, if ony man worschipe the beeste and the ymage of it, and takith the carecter in his forheed either in his hond, this schal drynke of the wyn of goddis wraththe that is mengid with cleer wyn in the cuppe of his wraththe, and schal be turmentid with fier and brimstoon in the sight of hooli aungelis, and bifore the sight of the lombe. and the smoke of her turmentis schal stie up into the worldis of worldis, neithir thei han reste dai and nyght whiche worschipiden the beeste and his ymage, and if ony man take the carecter of his name. here is the pacience of seyntis whiche kepen the maundementis of god and the feith of ihesu. & I herde a uoice fro heuene seiynge to me, write thou bleffid ben deede men that dien in the lord, fro hennis forth

P p now

* arenam.

† pardo.

now the spirit seith, that thei reste of her trauels, for the werkis of hem fuen hem. And I saigh and lo a whyt cloude, and aboue the cloude a sitter lyk the sone of man hauynge in his heed a goldun crowne, and in his hond a scharp sikil. and another aungel wente out of the temple and criede with greet voice to hym that sat on the cloude, sende thi sikil and repe, for the our cometh that it be ropun for the corn of the erthe is ripe. and he that saat on the cloude sente his sikil into the erthe and raap the erthe. and another aungel wente out of the temple that is in heuene, and also he hadde a scharp sikil. and another aungel wente out fro the auter, and hadde power on fier and watir. and he criede with a greet voice to him that hadde the scharp sikil, and seide, sende thi scharp sikil and kitte awei the cluftris of the vynegherd of the erthe, for the grapis of it ben ripe. & the aungel sente his sikil into the erthe and gaderide grapis of the vinegherd of the erthe, and sente into the greet lake of goddis wraththe. and the lake was trodun withoute the citee, and the blood wente out of the lake til to the bridelis of horsis bi furlongis a thousynde and sixe hundride.

Chap. XV.

AND I sigh another signe in heuene greet and woundirful, seuene aungelis hauynge the seuene laste veniauncis for the wraththe of god is endid in hem. and I saigh as a glasun see meynd with fier, and hem that ouercam the beeste and his ymage and the noumbre of his name stondinge aboue the glasun see hauynge the harpis of god and syngynge the song of moises the seruauant of god, and the song of the lombe, and seiden, greete and woundirful ben thi werkis lord god almyghti, thi weies ben iust & trewe lord kyng of worldis. lord, who schal not drede thee and magnyfie thi name? for thou aloonc art merciful. for alle folkis schulen come and worschipe in thi sight, for * thi domes ben open. And affir these thingis I saigh, and lo the temple of the tabernacle of witnessyng was opened in heuene. and seuene aungelis hauynge seuene plagis wenten out of the temple, and weren clothid with a stoon cleen and whyt, and weren bifore gird with goldun girdils aboute the brestis. and oon of the foure beestis ghaf to the seuene aungelis seuene goldun violis ful of the wraththe of god that lyueth into worldis of worldis. and the temple was † fillid with smoke of the maifestee of god, and of the vertue of hym. and no man myghte entre into the temple til the seuene plagis of the seuene aungelis weren endid.

Chap. XVI.

AND I herde a greet voice fro heuene seiynge to the seuene aungelis, go ghe and schede out the seuene violis of goddis wraththe into the erthe. and the firste aungel wente and schede out his viol into the erthe, and a wounde || seers and worste was maad on alle that hadden the carect of the beeste, and on hem that worschhipiden the beest and his ymage. And the secound aungel schede out his uiol into the see, and the blood was maad as of a deed thing, and ech man lyuynge was deed in the see. And the thridde aungel schede out his viol

on the floodis, and on the wellis of watris, and seide, iust art thou lord that art and that were hooli that demest these thingis, for thei schedden out the blood of halewis and prophetis and thou hast ghoun to hem blood to drinke, for thei ben worthi. and I herde another seiynge, ghe lord god almyghti, trewe and iuste ben thi domes. and the fourthe aungel schede out his viol into the sunne, and it was ghoun to hym to turmente men with heete and fier. and men § swaliden with greet heete and blasfemyden the name of god hauynge power on these plagis, neithir thei diden penaunce that thei schulden ghyue glorie to hym. and the fifthe aungel ¶ schede his viol on the secte of the beeste, and his kyngdom was maad derk, and thei ceteu togidre her tungis for forewe, and thei blasfemyden god of heuene for forewis of her woundis, and thei diden not penaunce of her werkis. And the sixte aungel schede out his viol ** into thilke greet flood eufrates and driede the watir of it that weie were maad redi to kyngis fro the sunne risynge. and I saigh three uncleene spiritis bi the maner of froggis go out of the mouth of the dragoun, and of the mouth of the beeste, and of the mouth of the fals prophete. for thei ben spiritis of deuelis makyngge signys, and thei goen forth to kyngis of al erthe to gadre hem into batel to the greet dai of almyghti god. lo I come as a nyght theef, blessid is he that wakith and kepith hise clothis that he wandre not nakid, and that thei se not the filthe heed of hym. and he schal gadere hem into a place that is clepid in ebrew †† hermagedon. and the seuente aungel schede out his viol into the air, and a greet voice wente out of heuene fro the trone and seide it is don. and leytyngis weren maad and voices and thundris and a greet erthemouyng was maad which maner neuer was sithen men weren on erthe such erthe mouyng so greet. and the greet citee was maad into three parties, and the citees of hethene men felden down. and greet babiloyn cam into mynde bifore god to ghyue to it the cuppe of wiyn of indignacioun of his wraththe. and ech yle fley awei, and hillis ben not foundun. and greet hail as a talent cam down fro heuene into men, and men blasfemyden god for the plage of hail, for it was maad ful greet.

the seuente the chap.

AND oon of the seuene aungelis cam that hadde seuene violis, and spak with me and seide, come thou and I schal schew to thee the dampnacioun of the greet hore that sittith on manye watris with whiche kyngis of erthe diden fornicacioun, and thei that dwellen in the erthe ben maad drunkun of the wyn of hir lecherie. and he took me into desert in spirit and I sigh a womman sittinge on a *† reed beeste ful of names of blasfemye hauynge seuene heedis and ten hornis. and the womman was †† enuironed with purpur and reed and *§ ouergild with gold and precious stoon and peerlis hauynge a goldun cuppe in hir hond ful of abomynaciouns and unclenneffe of her fornyacioun, and a name writun in the forheed of hir, mysterie, babiloyn the greet modir of fornyaciouns and of abomynaciouns of the erthe. and I sigh a womman drunke of the blood of seintis, and of the blood of martris of jhesu, and whanne I saigh her I wondride with greet wondringe

* iudicia tua manifesta sunt. † ful. † seuum & pessimum. § astuauerunt. ¶ schede out. ** in that ilke. †† armageddon.
*† coccineam. †† circumdata. *§ inaurata.

dringe. and the aungel seide to me, whi wondrist thou? I schal seie to thee the sacrament of the womman and of the beeste that berith hir, that hath seuene heedis and ten hornes. the beeste which thou sighest was and is not, and sche schal stie fro depnesse, and sche schal go into perisching. and men dwellinge in erthe schulen woundre whos names ben not writun in the book of lyf fro the makyng of the worlde, seyng the beeste that was & is not. and this is the witt, who that hath wisdom? the seuene heedis ben seuene hillis on whiche the womman sittith, and kyngis seuene ben, fyue han selde doun, oon is, and another cometh not ghit, and whanne he schal come it bihoueth him to dwelle a schort tyme. and the beeste that was and is not, and sche is the eighth and is of the seuene, and schal go into perisching. and the ten hornes whiche thou hast seen ben ten kyngis that ghit han not take kyngdom, but thei schulen take power as kingis oon our astir the beeste. these han a counsel, and schulen bitake her vertue and power to the beeste. these schulen fighte with the lombe, and the lombe schal ouercome hem, for he is lord of lordis and kyng of kyngis. and thei that ben with him ben clepid chosun and feithful. and he seide to me, the watris whiche thou hast seyn where the hore sittith ben peplis and folkis and langagis. and the ten hornes that thou hast seyn in the beeste, these schulen make hir desolat and nakid, and schulen ete the fleischis of hir, and schulen brenne togidre hir with fier. for god ghaf into the hertis of hem that thei do that that is plesaunt to hym, that thei ghyue her kyngdom to the beeste til the wordis of god ben endid. and the womman whom thou hast seyn is the greet citee that hath kyngdom on kyngis of the erthe.

Chap. XVIII.

AND astir these thingis I sigh another aungel comyng down fro heuene hauyng greet power, and the erthe was lightned of his glorie. and he criede with strong voice and seide, greet babiloyne selde down, selde down, and is maad the abitacioun of deuelis, and the keping of ech uncleene spirit, and the keeping of ech uncleene foul and hateful, for alle folkis drunkun of the wraththe of fornyacioun of hir. and kingis of the erthe and marchauntis of the erthe diden fornyacioun with hir, and thei ben maad riche of the vertue of delices of hir. and I herde another voice of heuene seiynge, my peple go ghe out of it, and be ghe not parteneris of the trespassis of it, and ghe schulen not resseue of the woundis of it. for the synnes of it camen til to heuene, and the lord hadde mynde of the wickidnesse of it. ghelde ghe to it as sche gheldide to ghou, and double ghe double thingis astir hir werkis. in the drynke that sche medlide to ghou meynge ghe double to hir as mych as sche glorihede hir silff, and was in delices, so mych turment ghyue ghe to hir and weiling. for in hir herte sche feith, I sitte as a queene and I am not a widewe, and I schal not se weiling, and therefore in oo dai hir woundis schulen come, deeth and morenyng and hungur, and sche schal be brent in fier, for god is strong that schal deme hir. and the kyngis of the erthe schulen biwepe and biweile hemsilff on hir whiche diden fornyacioun with hir and lyueden in delices, whanne thei schulen se the smoke of the

brennyng of it, stondinge fer for drede of the turmentis of it, and seiynge, woo, woo, woo, thilke greet citee babiloyne and thilke strong citee, for in oon our thi doom cometh. and marchauntis of the erthe schulen wepe on * hir and mourne, for no man schal bie more the marchaundise of hem, the marchaundises of gold and of siluer, and of precious stoon, and of peerl and of † byes and of purpur and of silk and || coctyn, and ech tree thymus, and alle vessels of yuer, and alle uestels of precious stoon and of brās, and of yrun, and of marbil: and § canel and amonye and of fwete smellynge thingis and oynementis, and encense and of wyn and of oile: and of flour and of wheete, and of werk-beestis, and of scheep and of horsis and of cartis and of seruauantis and othire lyues of men. and thin applis of the desire of thi liif wenten awei fro thee, and alle fatte thingis and ful cleer perischiden fro thee. and marchauntis of these thingis schulen no more synde tho thingis. thei that ben maad riche of it schulen stonde fer for drede of turmentis of it wepyng and mournyng and seiynge, woo, woo, thilke greet citee that was clothid with bijs and purpur and reed scarlett, and was ouergild with gold and precious stoon and margaritis. for in oon our so many richeffis ben destitute. and ech gouernor & alle that sailen bi schip into place, and maryneris, and that worchen in the see stoden fer and crieden sayng the place of the brennyng of it seiynge, what is lyk this greet citee? and thei casten poudir on her heedis, and crieden wepyng and mournyng and seiynge, woo, woo, thilke greet citee in which alle that han schippis in the see ben maad riche of prises of it, for in oon our it is desolat. heuene & hooli apostlis and prophetis make ghe ful out ioie on it, for god hath demed ghour doom of it. and oo strong aungel took up a stoon as a greet mylnestoon, and caste into the see and seide, in this § bire thilk greet citee babiloyne schal be sent, and now it schal no more be foundun. and the voice of harperis and of men, of musik and syngyng with pipe and trumpe schal no more be herd in it. and ech crafti man and ech craft schal no more be foundun in it. and the voice of mylnestoon schal no more be herd in thee, and the light of lanterne schal no more schyne to thee. and the voice of the husbond and of the wyf schal no more ghit be herd in thee, for thi marchauntis weren prynces of the erthe. for in thi wicheckraftis alle folkis erriden, and the blood of profetis and seyntis is foundun in it, and of alle men that ben slayn in erthe.

Chap. XIX:

AFTIR these thingis I herde as a greet voice of manye trumpis in heuene, seiynge alleluya, heriyng and glorie and uertue is to oure god, for trewe and iust ben the domes of hym which demyde of the greet hore that defoulide the erthe in hir leccherie, and vengide the blood of hise seruauantis of the hondis of hir, and esse thei seiden, alleluia, and the smoke of it stighede up into the worldis of worldis. and the foure and twenti senyours and foure beestis felden doun & worschipiden god sityng on the trone and seiden, amen alleluya. and a voice wente oute of the trone und seide, alle the seruauantis of oure god seie ghe heriyngis to oure god, and ghe that dreden god smale and greete. and I herde a voice of a greet trumpe as the voice of

* it † biis. || coccini of coctyns § cinis mormum § impetu

of many watris and as the voice of greete thundris feynge alleluya, for oure lord god almyghti hath regned. ioie we and make we myrthe and ghiue glorie to him, for the weddingis of the lombe camen and the wyf of hym made redi hir filff. and it is ghoun to hir that sche keuere hir with whyt bissyn schynge, for whi bissyn is iustifiyngis of seyntis. and he seid to me, write thou bleffid ben thei that ben clepid to the soper of weddingis of the lombe. and he seide to me, these wordis of god ben trewe. and I selde doun bifore hise feet to worschipe him, and he seide to me, se thou that thou do not, I am a seruaunt with thee and of thi britheren hauynge the witnessyng of ihesu, worschipe thou god. for the witnessyng of ihesu is spirit of profecie. and I saigh heuene opened, and lo a whyt hors, and he that sat on him was clepid feithful and soothfast, and with rightwisnesse he demeth and fightith. and the ighen of him weren as flawme of fier, and in his heed manye diademys, and he had a name writun which no man knew but he, and he was clothid in a clooth spreynt with blood, and the name of him was clepid the sone of god. and the oostis that ben in heuene suiden him on white horsis clothid with bissyn, whyt and cleen, and a swerd scharp on ech side cam forth of his mouth, that with it he smyte folkis. and he schal reule hem with an yrun gherde. and he tredith the pressour of wiyn of strong ueniaunce of the wraththe of almyghti god. and he hath writun in his clooth and in the hemme, kyng of kyngis and lord of lordis. And I saigh an aungel stondinge in the sunne, and he criede with greet uoice and seide to alle briddis that flown bi the myddil of heuene, come ghe and be ghe gadered to the greet soper of god that ye ete the fleische of kyngis, and fleische of tribunes, and fleische of stronge men, and fleische of horsis and of tho that sitten on hem, and the fleische of alle free men and bonde men, and of smale and of greete. and I saigh the beeste and the kyngis of erthe and the oostis of hem gaderid to make batel with hym that saat on the hors and with his oost. and the beeste was caughte, and with hir the fals prophete that made signes bifore hir in which he disseuyde hem that tooken the * carect of the beeste, and that worschpiden the ymage of it. these tweine weren sente quycke into the pool of fier brennyng with brymston. and the † othire weren slayn with the swerd of hym that saat on the hors that cometh forth of the mouth of hym, and alle briddis weren fillid with the fleische of hem.

Chap. XX.

AND I saigh an aungel comynge doun fro heuene hauynge the keye of depnesse, and a greet chayne in his hond. and he caughte the dragoun the elde serpent that is the deuel and sathanas, and he boond hym bi a thousynde gheeris. and he sente hym into depnesse, and closide on hym, that he disseyue no more the folkis til a thousinde gheeris be fillid. astir these thingis it bihoueth him to be unboundun a litil tyme. and I saigh fetis and thei saten on hem, and doom was ghoun to hem, and the foulis of men biheedid for the witnessyng of ihesu and for the word of god, and hem that worschpiden not the beeste neither the ymage of it, neither tooken the carect of it in her forheedis, neithir in her hondis, and thei lyuyden and regnyden with crist a thou-

synde gheeris, othere of deede men lyuyden not til a thousynde gheeris ben endid. this is the firste aghenrifyng, bleffid, and hooli is he that hath part in the firste aghenrifyng. in these men the secounde deeth hath not power, but thei schulen be prestis of god and of crist, and thei schulen regne with him a thousynde gheeris, and whanne a thousynde gheeris schulen be endid sathanas schal be unboundun of his prisoun. and he schal gon out and schal disseyue folkis that ben on foure corneris of the erthe, gog & magog. and he schal gadre hem into batel whos noumbre is as the grauel of the see. and thei stieden up on the broodneisse of erthe, and enuyrownede the castels of seyntis, and the loued citee, and fier cam doun of god fro heuene and deuouride hem. and the deuel that disseuyde hem was sent into the pool of fier and of brymston where bothe the beeste and false prophetis schulen be turmentid dai and nyght into worldis of worldis, amen. And I saigh a greet whyt trone and oon sittinge on it fro whos sight erthe fledde & heuene, and the place is not foundun of hem. and I sigh deede men greete and smale stondinge in the sight of the trone, and bookis weren opened. and another book was opened that is *the book of lyf*, and deede men weren demed of these thingis that weren writun in the bookis astir the werkis of hem. and the see ghaf hise deede men that weren in it, and deeth and helle ghauen her deede men that weren in hem. and it was demed of ech astir the werkis of hem, and helle and deeth weren sent into the poole of fier. this is the secounde deeth, and he that was not foundun writun in the book of lyf was sent into the pool of fier.

Chap. XXI.

AND I saigh newe heuene and newe certhe, for the firste heuene and the firste erthe wenten awei, and the see is not now. and I ionn saigh the hooli citee ierusalim newe comynge doun fro heuene maad redi of god as a wyf ourned to hir husbonde. and I herde a greet voice fro the trone seiynge, lo the tabernacle of god is with men, and he schal dwelle with hem, and thei schulen be his peple, and he god with hem schal be her god. and god schal wipe awei ech teer fro the ighen of hem, and deeth schal no more be neithir mournyng neither cryng neither forewe schal be ouer whiche thingis firste wenten awei. and he seide that sat in the trone, lo I make alle thingis newe. and he seide to me, write thou, for these wordis ben moost feithful and trewe. and he seide to me it is don, I am alpha and oo the bigynnyng and ende, I schal ghyue freli of the welle of quyk water to him that thirstith. he that schal ouercome schal || welde these thingis, and I schal be god to him, and he schal be sone to me. but to ferdful men and unbileueful, & cursid, and manquelleris, and fornicatours, and to witchis and worschiperis of ydols and to alle lyeris the part of hem schal be in the pool brennyng with fyer and brymston, that is the secounde deeth. And oon cam of the seuene aungelis hauynge violisful of seuene the laste ueniauncis. and he spak with me and seide, come thou and I schal schewe to thee the spouesse the wyf of the lombe. and he took me up in spirit into a greet hill and high, and he schewide to me the hooli citee ierusalem comynge doun

* characterem.

† tothir.

|| possidebit

doun fro heuene of god, hauynge the * cleerte of god, and the light of it lyk a precious stoon as the stoon iaspis, as cristal. and it hadde a wall greet and high hauynge twelue ghatys, and in the ghatys of it twelue aungelis and names writen yn that ben the names of twelue lynagis of the sones of israel, fro the east three ghatys, and fro the north three ghatys, and fro the south three ghatys, and fro the west three ghatys. and the wall of the citee hadde twelue fundamentis, and in hem the twelue names of twelue apostlis and of the lombe. and he that spak with me hadde a goldun mesure of a rehede that he schulde mete the citee and the ghatys of it and the wall. and the citee was sett in a square, and the lengthe of it is so mych as mych as is the brede. and he maat the citee with the rehede bi furlongis twelue thousyndis, and the highthe and the lengthe and brede of it ben euene. and he maat the wallis of it of an hundride, and foure & fourti cubitis bi mesure of man that is of an aungel. and the bilding of the wall theroff was of the stoon iaspis, and the citee it silff was cleen gold lyk cleen glas, and the fundamentis of the wal of the citee weren ouned with al precious stoon, the firste fundament iaspis, the secound saphirus, the thridde calcedonyus, the fourthe smaragdus, the fiftthe sardony, the sixte sardonyus, the seuenthe crisolitus, the eighthe berillus, the nynthe topasius, the tenth cristopassus, the eleuenthe iacinctus, the tweluethe amatistus. and twelue ghatys ben twelue margaritis bi ech, and ech ghate was of ech margarite, and the stretis of the citee weren cleen gold as of glas ful schynynge. and I saigh no temple in it, for the lord god almyghti and the lomb is temple of it. and the citee hath not nede of sunne neither moone that thei schine in it, for the cleerite of god schal lightne it, and the lombe is the † lanterne of it and folkis schulen walke in light of it, and the kyngis of erthe schulen bringe her glorie and onour into it. and the ghatys of it schulen not be closid bi dai, and nyght schal not be there. and thei schulen bringe the glorie & onour of folkis into it. neither ony man defouled and doynge abomynacioun and leefyng schal entre into it, but thei that ben writun in the book of lyf and of the lombe.

Chap. XXII.

AND he schewide to me a flood of quycke water schynynge as cristal comynge forth of the feete of god & of the lombe in the myddil of the street of it, and on ech side of the flood the tree of lyf bringinge forth twelue fruytis gheldinge his fruyt bi ech monethe. and the leeuys of the tree

ben to heelthe of folkis, and ech cursid thing schal no more be, but the feetis of god and of the lombe schulen be in it, and the seruauntis of him schulen serue to him, and thei schulen se his face and his name in her forhædia. and nyght schal no more be, and thei schulen not haue nede to the light of lanterne, neither to lyght of sunne, for the lord god schal lightne hem. and thei schulen reigne into worldis of worldis. and he seide to me, these wordis ben moost feithful and trewe, and the lord god of spiritis of profetis sente his aungel to schewe his seruauntis what thingis it bihouith to be done soone, and lo I come swiftly, bleffid is he that kepith the wordis of profecie of this book. and I am joon that herde and saygh these thingis, and astirward that I hadde herd and seyn I selde doun to worschipe bifore the feet of the aungel that schewide to me these thingis. and he seide to me se thou that thou do not, for I am seruaunt with thee and of thi britheren prophetis and of hem that kepen the wordis of prophecie of this book, worschipe thou god. and he seide to me signe *either seele* thou not the wordis of prophecie of this book, for the tyme is nygh. he that noyeth noye he ghith, and he that is in filthis wexe foule ghith, and a iust man be iustified ghith, and the hooli be halewid ghith. lo I come soone and my meede with me to ghelde to ech man astir hise werkis. I am alpha and oo, the first and the laste bigynnyng and ende, bleffid be thei that waifchen her stools in the blood of the lambe that the power of hem be in the tree of lyf, & entre bi the gatis into the citee. for withouten forth houndis and wicchis and unchaste men and manquelleris and seruyng to Idolis, and eche that louith and makith leefing. I ihesus sente myn aungel to witnesse to you these thingis in chirchis. I am the rote and kyn of dauith and the schynynge morewe sterre. and the spirit and the spoufelle seyen, come thou. and he that heerith seye come thou. and he that thirstith come. and he that wole take he frely the watir of lyf. and I witnesse to ech man heeryng the wordis of profecie of this book: if ony man schal putte to these thingis, god schal putte on him the ueniaunces writen in this book. and if ony man do away of the wordis of the book of this profecie, god shal take away the part of him fro the book of lyf, and fro the holy citee, and fro these thingis that ben writun in this book. he seith that berith witnessyng of these thingis yhe amen. I come soone amen, come thou lord ihesus. the grace of oure lord ihesus crist be with you alle, amen. *Here endith the apocalips of Jon. the ende of the newe testament.*

* claritatem.

† lucerna.

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MDCCXXXI.

* the pistlis and the gospels of the newe testament unto seint Andrewes euyn.

<i>the firste sun- day of aduent</i>	Romayns xiii. f. we knowlechyng that the tyme: Mathew xxi. a. whanne iesus cam nygh to ierusalim.	ende the lord iesus crist. ende in hohe thingis.
Wednesday	James. v. c. be ghe pacient to the tym. Mark. i. a. the bigynnyng of the.	ende in the name of the lorde. ende in the holy gost.
Friday	mathew. iii. a. in tho dayes cam Jon.	ende knowlechen her synnes.
<i>the secounde Sunday</i>	Romayns xv. a. what euere thingis ben. luk. xxi. c. tokenes shulen be in the f.	ende vertu of the holy gost. ende wordis shulen not passe.
Wednesday	mathew xi. c. treuly I seye to ghou.	ende of heryng here he.
Fryday	Jon. i. b. Joon bereth witteffyng.	ende he hath toold out.
<i>the thirdd Sunday</i>	i corinthes iij. a. so a man gesse us as. mathew xi. a. whanne Jon in bondis.	ende to every man of god. ende thi weye bifore thee.
Wednesday	luk. i. c. the aungel gabriel was.	ende to me afir thi word.
Ymberday	luk. i. d. marye roos up in tho dais.	ende in god myn helthe.
Fryday	ij Thessalo: ji. a. bretheren we prien ghou:	ende of his comyng.
Saturday	luk. iii. a. the fiftenthe gheer of.	ende se the helthe of god.
<i>the fourth Sunday</i>	philipensis iij. b. joye ghe in the lord euere. jon. i. c. jewis senten from jerus.	ende in crist iesu oure lord. ende jon was baptisyng
Wednesday	luk. vij. c. this word wente out.	ende is more than he.
Fryday	mark. viij. c. se ghe & bewar of sour d.	ende seye to no man.
Cristemasse	Romayns. i. a. poul the seruaunt of Iesus.	ende the clepide of iesus crist.
euyn	mathew. i. e. whanne marie his mo.	ende saaf from her synnes:
Cristemasse	Tyte. ij. e. the grace of god oure.	ende & moneste yow.
<i>day the 1 masse</i>	luk. ij. a. a maundement wente.	ende to men of good wille.
<i>the ij masse</i>	Tyte. iij. b. benyngnyte & humanite.	ende everlastyng lyf.
<i>the iij masse</i>	luke. ii. c. scheperdis spaken togidere.	ende as it is seid to hem.
	Hebrews i. a. manyfold and manye.	ende schulen not fayle.
	joon i. a. in the bigynnyng was.	ende ful of grace and of treuthe.
Saint steuene	Aplis dedis vi. d. steuene ful of grace: mathew xxij. f. lo I sende to ghou prophetis.	ende he slepte in the lord & vij. g. ende in the name of the lord.
<i>seynt john</i>	joon the laste. f. he seide to him sue thou me.	ende witteffyng is trewe.
<i>Childermasse day</i>	Apocalips. xiiij. a. I saigh & lo a lamb stood. Mathew. ij. d. the aungel of the lord.	ende bifore the trone of god. ende for thei ben not.
<i>Seynt thomas</i>	Hebrews. v. a. ech bishop taken of. luk. xix. b. sum noble man wente.	ende the ordre of melchisedek: ende steyng up to ierusalem.
<i>the vj day afir cristmasse</i>	Galathas. iij. a. hou myche tyme the h. luk. ij. c. his fadir & his modir.	ende and eyre bi god. ende grace of god was in him:
Seint Siluestre	mathew xxv. b. a man goyng in pilgrim.	ende into the ioye of thi lord.
Newegheris day	Tyte. ii. c. the grace of god our sa. luk. ii. c. afir eyghte dayes weren.	ende and moneste you.
Twelfthe euyn	Tyte. iij. b. benyngnite & humanite. Mathew. ii. f. eroude deed lo the aungel.	ende confeyued in wombe. ende iesus crist oure favyours.
xij day at matyns	luk. iij. e. it is don whanne al the.	ende clepid of nazareth.
at masse	mathew. ii. a. whanne iesus was born.	ende turned aghen fro iordan:
Sunday in octaues	joon i. d. Jon saugh iesus comyng.	ende into the contre.
Wednesday	mathew. iii. f. Iesus cam fro galile.	ende this is the sone of god.
<i>the utas of the xii day</i>	Romayns xii. a. bretheren I biseche you. luk. ii. f. whanne iesus was maad.	ende I have plesid to me. ende oon of another.
1 Sunday afir.	Romayns. x. a. the wille of myn h. mathew. iii. c. whanne iesus hadde herd.	ende anentis god & man. ende ech man bileuyng.
Fryday	Romayns xiiij. a. cuery soule be suget. luk. iii. b. Iesus turnede agen in vertu.	ende schal come nygh. ende seruyng the same thing.
<i>the secounde Sunday</i>	Romayns. xii. c. hauyng ghistis dyuerse. Joon. ii. a. weddingis ben maad.	ende forth of his mouth. ende to meke thingis
Wednesday	1. tymoth. i. f. a trewe word & worthi.	ende bileueden to him.
Fryday	Mark vi. a. Iesus gon out thennnes. Romayns xiiii. c. I woot & triste in the lord.	ende into worldis of worldis. ende for the unbileue of hem.
<i>the thirdd Sunday</i>	luk. iii. c. & he cam down to casarnaum. Romayns xii. f. nyle ye be prudent anentis.	ende not of feith is synne. ende ech place of the cuntre.
Wednesday	Mathew. viij. a. whanne iesus hadde comen. Romayns xv. g. bretheren I biseke ghou.	ende yuel thing in good thing. ende fro that our.
Fryday	Mark iii. a. he entride ciffone into. i corinthis. iii. c. witen ghe not that ghe ben.	ende be with ghou alle amen. ende is restorid to him.
<i>the fourth Sunday</i>	mathew iii. f. Iesus envirownyng alga. Romayns xiiii. d. no man owe ghe any thing.	ende crist sothely of god. ende him manye companyes.
Wednesday	mathew viii. e. Iesus steiyng into a litel schip. i corinth. vii. a. it is good to a man for to,	ende the plente of lawe. ende obeighshiden to him.
Fryday	luk. ix. g. it is don hem walkyng. i. corinth. vii. d. ech man in what cleping.	ende for ghoure incontynence. ende able to the rewme of god.
	Mark x. b. thei offriden to him litele ch.	ende dwelle he anentis god. ende upon hem bleffide hem.

v. sunday.

* the words printed in Italic are written with red ink in the copy.

v. <i>sunday</i>	colocensis. iii. d. clothe ghe ghou as the cho.	ende thankyngis to god the fadir.
	mathew. xiii. c. the kyngdom of heuen is.	ende whete into my berne.
wednesd.	1 tymoth. ii. a. I besече first of alle thingis.	ende in feith & in treuthe.
	mathew. xxi. c. a man hadde two sones.	ende ghe bilcueden to hym.
<i>Septuag.</i>	1 corinthes. ix. g. witen ghe not that thei that.	ende forsothe the stoon was crist
	mathew. ix. a. the kyngdom of heuene.	ende fewe ben chofen.
wednesdai.	ij corinthes. iv. b. forghif also oure gospel.	ende lyf sothely in ghow.
	mark. ix. c. thei gon from thenns wente.	ende but him that sente me.
<i>Fryday.</i>	ij corinthes. iiii. c. hauyng the same spirit.	ende ben euerlastyng.
	mathew. xii. d. he that is not with me is.	ende thou schalt be dampned.
<i>Sexagesima.</i>	ij corinthes. xi. c. ghe suffren gladly unwise.	ende dwelle in me.
	luk. viij. a. whanne myche cumpanye.	ende fruyt in pacience.
wednesdai.	ij corinthes. i. g. I inclepe god witnesse.	ende not hise thoughtis.
	mark. iv. a. Jesus bigan for to teche.	ende here he:
<i>Fryday</i>	ij corinthes. v. d. witynge the drede of the.	ende & he roos aghen.
	luk. xvij. d. he axed of the fariseys.	ende togider & egelis.

Here bigynnen the lessons and pistlis of the oolde lawe that ben rad in the chirche bi al the gheer astir the Ufs of Salisburi.

ADVENT.

The pistle on the firste fryday in advent before cristmasse. Isaie li. c.

THE lord god seith these thingis. heerith me ghe that 1 suen that that is 2 just: and saken the lord. take ghe hede to the stoon fro whennes ghe ben 3 fallen down: and to the caue of the lake fro which ghe ben 4 kitt down. take ghe hede to abraham ghoure fadir, and to sare that 5 childide ghou, for I clepide him oon, and I bleffide him and multipliede him. Therefore the lord schal coumforte sion, and he schal coumforte alle the fallingis therof, and he schal 6 sette the desert therof as delicis and the wildirnesse therof as a gardeyn of the lord. Joie and gladnesse shal be founde therinne, the doinge of 7 thankyngis and the voice of 8 herryng. My peple take ghe hede to me, and my lynage here ghe me, for whi a lawe schal go out fro me. and my dom schal rest into the light of peplis, and my 9 just man is nygh & my saviour is gon out, and myn armes schulen deme peplis, ilis schulen abide me, and schulen 10 suffre myn arm. 11 reisith ghour ighen to heuene, and seeth undir erth bynethe, for whi heuenes schulen melte away as smooke, and the erthe schal be 12 alto broken as a cloith, and the dwelleris therinne schulen 13 perische as these thingis; 14 but myn helpe schal be 15 withouten ende, and my rightfulness schal not faile. Ye peple that knowen the 16 just man here me, my lawe is in the herte of hem; nyle ghe drede the 17 schenchip of men, and drede ghe not the blasfemyes of hem, 18 for whi a worme schal ete hem so as a cloith, and a moughte schal devoure hem so as wolle, but myn helthe schal be withoute ende, and my rightfulness into generacions of generacions:

The pistil on the iij^d wednesday of advent Zacharie viij. c.

THE lord god of oostis seith these thingis, I am turned aghen to syon, and I schal dwelle in the myddil of Jerusalem, and Jerusalem schal be clepid a citee of truthe, and the hil of the lord schal be clepid an hil halowid, the lord of oostis seith these thingis. ghit oolde men and oolde wymmen schulen dwelle in the stretis of jerusalim, and the staf of man in his hond for the multitude of gheeris, and the stretis of the citee schulen be fillid with insauntis and maydens pleyng in the stretis of it: the lord of oostis seith these thingis: though it schal be seyn hard before the ighen of the 1 rellis of this peple in the daies seith the lord of oostis, whether before myn yghen it 2 schal be seyn hard, seith the lord of oostis. the lord of oostis seith these thingis; lo I schal save my peple fro the lond of the east, and fro the lond of goinge down of the sunne, and I schal bringe hem, and thei schulen dwelle in the 3 myddil of jerusalim, and thei schulen be to me into a peple, and I schal be to hem into a god, and in trewth and in rightwifnesse, seith the lord almyghty.

The ij^d friday of advent, the pistle Isaie lxii. c.

THE lord seith these thingis. upon thi wallis jerusalim I have 1 ordeyned keperis al day and al nyght, 2 withouten ende thei schulen not be stille. ghe that 3 thenken on the lord be not stille, and gheve ye not silence to him til he stablische and till he sette jerusalim praising on erthe. the lord swor in his right hond and in the 4 arm of his strengthe. I schal gheve no more thi whete mete to thin enemyes, and aliens sones schulen not drinke the win in whiche thou hast traveilid, for thei that schulen gedre it togidre schulen ete it, and schulen herie the lord, and thei that beren it togidre schulen drynke in myn holy 5 forgherdis. passe ghe, passe ghe bi the gatis: 6 make ghe redy wey to the peple, make ghe a playn 7 path, and 8 chese ghe stooncs and 9 reis ghe a signe to the peplis, lo the lord made herd in the

10 last

1 folowen MS. Sids. 2 right. 3 kit out MS. Sids. hewn down Bibl. 4 kit of Sids. 5 bar. 6 schal putten. 7 gracis. 8 preisyng. 9 rightwis. 10 susteyne. 11 reerith. 12. to troden. 13 die. 14 forsothe myn helthe 15 into evermore. 16 the rightwifnes. 17 the reproof. 18 forsothe. 1 relikis. 2 schal be herd. 3 citee of jerusalem. 1 setide 2 euermore. 3 remembren. 4 strengthe of his arme. 5 porchis or hallis. 6 before ordeyne ghe. 7 going. 8 gadrith awei. 9 rere ghe up a tokene

¹⁰ last parties of erthe. seie ghe to the doughtir of sion, lo thi faviour cometh, lo his mede is with him, and his werk is bifore him, and thei schulen clepe hem the holy peple aghen bought of the lord. forsothe thou schalt be clepid a citce sought and not forsaken.

*The iij wednesday, * that is the † ymber-wednesday, of advent, a lessoun Isaie ii.*

I*n the daies isaie the profete seide:* and there schal be in the laste daies byfore maad redy the mounte of the hous of the lord on the cop of mounteyns, and it schal be rend out upon hillis, and alle ¹ hethin men schulen flowe to him; and manye peplis schulen goo and schulen seie, come ghe and stighe we to the hil of the lord, and to the hous of god of iacob, and he schal teche us hise weies, and we schulen go in ² the pathis of hym. for whi the lawe schal go out of sion. and the word of the lord fro jerusalim, and he schal deme hethen men. and ³ he schal reprove many peplis, and thei schulen ⁴ welle togidre her swerdis into scharis, and her speris into sikelis or *sibis*. folk schulen no more; reise swerd aghens folk, and thei schulen no more be ⁶ hauntid to bateil. come ghe the hous of iacob, and go we in the light of oure lord god.

*Upon ** the same day a pistle. Isaie. vii. c.*

I*n the daies* the lord spak to acas seiynge, axe thou to the ² ¹ signe of thi lord god into the depthe of helle or into the heyghte above. and acas seide, I schal not axe and I schal not tempte the lord. and Isaye seide, therefore the hous of dauith here ghe, whether it is leettul to ghou for ghou to be ² desefeful to men? for ghe ben ² desefeful to also my god. for this thing the lord himiliff schal geve a ¹ signe to ghou: lo a ³ virgyne schal conseve and schal bere a sone, and his name schal be clepid emanuel. he schal ete botre and hony that he kunne reprove yvel and chese good.

The pistle on †† the thridde friday of advent. Isaye xi. c.

T*HE lord god seith these thingis.* a gherd schal go out of the root of iesse, and a flour schal stighe on the roote of it, and the spirit of the lord schal reste on him. the spirit of wisdom and undir-
 stondinge.

¹⁰ utmostis. * MS Pepys. † a Fast in course. ¹ gentiles. ² hise. ³ undirnyme. ⁴ geten togidre. *conflabunt lat.*
⁵ reeren. ⁶ exercebuntur. *lat.* ** ymber-wednesday of Advent. MSS. Pepys, *Trinity*. ¹ tokene. ² grevous. ³ maidene.
 †† ymbir-friday. MSS. Pepys, *Trinitia*.



A Glossary

A GLOSSARY or Explanation of the old and obsolete Words in the New Testament of Dr. Wiclif's Translation.

A.

A Baifchid, *A. S.* besceadana, *affrighted.* Mark xvi.
 Abayft. See *Abaischid.* Mark v.
 Abiding, *A. S.* bidan, *abydinge, tarrying for, expectation.* Tyte ii.
 Abitacle, *Lat.* habitation, *dwelling.* Effeci ii.
 Abood. See *Abiding.* *Waiting for, expected.* Dedis x.
 * Aftoures, *Lat.* governors, *keepers.* Gal. iv.
 Aftir, *A. S.* eftir, *according, in proportion to.* Dedis xi.
 Agaft, *A. S.* gaff, *afraid, spiritless.* Mat. viii. e.
 Aghenbye, *A. S.* bigen, *buy again, redeem.*
 Aghenbier, *redeemer, ransomer.*
 Aghenboute, *redeemed, delivered.* Galath. iii.
 Aghenbygheng, *aghenbyng, redemption.* Rom. iii.
 Aghenward, *on the contrary.* Galath. ii. 1 Petir iii.
 Alargid, *Lat.* enlarged.
 Algatis, *A. S.* gate, *geats, always.* Rom. xi.
 Alsmekille, *A. S.* als and micel, *as much.*
 Amende, *emenda, from Lat.* emendare, *correct, chastise, a mulct, fine.* Luk. xxiii.
 Amonestid, *Lat.* admonished.
 Amonyne, *an ointment wherewith the Egyptians used to embalm their dead bodies. Hence comes the word anomy or mummy.* Apoc. xviii.
 Anentis, *with, according to.* Math. xix.
 Angwifcheden, *A. S.* angsumian, *distressed, reduced to straits.* 2 Cor. iv.
 Anoon, *presently, immediately.* Prol. to Mat. MS. Mag.
 Apaid, *apaiede, Ital.* appagare, *content, satisfied.* Luke iii.
 Aparti, *Lat.* in part. 1 Cor. v.
 Apanelid, *adorned.* Luk. xxi.
 Apeyreth, *Fr.* empirer, *impairer, corrupter.* 1 Cor. v.
 Apeyrynges, *losses.* Filipen iii.
 Apofthilheed, *Gr. and Sax.* the state or quality of an *Apostle, Apostleship.* 1 Cor. ix.
 Araieden, *Fr.* ar. roy, *prepared, set in order, trimmed.* Mat. xxv.
 Archytricyne, *Gr.* a master of the feast, *major domo.* Jon. ii. a.
 Areche, *A. S.* aræcan, *reach, give.* Jon. xiii. Luk. xi.
 Areede, *A. S.* arædan, *read, guess.* Mat. xvi.
 Areride, *A. S.* aræran, *reared, raised, lift up.* Marc. i.
 Arow-caas, *A. S.* arwe, and *Fr.* casse, *a case for arrows, a quiver.*
 Afaught. See *Affailid.* *Affault.* Dedis.
 Afeeth, *A. S.* afethian, *content, satisfaction.* Marc. xv.
 Aspies, *Fr.* espier, *treacherie, lyings in wait.* Dedis ix.
 Affailid, *Fr.* affailir, *assaulted, taken hold of.* Marc. xvi.
 Affay, *Fr.* essay, *tempt, try, prove.*
 Affiche, *ashes.* Ifai. lxiii.
 Affys, *A. S.* affa, *asses.* Mark ix. *Mola asmaria, a millstone turned by asses.*

Aftont, *circumstantibus, just by.* Marc. xv. MS. Mag. *and summe of men standing astont. Wiclif, standing about.*
 Afydis half, *afide.* Dedis xxiii.
 At, *that.* Jon. iii. Apoc. iii.
 Atreet, *Fr.* distinctly. 2 Esdre viii.
 Atwine, *atwynne, atwynny, A. S.* twinan, *asunder, one another.* Galath. vi. Dan. xiii. Mat. xxv. e.
 Averous, *Lat.* avarus, *covetous.* 1 Cor. vi.
 Avoket, *Lat.* advocatus, *advocate.* Dedis xxiv.
 Avowtreres, *adulterers, bastards.* Ebrues xii.
 Avowtrie, *adultery.*
 Avoyded, *Fr.* vuide, *done away.* 2 Cor. iii.
 Awter, *Lat.* altare, *alter.* Mat. v.
 Axe, *axen, A. S.* axian, *ask.*
 Aysel, *A. S.* æcced, *vinegar.* Marc. xv.

B.

Ballid, *bald, shaven.* 1 Cor. xi.
 Bapteme, *baptyme, Gr.* baptism. Mat. iii.
 Bar, *A. S.* beoran, *bare, bore.* Marc. x. c.
 Bafenet, *Fr.* a slight helmet or headpiece. *Wisd.* v.
 Battis, *A. S.* bat, *clubs, sticks.* Mat. xxvi.
 Bayle, *Fr.* a bailiff, *steward.* Luc. xvi.
 Be, *by.*
 Bekneden, *A. S.* becnun, *beckened, made a sign.* Luc. v.
 Berieles, *A. S.* birian, *burying places, tombes.* Mat. viii.
 Befautis, *Fr.* bezant, *talents of gold, so called because coined at † Byzantium.* Luc. xv.
 Befmes, *A. S.* befm, *besomes.* Luc. x.
 Biclipped, *A. S.* cleopan, *clasped, embraced.* Marc. ix. Dedis xx.
 Bid or bede, *to pray. Hence bedesman, a petitioner, and bedes, because they are used to number prayers with.*
 Bilibre, *Lat.* two pounds, *Apoc.* vi.
 Bimorniden, *A. S.* bimornan, *mourned, lamented.* Luc. xxiii.
 Birre, *byre, bire, Fr.* birer, *burry, confusion, force, haste.* Mat. viii. Apoc. xviii. *Island.* bir ventus secundus. *Hicks's Island. Dict. Douglafs's Gloss.*
 Bischedith, *A. S.* biscedan, *Lat.* infundit, *overfloweth; Ifaie* lv.
 Biheftis, *A. S.* bihete, *promises, vows.*
 Bihotyng, *A. S.* behatan, *promising, &c.*
 Bifee, *A. S.* bifeon, *see, look, mind.* Mat. xxvii.
 Bifi, *A. S.* bifgian, *busy, careful, solicitous.* 1 Cor. vii.
 Bispat, *spit.* Luc. xviii.
 Byspreyned. See *Spreyned.*
 Bilyneffe. See *Bifi.* 1 Cor. vii, viii.
 Bitake, *A. S.* betæcan, *betake, yield up, deliver.* Dan. xiv. Mat. xxvi.
 Bithenke, *bethink, reflect, consider.* Ecclesiast. xiv.
 Blisful, *A. S.* bliffe, *happy, blessed, joyful.*
 Blisfulhede, *a state of blessedness or happiness.*

a

Blau-

* *Ab* dicitur is quem tutor vel curator ad agendum quasi procuratorem, auctore iustore, constituit. *Calvini Lexicon Jurid.*
 † See *Gaillim's Display of Heraldry*, p. 33. Ed. 1638.

Blaundishing, *Lat.* soothing, flattering, coaxing.
 Boluun, blouun, *A. S.* blowan, blown, puffed up, swollen.
 1 *Cor.* v. bown swelled Norf.
 Boluynge, *q.* blowings, swellings. 2 *Cor.* xii.
 Booles, bolis, *Belg.* bul, bulls, fat or fed beasts. *Mat.* xxii.
 Bootis, *A. S.* bæt, boats. *Luc.* v.
 Bofatis, buffetis, *Ital.* buffetoo, buffets. *Jon.* xix.
 Bofeth, buffet. *Jon.* xviii.
 Boistous, *Fr.* rough, hard. *Math.* ix.
 Bonke, watir bonke, *A. S.* banc, a creeke. *Dedis* xxvii.
 Borde, *A. S.* bord, board, table. *Luc.* xxii.
 Brayde. *Luc.* ix. See *Debrayding*.
 Breed, *A. S.* brad, breadth. *Apoc.* xxi.
 Bregid, *A. S.* brice, abridged, shortened. *Mark* xiii.
 Brenne, bryne, burn.
 Brether, *A. S.* brathe, breather. *Dedis* ix.
 Bridale, *A. S.* brid, a wedding. *Mat.* xxii.
 Bridris, *A. S.* bredan, breeders. *Mat.* xxiii.
 Britil, *A. S.* britten, brittle. 1 *Cor.* iv.
 Brochis, *Fr.* necklaces, or bracelets of gold set with precious stones of a pyramidical form. *Isaie* lxi.
 Broc, *A. S.* brocc, caballus, a horse, a badger. *Somner*.
 Broc-skyngs, melotis, sheep-skins. *Heb.* xi. *Trevisa* renders *Castor* by *Broc*.
 Broond, brondis, *A. S.* brond, a brand, firebrand, torch. *Jon.* xviii.
 Brumstony, brymstoon, *A. S.* bryne and stan, *q.* burnstone, brimstone. *Apoc.* ix.
 Bure. See *Birre*. *Marc.* v.
 Burgeyfis, *A. S.* burg, burgeses, freemen. *Luc.* xv.
 Buriounyng, *Fr.* springing, budding. *Ebrews* xii.
 Buysch, *Belg.* bosch, bush.
 Byclipped. See *Clepe*. *Called.* *Marc.* ix. See *Biclipped*.
 Byes. See *Bysse*.
 Byggede, *A. S.* byggan, built.
 Byheter. See *Bihoting*. *A* surety, security. *Ebr.* vii.
 Byheting, promising, professing. 1 *Tymo.* ii.
 Byhighte, promised, engaged. *Math.* xv.
 Byliber. See *Biliber*.
 Bylis, boils, sores, ulcers. *Luc.* xvi.
 Byriden, *A. S.* birian, buried. *Dedis* viii.
 Byssine. See *Bisse*. *Fine linnen.* *Apoc.* xix.
 Byssinesse. See *Bissinesse*.

C.

Cacche-poles, bailiffs, licensors. *Dedis* xvi. From *catch* and *pole*, because these officers in executing their office lay hold of the man's neck.
 Caitif, *Fr.* captive, enslaved. *Ysa.* lxi.
 Canel, *Fr.* cinnamon. *Apoc.* xviii.
 Careynes, *Fr.* carrions, dead carcasses. *Eby.* iii.
 Caste, devised, thought, contrived. *Dedis* xii.
 Castell, *Lat.* castle, a town. *Mat.* x. *Luk.* ix.
 Castelis, *Lat.* camps. *Exod.* xiv.
 Catel, *Fr.* chatel, goods. *Luc.* viii. 1 *Jon.* iii.
 Caucioun, *Lat.* bond. *Luc.* xvi.
 Chaffaring, *q.* chepe-faring, going to market, trading, trafficking, bargaining. 1 *Tessalo.* iv.
 Chalange, *Fr.* claim, accusation. *Luc.* iii.
 Chare, *Fr.* a chariot. *Exod.* xiv.
 Charge, *Fr.* weight, burden, care. *Galath.* vi. *Apoc.* ii. 1 *Cor.* ix.
 Charged, *Fr.* burdened, heavy laden. *Mat.* xi.
 Chawcers, *Fr.* shoes.
 Cheer, chere, look, countenance. 2 *Cor.* iii.
 Cheestis, *Fr.* strifes, contentions. *Jam.* iv.
 Chepyng, *A. S.* cepyng, a market-place. *Mat.* xi.
 Chciyng, *A. S.* ceolan, choosing.

Chidden, *A. S.* chid, *Lat.* litigabant, wrangled, quarreled. *John* vi.
 Chimney, *Lat.* send them into the chimney of fire. *Mat.* xiii. in *caminum ignis*.
 Cirofen, *Syrophœnicia.* *Marc.* vii.
 Clarific, *Lat.* make glorious or famous. *Jon.* xvii.
 Clarioun, *Fr.* a trumpet, a kind of small-mouth'd and shrill-sounding trumpet, used commonly as a treble unto the ordinary one. *Exod.* xx.
 Clepe, *A. S.* cleopian, call.
 Cleere, *Fr.* fine, gallant. *James* ii.
 Cleerte, *Fr.* glory. *Apoc.* xxi. *Luke* ii.
 Clereness, *Fr.* glory. *Jon.* xvii.
 Coctyn, scarlet or crimson. *Apoc.* xviii.
 Coddis, *A. S.* codde, cods, pods, shells. *Luc.* xv.
 Cofynes, *Fr.* from, *Gr.* kophinos, baskets. *Mat.* xiv, xv.
 Celer, *Fr.* cellar, storehouse. *Luc.* xii.
 Colerie, *Lat.* collirium, eye-salve, or ointment for the eyes. *Apoc.* iii.
 Comeling, *A. S.* coman, a stranger, *Dedis* vi. 1 *Pet.* ii.
 Comyner, *Lat.* communicator, partaker. 1 *Pet.* v.
 Conde, *A. S.* cunnan, conned, perused, known. 2 *Cor.* iii.
 Confounded, *Lat.* ashamed. *Ebr.* ii.
 Contakes, contatis, contumeliis, reproaches. *Luc.* xx. *MS. Mag.* contak or contek, *contat* properly signifies debate, strife or contest. See *Douglass's Gloss* and *Chaucer Prol.* 2004.
 Contrariede, *Lat.* opposed.
 Coords, *Fr.* cords, ropes.
 Coppe, *A. S.* coppe, cop, brow, edge of a hill. *Luc.* iv.
 Corus, corus, a jewish measure of 30 bushels, or as much as a camel can carry. *Luk.* xvi.
 Coryour, *Lat.* corium, a currier, or tawer. *Dedis* ix.
 Coffe, *A. S.* cofs, kifs. *Gen.* xxvii.
 Cosyns, *Fr.* kinsmen. *Rom.* xvi.
 Covenablete, *Fr.* conveniency, opportunity. *Mat.* xxvi.
 Cowche, *Fr.* a bed-chamber. *Mat.* vi.
 Cratche, *Fr.* creicche, from *Lat.* cratica, manger. *Luc.* ii, xiii.
 Creauncer, *Fr.* creditor. 4 *Kings* iv.
 * Cristendom, baptism. *Rom.* vi. *MS. Magd.*
 Croude, *Welsh* crwth, or *A. S.* cruth, a violin. *Luc.* xv.
 Culvere, *A. S.* culfre, a culver pigeon, a dove. *Cant.* iv. *Mat.* iii, xxi.
 Cyther, *Fr.* strong drink, cider. *Luc.* i. *Vox Egypt.* potus inebrians.

D.

Dai, *A. S.* dag, judgment. 1 *Cor.* iv.
 Dar, *A. S.* dearran, dares, is bold. *Rom.* x.
 Debonere, *Fr.* courteous, affable, gentle. *Isai.* lxi.
 Debreydinge, *Belg.* breyden, tearing. *Marc.* i.
 Dedeyne, disdain. *Mat.* xxvi.
 Defouleth, *A. S.* afylan, disgraceth, defileth, treadeth on. 1 *Cor.* xi. *Ezek.* xxxvi.
 Defowling. See *Defonleth*. *Luc.* x.
 Delide, distributed. *Luc.* ix.
 Delue, dig. *Luc.* xvi.
 Dennis, holes. *Luc.* ix.
 Departid, *Fr.* departir, departed. *Mat.* xii.
 Derling, *A. S.* derling, darling, beloved. *Dan.* iii.
 Diffameden, *Lat.* spread abroad his fame. *Mat.* ix.
 Diffying, digesting, diffying fro the day of transmigracion anon into criste. *Prol.* to *Mat.* *MS. Magd.*
 Dight, *A. S.* diht, dressed, prepared. *Levit.* xxiii.
 Discrueth, describeth. *Luc.* ii.
 Discryued, described.
 Disefé, *Fr.* defaife, pressure, anxiety, trouble. *Joon.* xvi.
 Diseefid,

Quædam substantiva exeunt in *dom* vel *dome* quod primo *manus* & *officium* denotat cum *ditione* & *dominio*. *Hickefi* Grammat. *A. S.*

Discesid, *disquieted, made uneasy.* *Dedis xv.*
 Dispenderis, *Lat. stewards, expeditors.* *1 Cor. iv.*
 Disperplid, }
 Disperpriled, } *Fr. dispersed, scattered abroad.* *Jon. xvi.*
 Disparplid, } *Mar. iii.*
 Disparpoylid, }
 Dissayt, *Fr. decevoir, deceit.* *Luk. xx.*
 Dite, *Fr. dictum, ditty, song.* *Exod. xiv.*
 Diuerfory, *Lat. an inne.* *Luc. xx.*
 Doluen, *A. S. delfan, dig.* *Mat. vi.*
 Down-fallande, *falling down, stooping.*
 Dragme, *Gr. drachma, a groat.* *Luc. xv.*
 Draftis, *A. S. drofne, dregs, drops.* *Isa. xlix.*
 Draw, *A. S. dragan, cleave.* *Mar. x.*
 Drawith, *dissipat, teareth.* *Luc. ix.*
 Drawynge, *dilanians, tearing, rending.* *Luc. ix.*
 Dredingful, *A. S. dræd, full of dread, devout.* *Luc. ii.*
 Dreedful, *devout.* *Dedis viii.*
 Drenche. *See Dreynt.*
 Dresse, *Fr. dresser, direct, rule.* *1 Theff. iii. 2 Theff. iv.*
prepare, make ready. *Jon. i.*
 Dressed, *directed, straited.* *Luc. iii.*
 Dressing, *going directly.*
 Dreynt, *A. S. drencean, drenched, drowned, sunk, over-*
whelmed. *Dedis xx.*
 Drowgh. *See Draw. Clove to, sided with.* *Dedis viii.*
Galath. i.
 Drunklew, *A. S. drincan, drunken, sottish.* *1 Cor. vi.*
 Dryuing, *A. S. drifan, driving, turning.* *2 Pet. ii.*
 Duke, *Lat. dux, a captain, leader.* *Mat. ii.*
 Dwell, *Dan. duelger, A. S. dwelian, continue, abide.*
Dedis x, xi.
 Dwelling, *Dan. delay, tarrying.* *Luc. xii.*

E.

Ech, *A. S. elc, each, every.*
 Ering, *A. S. erian, earing, ploughing.* *Luc. xviii.*
 Eernys, *A. S. eorneft, earnest, pledge.* *Effes. i.*
 Eft, *A. S. eft, again, presently.* *Mat. xviii. Jon. xiii.*
 Eftefone, *estefoones, again, presently.* *Mat. iv.*
 Egal, *equal.*
 Enchefun, *Fr. enchefone, occasion, cause, reason.*
 Enchefon was of all hys woo he suffred all for
 my myfdede. *Cant. Amoris MS. See Murray's*
expositi. of difficile words, &c.
 Endured, *Lat. made hard.* *Dedis xix.*
 Enforced, *Fr. attempted by force.* *Dedis xxiv.*
 Enhaunfed, *Fr. enhauffer, raised, advanced.* *Jon. xii.*
 Enjoie, *Fr. jouir, raised, exult.* *Luc. x.*
 Enke, *Fr. encre, Belg. inck, ink.* *2 Joon.*
 Bring, *q. erthing, ploughing.* *Luc. xvii.*
 Erthemouinge, *earthquake.* *Apoc. vi.*
 Eschewynge, *Fr. eschever, avoiding.* *2 Cor. viii.*
 Evangelie, *Gr. gospel.* *Galath. ii.*
 Even, *evene, A. S. efan, fellow.* *Mat. xv.*
 Euereither, *both.* *Dedis viii.*
 Eye, *ey, A. S. æg, an egg.* *Luc. xi.*

F.

Fain, *A. S. fægan, merry, chearful, glad.* *Fair words make*
fools fain. *Prov. Fain of their deliverance.* *Sir T. More.*
 Feel, *feelen, A. S. felan, apprehend.* *Phil. i. iv. Sentire.*
 Feeldy, *A. S. feld, grassy.* *Luc. vi. Loco campestri.*
 Feer, *A. S. færan, fright.* *2 Cor. x.*
 Feer, *A. S. færa, a companion.* *Dedis xiii. Souking feer.*
 Fenne, *A. S. fenne, dirt, mire.* *2 Pet. ii.*
 Ferdful, *fearful, terrible.* *Jerem. xvii. Cant. vi.*
 Feries, *Lat. feasts, holidays.* *Levit. xiii. fairs.*
 Feliden, *A. S. felan. See feel, understood.* *Luc. ix.*

Felough, *follow.*
 Felly, *A. S. felle, cruelly.* *Exod. xxxii.*
 Fel-wisdome, *craftiness, cunning.* *1 Cor. iii.*
 Fend, *A. S. feond, enemy, fiend, devil.* *Apoc. xii.*
 Festu, *Lat. festuca, a little mote.* *Mat. vii.*
 Ficchid, *fixed, fastned, stuck fast.* *Dedis xxvii. Galath. ii.*
 Filthed, *filtheed, A. S. filth-hed, filthiness.* *Apoc. xvi.*
 Fleigh, *fled.* *Dedis xx.*
 Flouriden, *flourished.*
 Flum, *Lat. flumen, a flood, river.* *Marc. i. a.*
 Folly, *foolishly.* *Dedis xix.*
 Folewris, *followers.*
 Foltisch, *Fr. fol, foolish.* *Tite. iii.*
 Foned, *foolish.* *Dan. xiii.*
 Forghifyng, *A. S. forgifan, forgiving.* *Effes. vi.*
 Forgo, *A. S. forgan, lost, undone.*
 Fornaghens, *over-against.* *Marc. xv.*
 Forthenking, *repenting.* *Mat. xxvii.*
 Forthought, *repented.*
 Forthi, *therefore.*
 Freendesse, *a she-friend, sweetheart.* *Cant. iv.*
 Frotyng, *A. S. freothan, fretting, rubbing.* *Luc. vi.*
 Fulhokeft, *fullest.*
 Fuchid, *See Ficchid,*
 Fugh, *Lat. vah. Fr. fi, fogh, a term of abhorrence.*
Mat. v.
 Fychyngis, *fastnings, prints of the nails.* *Joon. xx.*

G.

Geest, *Belg. ghisse, guessest, thinkest.* *Luc. xii.*
 Gelding, *A. S. gylte, eunuch.* *Dedis viii.*
 Gendred, *Fr. gendre, begot.* *Mat. i.*
 Geffid. *See Geest. Valued.* *Baruc iii.*
 Geffist. *See Geest.* *Marc. vi.*
 Geftis, *A. S. gefst, guests, strangers.* *Effes. ii.*
 Ghalde, *yielded.* *1 Tym. vi.*
 Ghede, *A. S. gang, gadded, walked, wandred about.* *Isai. ix.*
 Gheden, *went, returned.* *Dedis viii.*
 Gherd, *A. S. gear, yard, garden, rod.* *Jon. xviii. Ebr. xi.*
 Ghoulyng, *Teut. heulen, bowling.* *James v.*
 Gilours, *Fr. guile, beguilers, deceivers.* *Jude. A. S. gal-*
dan, to enchant or charm,
 Gladed, *A. S. glæd, were glad, rejoiced.* *Dedis vii.*
 Gnaftide, *gnaftiden, gnashed their teeth.* *Dedis vii.*
 Gnare, *A. S. gnyrran, snare.* *Rom. xi.*
 Gobet, *gobetis, Fr. gob, a lump, bits.* *Galath. v. Mat. xiv.*
 Gogil-ughed, *luscus, Fr. gogu, blind of one eye.* *Marc. ix.*
bleer-ey'd.
 Goot-buckis, *bukes. A. S. be-goats.* *Heb. ix.*
 Gotun, *A. S. gotun, molten, cast.* *Exod. xxxii.*
 Gouverneyles, *Fr. governments.* *1 Corin. xii.*
 Goxide, *A. S. geoxa, yawned, gaped, sigbed.* *4 Kings iv.*
 Graces, *Lat. thanks.* *Mark xiv.*
 ——— gifts. *1 Cor. xii. 1 Pet. iii.*
 Gravel of the sea, *Fr. sea-beech or sand.* *Mat. xiii. Apoc. xii.*
 Gre, *Fr. grè, Lat. gradus, degree, step.*
 Grees or grieces, *Fr. grez, Norfolk griffens, degrees, steps,*
stairs. *Dedis xxi.*
 Greten, *grete, A. S. gretan, salute, greet.* *Marc. xv.*
Tite. iii.
 Grenneden, *A. S. grennian, grinned.* *Dedis vii.*
 Grofe, *A. S. græf, digged.* *Marc. xii.*
 Grocheden, *Fr. gruger, grudged.* *Luc. xv.*
 Groyneden. *See Grenneden.* *Marc. xiv.*
 Gruccheris. *See Grocheden. Grudgers, murmurers.*
Marc. xiv.
 Grynne, *A. S. grin, a snare.* *Rom. xi.*
 Grunting, *gnashing, grinding.* *Luc. xiii.*
 Guyte. *See Quyte.* *Mat. vi.*
 Gynne, *A. S. aginnan, begin.* *Dedis xix.*

H.

- Haberion, haburioun, a breastplate. *Esse*. vii. *Apoc.* ix.
Fr. haubergeon, *A. S.* half-beorg, *coll.* munimentum.
Halde, *A. S.* hældan, held, kept.
Halewis, *A. S.* halga, holy ones, saints. *Apoc.* xvi.
Half, *A. S.* half, side. *Mat.* xx. part.
Haly, *A. S.* halig, holy.
Haylsede, *A. S.* hæl, baled, saluted. *Marc.* xii.
Hatered, *A. S.* hatan, hatred. *Mat.* x.
Haunt, use, frequent, accustom. 1 *Tym.* iv.
Heald, to pour out.
Heeled, *A. S.* hælan, healed, cured.
Heggis, *A. S.* hegge, hedges, ædicator sepium. *Isaie* lviii.
Heghed, *A. S.* heah, highed, raised, advanced. *Luc.* i.
Heil, *A. S.* hæl, a form of salutation, q. d. I wish you health. *Marc.* xv.
Hele, *A. S.* hæl, health, salvation. *Luc.* i.
Helle, *A. S.* helan, abyss, bottomless pit. *Luc.* viii.
Helme-hoop, *A. S.* helmet. 1 *Tessa*. v.
Heled, covered. 1 *Cor.* xi. Hence bellier, a tiler or coverer of a house.
Herbergerie, *Fr.* lodging, dwelling. *Luc.* xxi. *A. S.* here and bearg, *hospitium castrense*.
Herboroules, *Belg. Fr.* harboursless, having neither house nor home. *Isaie* lviii.
Heriyng, *A. S.* herian, praising. *Luc.* ii.
Hem, them.
Her, their.
Heelde, *Isl.* poured, shed. *Dedis* ii.
Herbour, *Fr.* harbour, house, lodging. *Dedis* x.
Herbored, dwelt, lodged. *Dedis* x.
Herun, their.
Herfest, *A. S.* herfest, harvest. *Jude.* *Hervest-trees*, i. e. trees whose leaves and fruit is dropping off, as in autumn.
Hestis, *A. S.* hæst, commands. *Deutero.* xi.
Hidles, hiddles, hidlis, *A. S.* hyde, private, secret. *Mat.* vi.
Hieghe, highe, *A. S.* hiëan, hasten, make haste. 2 *Tymo.* iv.
Highe. See *Heghed*. *Mat.* xiii.
Hile. See *Heled*. *Cover.* *Isaie* lx.
Hired, *A. S.* hyran, let out, rented. *Marc.* xii.
Hirtliden, bit, dash, knock, run aground. *Dedis* xxvii.
Hogis, exalteth, magnifieth. *Luc.* i. *Histo*.
Hole, hool, whole. *James* i.
Honeste, *Lat.* comeliness. See *Unhonest*.
Hoo, who.
Hooly, holy. *Phile*.
Hoomly, *A. S.* ham, homely, familiar.
Hoomlyneffe, gentleness, familiarity. 2 *Cor.* ix.
Hosis, *A. S.* hofa, hosen, stockings. *Dedis* xii.
Hournyng, curnyng, *Lat.* orno, adornng. 1 *Pet.* iii.
Hude, hide.
Hurtilled, hurtlith, hurlith, *A. S.* hwirf. See *Hirtliden*.
Marc. ix. *Luc.* vi.
Hybingli, hastily, speedily. *Dedis* xvii.
Hyne, *A. S.* hinc, a hind, ploughman, servant. *Jon.* x. c.

I.

- Iche See *Eche*. *Mat.* xv.
Idel, *A. S.* idel, vain, void, empty. *Gen.* i. *Jac.* ii.
Ighen, eyes. *Esse*. i.
In, or, upon. *Apoc.* xiv.
Inlepe. See *Clepe*. *Call upon.* *Rom.* x.

Instorid, included, contained. *Rom.* xiii.
Of Inwitte, inwardly, from the heart or conscience. *Esse*. vi. *Mind, soul.* *James* v. *Wiclif* commonly uses it for heart, mind, of inwitte, heartily.

K.

- Kaft, cast ir, added. *Mat.* vii.
Kele, kele, *A. S.* celan, cool. *Luc.* xvi.
Kenning, *A. S.* cennan, new-born, rising, nascentis, ecclesie.
Keuring, *Fr.* covering, cloak. 1 *Petir* ii.
Kit, kitteden, *Fr.* cut. *Mat.* iii.
* Knave-child, *A. S.* cnaf, a boy or manchild. *Apoc.* xii.
Knaues, know.
Knowleche, acquaintance. *Luc.* ii.
Kilden, killed. *Mat.* xxi.
Kime for kune, know.
Knowun, acquaintance. *Luc.* xxiii.
Knycchis, *A. S.* cnittan, bundles, sheaves. *Mat.* xiii.
Knyghtes, knyghtis, *A. S.* cniht, souldiers. *Mat.* viii.
Knyghthode, state or condition of a soldier. *Luc.* ii. 1 *Tymo.* i.
Kunne, *A. S.* cunnan, know. *Baruc.* iii.
Kynde, nature.
Kyndeles, generations, offspring. *Mat.* iii.
Kyndeli, naturally. *Jude*.

L.

- Lambren, *A. S.* lamb, lambs. *Jon.* xxi.
Langage, *Fr.* linage, lineage.
Lantren, *Fr.* a lantern, light. *Mat.* v. lucerna.
Lappid, *Teut.* lapp, wrapped. *Mat.* xxvii.
Lasting, *A. S.* læstan, continuing. *Dedis* i.
Latoun, *Fr.* leton, latten, iron tinned. *Apoc.* i.
Leche, *A. S.* læce, heal. *Ysa.* lxi.
Leche, leece, *A. S.* læce, a physician. *Luk.* iv. *Coloff.* iv. *Junius Gloss.*
Leche-craft, art of physick.
Leedyng, *A. S.* lædan, drawing, drew. *Mat.* xiii.
Leef, leofan, life. *Cant* iii.
Leen, *A. S.* lænan, lend. *Luc.* xi.
Lener, lender, usurer. *Luc.* vii.
Leendes, *A. S.* lændenu, loins. *Mat.* iii.
Leep, lepes, *A. S.* leap, a basket, baskets. *Mat.* xvi. *Dedis* ix. a seed leap, a basket to hold seed corn.
Lees, lesse, *A. S.* leofan, destroy. *Mat.* xii. *Jon.* x.
Leelyng-mongers, dealers in lying. 1 *Tim.* i.
Leet, let, suffered. *Mat.* iii.
Leeve, *A. S.* lyfan, liberty. 1 *Cor.* viii. *Deliver, set at liberty.* *Mark* xv.
Leuyden, attended to. *Dedis* viii.
Leften. See *Leeve*. *Delivered.* *Dedis* ix.
Legginge, *A. S.* liggan, laying. *Ebrewis* vi.
Leighe, *A. S.* legh, laugh, sing. *Luc.* vi.
Lefeueh, *A. S.* graseth, feedeth. 1 *Cor.* ix.
Lefeuyng, grasing. *Mat.* viii.
Lefewes, lees, pasture. *Jon.* x.
Lefe-yuele, destroy wretchedly. *Mat.* xxi. g.
Letteres, *Lat.* writings. *Jon.* v.
Leue. See *Leeve*. *Deliver, set at liberty.* *Luc.* iv.
Leueh, *A. S.* lefan, believeth. *Rom.* xiv.
Lewide, *A. S.* leud, ignorant. *Dedis* iv. From hence the word lay-man, q. d. an ignorant man.
Lewe, *A. S.* wlæc, lukewarm. *Apoc.* iii. *Trevisa* wrote it lewk. *Liberd*,

* Fox tells us, that King John said of one Peter Wakefield of Poiz, who prophesied, that he should reign no longer than Ascension Day, 1213, *Tufte* it is but an idiot knave, or a foolish boy. *MS.*, p. 64. Ed. 1563.

In an old English History, which comes down to the 6th of Edward III. A. D. 1332. and is written on Vellum in a hand of that Time, the writer tells us, that King Edward II. lete bringe Sir Wake of Langtonne in prisoun in the tour of Lendene for he was wroth with him, 'and with him 100 knafes,' or pages.

in Dr. Wiclif's New Testament.

Liberd, leopard. *Apoc.* xiii.
 Lichi, like. *Jon.* viii.
 Ligyng. See *Legginge*. *Lying*. *Dedis* ix.
 Liknefs, *A. S.* gelic, proverb, parable. *Luk.* iv.
 Little mafter, schoolmafter. *Galath.* iii.
 Lofys, *A. S.* lofan, laudeth, praiseth. *Luk.* i.
 Lomberen. See *Lamberen*.
 Loch, naufeate, deter. *H.* to loth cristen men from reading.
 * Lordfchiper, one who has lordfhip. *Jude*.
 Lofte. See *Leefe*, destroyed. *Mat.* xxii.
 Lowed, made low, humbled. *Luc.* xiv.

M.

Maad, made. *Jon.* x.
 Maat, meted, measured. 3 *Kynges* xvii.
 Maddith, is mad. *Jon.* x.
 Mai, am able, can. *Filip.* iv.
 Male eefe, fick, diseased. *Marc.* i.
 Manafes, menaces, threathnings. *Dedis* ix.
 Manaffed, menaced. *Marc.* iii.
 Manhode, manhood, the state or condition of a man.
Tite. iii.
 Mannus, man's. *Mat.* xvi.
 Manqueller, manslayer, executioner. *Marc.* vi.
 Margaritis, *Gr.* pearls. *Mat.* xiii.
 Mawmetis, idols. *1 Pet.* iv.
 Mayer, *Lat.* mayor, justice. *Luc.* xx.
 Mayfterful, axer. exactori, a collector of taxes, officer.
Luc. xii.
 Mede, *A. S.* mede, reward. *Ifai.* lxi. *Wisd.* iv.
 Medled, q. midled, mingled, mixed. *Mat.* xxvii.
 Meeft, moft, greateft. *Dedis* viii.
 Mengyng, *A. S.* menginean, mirgling, mixing. *Luk.* v.
 Menie, *Fr.* servants, family. *Mat.* x.
 Mefeles, mifelis, Belg. mafelent, lepers. *Mat.* xi.
 Meflage, *Fr.* embaffy. *Effe.* vi.
 Metretis, measures. *Jon.* ii.
 Meynal. See *Menie*. *Domestic*, family. *Rom.* xvi.
 Meyne. See *Menie*.
 Meyned, mingled, familiar. *1 Cor.* v. commifceamini.
 Meynd, meynte. See *Merging*. *Mirgled*. *Apoc.* viii.
Ebr. iv.
 Meyris. See *Mayer*. *Mayors*. *Mat.* xi.
 Mifeyfete, diseased. *Marc.* iv. *2 Cor.* xi.
 Mifty, *A. S.* mist, cloudy, dark. *2 Petir* i.
 Mnas, minas, 40 s. fterling. *Tonftal*.
 Monefted, *Lat.* admonifhed, exhorted. *Mat.* ii.
 Monger, *A. S.* mangere, a merchant, trader.
 Moot-hall, *A. S.* mot, court-hall, the hall where a coun-
 fel is held. *Dedis* xxiii. A town-hall. Hence *burg-*
mot, a borough-mot, or council of the borough or
 town or city.
 More, *A. S.* ma, greater. *Mat.* xi.
 More-tree, fycamore-tree. *Luc.* xvii.
 Moft, greateft. *Mat.* xiii.
 Moffel, *Fr.* morcel, morfel. *Jon.* xiii.
 Mowe, be able. *James* ii. *Luc.* xiii.
 Mowghtes, *A. S.* moth, moths. *James* v.
 Muft, *Lat.* new wine. *Dedis* ii.
 Myght, prevail. *Mat.* xvi.
 Mylbuftoon of affis, a milstone of affes, or a heavy mil-
 stone. *Mar.* ix. See *Affis*.
 Mynd, *A. S.* memory, remembrance. *Wisd.* iv.
 Myned, *Lat.* minare, undermined, broke thro'. *Mat.* xxv.
Luc. xii.

Myft. See *Mifty*. *Ifaie* lx.
 Myrower, *Fr.* miroir, mirrou, a looking-glass. *ms.* i.
 Myfefe, myfeifte. See *Mifeyfete*. *Want, pouer* *2 Cor.*
 viii. *Filip.* iv.
 Myfturne, alter, pervert, change for the worfe. *6;*

N.

Narde, *A. S.* narde, from *Gr.* niardos, a fine oil or e-
 ment. *Jon.* xii.
 Nappith, nappiden, *A. S.* hnappian, flumbreth. *Ma*
 xxv. *2 Pet.* ii.
 Ne, *A. S.* ne, neither. *Galath.* i.
 Neighe, draw nigh. *Mat.* iii.
 Neigheden, drew nigh. *Mat.* iv.
 Neifche, *A. S.* nefc, delicate, effeminate. *1 Cor.* vi.
 Newmenie, new moon. *Coloff.* ii.
 Nil, will not.
 Nempnede, named. *Ifaie* lxii.
 Nete, not. *Jon.* xii.
 No but, except. *Mat.* v.
 Noght, not.
 Noll, nol, *A. S.* hnol, neck. *Dedis* vii.
 † Noon, *A. S.* non, or mid-day, bigb noon, three a
 clock in the afternoon, the nones, the hour of
 prayer from two to three. *Bona de Div. Offi.*
 Noon, *A. S.* nan, none. *Luc.* xiv.
 Noot, know not. *2 Cor.* xii.
 Noyed, annoyed, hurt. *Luk.* iv.
 Nygardes, neh, niggards, covetous. *1 Cor.* vi.
 Nyle, will ye not. *Jer.* vii. *Mat.* xxi. f.

O.

Oneft, *Lat.* honourable. *Dedis* xvii.
 Onethe, *A. S.* unethe, fcarcely.
 Oonhede, unity, oneness.
 Onfydishondis, alone, by themfelves, afide. *Marc.* iv.
 Oonlepy, *A. S.* anlic, anlipe, only. *Luc.* viii.
 Ooft, *Fr.* gueft, boft. *Filemon*.
 Ooft, *Lat.* hoftis, boft, army. *Dedis* xxiii.
 Ooftes, oft, *Lat.* hoftia, bofts, facrifices. *Ebr.* viii. *Pbil.*
 iv. *Dedis* vii. *Rom.* xii.
 Opprefte *Lat.* ftop, catch, lay bold of. *Luc.* xi.
 Oftrye, *Fr.* *A. S.* gest, an inn. *Luc.* x.
 Other, *A. S.* other, either, or. *Mat.* xii.
 Overpluys, *A. S.* ofer, and *Lat.* plus, overmuch. *Luc.* xi.
 Overthwarte, beady, forward, cross, froward. *2 Tym.* iii.
 Oueth, a verbo owe, ought. *1 Cor.* ix.
 Overtrowyng, *A. S.* overtruwian, over confident. *1 Cor.* iv.
 Ourneden, *Lat.* adorned, trimmed. *Mat.* xxv.
 Outaken, *A. S.* utacunde, except. *Dan.* xiii.
 Oyfe, *Lat.* ufus, ufe. *Rom.* i.

P.

Pale, *A. S.* pal, a ditch, trench. *Luc.* xix.
 Panyer, *Fr.* a tray, pannier, doffer. *Dan.* xiv.
 Parchemyne, *Fr.* parchemin, parchment. *2 Jon.*
 Pardis, *Lat.* leopards. *Cant.* iv.
 Payed. See *Apaid*. *Ebr.* xiii. *Yvel* payed, difsatisfied.
 Passyngli, exceedingly, exceffively, above measure. *Galath.* i.
 Payring, *A. S.* pæran, impairing, damage. *Marc.* viii.
 Peeres, peeris, *Lat.* fellows, equals. *Mat.* xi.
 Peirer. See *Payring*. *Impairer*, damager.
 Pennes, *Lat.* wings, feathers. *Luc.* xii.

b

Perceyuer,

* Nonnulla fubft terminantur in *fip.* vel *fipe*. *Ficks's Gram.* *A. S.*

† Tho bygonne tenebres that into al the eorthe were ydon,

In the fixte tyd of the day that me clupeth Noon

Hir bygan at Non and for to the nygthe tyde yllthe

That wolde beo Mydovernon: tho were the Gywes galle.

Festival Metri. MS.

The hour of prayer called the Nones began at twelve and ended at three in our afternoon, which was called bigb noon.

Perce, *Lat.* partaker, partner. *Apoc.* i.
 Perie, *Lat.* perished, lost. *Luc.* xv.
 Pefse, *Fr.* a calm. *Luc.* viii.
 Peiges. See Peiver. Reparations, losses. *Mat.* xvi.
 Peiment, *Loss, detriment, damage.* *Filip.* iii.
 pynge. See Ficchid. Fastring. *Col.* ii.
 Pitee, *Lat.* piety, godliness. *1 Tymo.* ii.
 pously, *Lat.* godlily. *Tyte.* ii.
 pghted, *Fr.* pierced, struck. *Jon.* xix.
 oudir, *dust.* *Luc.* x.
 'owne, pound, bruise. *Mat.* xxi.
 Pointel, *Fr.* pencil. *Luc.* i.
 Prayed, *Fr.* apraised, priced, valued. *Mat.* xxvii.
 Prepucie, *Lat.* uncircumcision. *Galath.* ii.
 Princehed, *A. S.* hod, *Fr.* prince, state or condition of a prince. *Jude.*
 Procuratour, *Lat.* proctor, attorney, steward. *Mat.* xx.
 Profrich, *Lat.* offero, offereth. *Ebr.* xii.
 Puplische, *Lat.* publish.
 Purveyed, *Fr.* foresaw. *Dedis* ii.
 Purveien, provide. *2 Cor.* viii.
 Plaint, *Fr.* complaint, blame, fault. *1 Tessal.* v.
 Putte, *Belg.* putte, pit, well. *Cant.* iv. Hence putche, in Kent a puddle.

Q

Quemeful, *A. S.* cweman, appeased, pacified. *Exod.* xxxii.
 Querne, *A. S.* cwecorn, a mill. *Mat.* xxi.
 Quijk, *A. S.* cucu, quick, living, alive. *1 Pet.* ii.
 Quyte, *Fr.* quitte, quit, requite, reward. *2 Tessal.* i.

R

Rather, *A. S.* rath, earlier, sooner. *Jon.* i, xv.
 Raayfchide, *Fr.* ravished, snatched away. *Dedis* viii.
 Raufching of spirit, ecstasy. *Dedis* x.
 Refute, *Lat.* refuge, help.
 Reheed, *A. S.* rehod, reed. *Wisdom.* iii.
 Relifis, *Lat.* reliquie, relics, remains. *Mat.* xiv.
 Reneued, *A. S.* reneowe, renewed. *Ebr.* vi.
 Resolucion, *Lat.* dissolution. *2 Tymo.* iv.
 Retted, *A. S.* rete, rated, counted, reckoned. *Rom.* x.
 Rewe, *A. S.* reowfian, rue, repent, grieve. *Ebr.* vii.
 Rewe, *Lat.* regula, *Scoti* scribunt reule, rule, order. *Dedis* xi.
 Rewmes, *Fr.* roiaume, realms, kingdoms. *Mat.* iv.
 Rewthe. See Rewe. Pity, sorrow. *Mat.* ix.
 Riddel, ridle, *A. S.* hridel, winnow, sift. *Luc.* xxii.
 Rood, *A. S.* rode, a cross or crucifix.
 Roony, *A. S.* hrof, roofs. *Luc.* xii.
 Rop, reaped. *Levit.* xxiii.
 Route, sleep. *Histo.*
 Ryuelyng, shrivelling, wrinkle. *Effes.* v.

S

Sad, solid, strong. *Ebrews* v. *Luc.* vii.
 Sadder, faddere, swer, stronger, firmer. *2 Pet.* i. *Rom.* xv.
 Sadness, gravity, sobriety, firmness, *Tyte.* xi. *Colof.* ii.
 Saumpleris, *Fr.* exemplaire, samplers, patterns. *Ebr.* ix.
 Say, saw.
 Sayand, saying.
 Saygh, saw. *1 Joon.* iv.
 Schame, *A. S.* scame, shame, fear. *Dedis* ix.
 Schapide, *A. S.* scapan, shaped, framed. *Ebr.* xi.
 Scheltrum, troops, a garrison, *A. S.* sceol-truma. *Cant.* vi.
 Schenschip, *A. S.* scendan, shame, reproach. *Luc.* i.
 Schent, ashamed, confounded. *Dan.* iii.
 Schine, *A. S.* scinan, shine, dawn. *Luc.* xxiii.
 Schippe, *Belg.* ship, ark. *Mat.* xxiv.
 Schipbreche, shipwreck. *2 Cor.* xi.
 Schoggid, *Belg.* shocked, tossed. *Mat.* xiv.
 Schome, *A. S.* scome, be ashamed.
 Schoon, *A. S.* ascunian, shun, avoid. *Tyte.* iii.
 Schrewed, *Teut.* beschreyen, shrewd, evil, naught, perverse. *Jam.* iii. *Filip.* ii. *Dedis* xx. *Jerem.* xvii.
 Schuldren, *A. S.* sculder, shoulders. *Isaie* ix.
 Schlattis, slates, tiles. *Luc.* v.
 Scorne, *A. S.* scearne, mock, despise. *Gen.* xxviii.
 Scrowes, scroles. *Mat.* xiii.
 Schaply, *A. S.* scapan, well-shaped, beautiful. *Isaie* lxiii.
 Se, mark, beware. *Filip.* iii.
 Seefeld, ceased. *Marc.* iv.
 Seende, *A. S.* sendan, sent, cast. *Mat.* iii.
 Sege, *Lat.* sedes, seat. *Mat.* xxv.
 Seighe, sigh. See Saygh. *Saw.* *Mat.* iii.
 Semelaunt, *Fr.* semblaunt, resemblance, faces.
 Sendel, *Gr.* syndon, a fine linnen cloth. *Mat.* xxvii.
 Senneth, senney, seneuey, *Lat.* sinapis, mustard-seed. *Mat.* xiii.
 Seruage, *Lat.* service. *Gen.* xxvii.
 Senophegya, *Gr.* scenopeegia, feast of tabernacles. *Jon.* vii.
 Setil, *A. S.* setl, a settle or seat. *Luc.* i.
 Sew, pottage, broth, soup. *Gen.* xxvii.
 Seying, saying, what is said. *Tyte.* iii.
 Shone, *Belg.* ichoen, shoes. *Mat.* iii.
 Sijkness, *A. S.* seoc, sickness, weakness. *1 Cor.* ii.
 Sigh. See Seighe.
 Siker, sure, secure. *Mat.* xxv.
 Sikirness, security. *Isai.* iv.
 Silleres, sellers. *1 Tymo.* i.
 Sithen, since, seeing that.
 Sithis, *A. S.* sithon, times, turns. *4 Kings* 5.
 Slake, *A. S.* slæc, slack, let down. *Luc.* v.
 Slygh, *A. S.* slydan, fly, cunning. *Mat.* x.
 Snobbingis, *Belg.* sobben, sobbings, figbings. *Lament.* iii.
 Snybbande, snybbynge, *Teut.* kneubel, smubbing, reproving.
 Soler, *Lat.* solarium, a chamber, garret, loft. *3 Kings* xvii.
 Soudes, soudis, *Fr.* wages, presents. *Luc.* iii. Hence souldier, from *Brit.* sawdwar.
 Sopun, *A. S.* supan, supped, wallowed. *1 Cor.* xv.
 Sort, *Lat.* sors, lot. *Dedis* xiii.
 Soukyngge fecer, *A. S.* succan feora, a sucking-mate or companion, foster brother. *Dedis* xvii.
 Sowdide. See Sadded. Strengthened. *Dedis* iii.
 Sowuel, pottage. *Gen.* xxvii.
 Sowr-dough, *A. S.* fur-dah, leaven. *Luc.* xiii.
 Sparbylde. See Disparlyd.
 Spedith, *A. S.* sped, speedeth, advantageth. *Mat.* xix.
 Spense, *Lat.* expendo, expence, charge, cost. *1 Cor.* ix.
 Spise, *Lat.* species, appearance. *1 Tess.* v.
 Spoufailis, *Fr.* espousals, weddings. *Mat.* ii.
 Spotil, *Lat.* sputum, *A. S.* spiwel, spittle. *Jon.* ix.
 Spoufesse, *Fr.* a bride, the spouse.
 Sprende, sprinkled. *Ebr.* ix.
 Sprenge, *Teut.* sprinkle. *Mat.* xi.
 Stalworthe, stalwart, q. steel-worthy, *A. S.* steal-worth, brave, stout, mighty. *Marc.* i.
 Stecne, *A. S.* stæna, a pot. *3 Kyngis* xvii.
 Sterne, *A. S.* sternc, austere. *Luk.* xix.
 Stighyng, stied up, *A. S.* stigan, going up, ascending. *Mat.* ix.
 Stide, *A. S.* fithe, side, place; elsewhere, *A. S.* other, sithan; stead, *A. S.* sted.
 Stockes, *A. S.* stocce, stocks. *Mark* v.
 Stolis, stooles, *Lat.* stola, stoles, long white garments. *Marc.* xii. *Apoc.* vi.
 Stoneying, *Fr.* estonner, wondring, astonishment. *Mark* v.
 Stool, *A. S.* stole, a seat, throne, the stool of my feet, *James* ii. the stool of wickedness, *Psal.* xciv.
 Strangle, tire, weary. *Luk.* xviii.
 Streighten, stretch. *Luc.* xxii.
 Strencn, q. treen, wooden. *Apoc.* ix. *A. S.* treow.
 Stronde,

Stronde, *A. S.* strand, a brook. *Jon.* xviii.
 Sudaries, *Lat.* handkerchers. *Jon.* xi. *Dedis* xix
 Suden, *sueden*, followed. *Mat.* xiv.
 Suld, *should*.
 Sutely stiryng, *persuasive*, enticing. *1 Cor.* ii.
 Swagiden, *A. S.* afwesed, asswaged, appeased, quieted.
Dedis xiv.
 Swaleden, fwaliden, *A. S.* sweltan, swaled, scorched,
 fanged. *Apoc.* xvi. Like a sweled cat, better than he
 looks for. *Proverb*.
 Swuenes, *A. S.* swefen, dreams. *Dedis* ii. *Gen.* xxvii.
 Swilke, *A. S.* swilce, such.
 Swithe, *A. S.* swithe, hastily. *Jon.* xi.
 Syghthes, sythes. See *Sibis*.
 Sydis hondis, *aside*, alone.
 Syng, fighen, *cleansing*, straining. *Mat.* xv, xxiii.
 Symfonic, *Gr.* musick. *Luk.* xv.

T.

Tawer, *A. S.* tawian, a currier of leather. *Dedis*.
 Teenden, *A. S.* tendan, light, kindle. *Mat.* v.
 Tente, *attention*, heed. *Dedis* v.
 Terre, *stir*, provoke. *Effes.* vi.
 Terminate, *Lat.* fix, appoint, bound. *Ebrens* iv.
 Therf, *A. S.* theorf, unleavened. *Marc.* xiv.
 Thennus, *thence*. *Dedis* xix.
 Theues, thewis, *A. S.* theaw, manners, qualities. *1 Cor.* xv.
 Thilk, *that*. *Apoc.* xvi.
 Thonkynges, *A. S.* thancgian, thanks. *Mat.* xxvi.
 Thor, *where*.
 Thowng, thwong, *A. S.* thwang, thong, strap. *Luk.*
 .iii. *Jon.* i.
 Threischefooldis, *thresholds*. Highere threischefooldis,
A. S. thyrscel, lintels. *Exod.* xii.
 Thrungun, *A. S.* thrang, thronged. *Luk.* viii.
 Til, *to*. *Mat.* i.
 Tideful, *A. S.* tid, timely, seasonable, early. *James* v.
 Tol-boothe, from *A. S.* toll and bode, a booth where
 they paid the Emperor's duties or toll, a custom-house, an
 exchange. *Mat.* ix.
 Tombylde, *A. S.* tumban, tumbled, danced. *Mat.* xiv.
 Tobreydinge. See *Debreydinge*. *Marc.* ix.
 Tofore, *before*. *Rom.* i.
 Toukeres, *Teut.* tuch or trucken, or *Fr.* thrucken, tuckers,
 fullers. *Malachi* iii.
 Tome, toom, tume, *Danish*, *A. S.* tom, empty. *Luc.* i.
 A toom purse makes a bleit merchant. *Yorksh.* prov.
 Toune, *A. S.* tun, town. *Mat.* xii.
 Towrbled, *Fr.* troubled. *Mat.* ii.
 Trarke, *Gr.* tetrarch.
 Trauailyd, *Fr.* troubled, vexed. *Marc.* v. *Dedis* xxviii.
 Trift, *Dan.* trofter, trust, confidence, courage. *Dedis* xxviii.
 Triftenyng, *trusting*, confidence. *2 Cor.* i.
 Triftily, *trustily*, faithfully. *Dedis* ix.
 Trowed, *trusted*. *Jon.* iii.
 Twey, *A. S.* twa, two.
 Tything, *A. S.* teothá, tidirg, tale, report. *Marc.* i.
Is. tidinde, rumors.

V. U.

Vagaunt, *Lat.* vagrant, wanderer. *Jerm.* xiv.
 Vanished, *made vain*. *Rom.* i.
 Varien, *barjesus*. *Dedis* xiii.
 Vertue, *Lat.* power, strength. *1 Cor.* ii.
 Vertues, powers. *Mat.* xxi.
 Vinere, *Lat.* vineyard. *Mat.* xx.
 Umbylapped, *enveloped*, encompassed about. *Ebr.* v.
 Umthoughte; *bthought*, remembred. *Luc.* i. *A. S.* ym-
 theoretian, deliberans.

Unceli, *A. S.* celing or unfelig, unhappy, wretched, with-
 out any comfort or refreshment. *Rom.* vii.
 Uncovenable. See *Covenable*. Useless, disagreeable, un-
 reasonable. *2 Tessal.* iii.
 Undedeli, *immortal*. *1 Tymo.* i.
 Underbering, *labouring*, giving diligence. *2 Pet.* i.
 Undern, *A. S.* undern, nine in the morning. *Marc.* xv.
 Undernym, *A. S.* reprove, accuse. *Levit.* xix. *1 Jon.* iii.
 Underfondeft, *favourest*. *Mat.* xvi.
 Undircrieden, *cried out*, hurried. *Luc.* xxiii.
 Undirforogen, *A. S.* fang, received.
 Undirnomun. See *Undernym*. *Reproved*. *Galath.* ii.
 Undeedlyneffe, *immortality*. *Wisd.* iii.
 Unhile, *A. S.* uncover. *Dan.* xiii.
 Unhonest, *Lat.* dishonourable, uncomely. *1 Cor.* xii.
 Unhonourid, *Lat.* dishonoured. *Jon.* viii.
 Univerfite, *Lat.* universe, world. *James* iii.
 Unknowing, *not knowing*, being ignorant of. *Rom.* x.
 Unkunning, *A. S.* ignorance. *Dedis* xvii.
 Unkunningneffe, *ignorance*. *1 Pet.* i.
 Unnethe, unnethis. See *Onetbe*. *1 Pet.* iv. *Dedis* xiv.
 Unnoble, *Lat.* ignominy, dishonour. *2 Cor.* vi.
 Unpefible. See *Pefible*. *Unquiet*, disturbing. *James* iii.
 Unpiteous, *Lat.* ungodly. *1 Petir* iv.
 Unpite. See *Pite*. *Ungodliness*. *Tyte* ii.
 Unfigtable, *invisible*. *1 Tymo.* i.
 Unftidefastli, *not firmly*, inconstantly.
 Unweleuable. See *Welewed*. *Never-fading*. *1 Pet.* v.
 Unwemyd. See *Wem*. *Unspotted*. *Coloff.* i. *Ebr.* ix.
James i.
 Unwisdom, *folly*. *Bar.* iii.
 Unwitti. See *Wit*. *Ignorant*, indiscreet, foolish. *Gal.* iii.
 Unwityng, *ignorance*. *Dedis* iii.
 Unworchiped. See *Worship*. *Dishonoured*.
 Volatilis, *Lat.* crammed fowls. *Mat.* xxii.
 Upbyhefte eyres. See *Bibcestis*. *Heirs according to pro-*
mise. *Galath.* iii.
 Upsodoun, *upside-down*, topsy-turvy. *Luc.* xv.
 Uffilf, *our selves*. *Rom.* viii. *1 Jon.* i.
 Uta, *Lat.* octava, octave, or the eighth day after a
 feast or holy-day.
 Utmere, *utter*. *Mat.* xxv.

W.

Waast, *destroy*. *Luc.* ix.
 Waiward, *Fr.* gefver, cross, evil, perverse. *Mat.* vi.
Filip. ii.
 Wait, *Fr.* guet, observe, mark. *Filip.* iii.
 Walowed, *A. S.* walwian, rolled. *Mat.* xxvii.
 Wan, *A. S.* wan, pale, black and blew. *1 Pet.* ii.
 Wandred, *A. S.* wandrian, walked about. *Dedis* iii.
 War, *A. S.* wære, wary, prudent. *Luc.* x.
 Warye, *A. S.* warian, curse. *Mat.* xxvi.
 Water-bouke, *A. S.* water-bec, a beck, creek or rivulet.
Dedis xxviii.
 Wawed, *A. S.* wagian, waved, shaken. *Mark* xi.
 Wawes, wawis, *A. S.* wæg, waves. *Mat.* xiv.
 Wedde, *A. S.* wedd, a pledge, league, covenant. *2 Cor.* i.
 Weeldeth, *possesseth*. *Luc.* xii.
 Welders, *A. S.* wealder, owners, rulers. *Dedis* iv.
 Welding, *owning*, possessing. *2 Cor.* vi.
 Welewed, *A. S.* wæle, yellowed, withered. *Marc.* iv.
 Welefulli, *A. S.* wæla, prosperously, happily.
 Wellinge, *A. S.* wellan, melting. *Mala.* iii.
 Welled, *melted*. *Apoc.* i.
 Weloweth. See *Welewed*. *Fadeth away*. *Jam.* i.
 Welfumly, *prosperously*. *3 Jon.* *Gen.* xxvii.
 Wem, wemmen, *A. S.* wem, a spot, spots. *Exod.* xii.
2 Pet. ii.
 Wench, *A. S.* wencle, a little girl or maid. *Histo.* p. 4.
 Wende,

- Wende, *A. S.* wene, thought, imagined.
 Wene, think. *1 Cor.* vii.
 Wermode, wormwood. *Apoc.* viii. *A. S.* wormwort, a warm or hot herb.
 Wexen, *A. S.* weoxan, waxen, grown, increased. *Pro.* iii. *Luc.* xii.
 Whilencs, *A. S.* hweol, wheeling, turning about. *James* i.
 Wiche, *A. S.* wicce, a witch. *Dedis* viii.
 Wilne, will, desire. *2 Cor.* xii.
 Wiste, *A. S.* knew. *Joon.* xx.
 Witc, witen, know. *1 Joon.*
 Withi, *A. S.* weli, willow. See *Zalewis*.
 Witt, *A. S.* witan. See *Wite*. Sense, knowledge. *4 Kings* iv.
 Witinforthe, within.
 Witoutforthe, without, outward. *2 Cor.* vii. *1 Pet.* iii.
 Witfontide, *witfontide*, pentecost. *1 Cor.* xvi. From *A. S.* witigung or witigdom, prophesy, and tid, time or season, q. d. the time or season of prophecy.
 Wittlesse. See *Witt* and *Wite*. Foolish, senseless. *Galath.* iii.
 Wlapped, *Teut.* lapp, wrapped. *Mat.* xxvii.
 Wlated, *A. S.* wlætan, abominated, nauseated. *Jerem.* xiv.
 Wlathest, abhorrest. *Rom.*
 Wond, wondes, *A. S.* wund, wound, wounds. *Apoc.* xv.
 Wonynge, *A. S.* wunian, dwelling. *Isai.* ix.
 Wode, wood, *A. S.* mad. *Dedis* xii.
 Woodness, madness, fury. *Apoc.* xix. *Jonas* iii.
 Wook, *A. S.* weoc, week. *Jon.* xix.
 Woolf. See *Wiste*. Knowest. *1 Cor.* vii.
 Woo-worthe, woe be. *Mat.* xxiii.
 Worschipful, honourable, respectful.
 Worschip, *A. S.* honour, respect. *1 Cor.* xii.
 Wortes, *A. S.* weort, herbs. *Mat.* xiii. *Rom.* xiv.
 Wynside, *Teut.* wancken, winced, kicked.
 Wynyng, *A. S.* winnan, gain. *Philip.* i.
 Writhun, *A. S.* wreothun, wreathed, braided. *1 Tymo.* ii.
- Y.
- Yche. See *Eche*, *Iche*: Each, every. *Mat.* xii.
 Ydel, ydil. See *Idel*.
 Yede. See *Ghede*. *Isai.* ix.
 Yelden, yolden, *A. S.* yildan, yield, pay, perform.
 Yellyng, *Belg.* ghillen, bowling. *Jam.* v.
 Yerde. See *Gherd*. *Ebr.* ix.
 Yghe. See *Ighe*. Eye. *Mat.* v.
 Ynglys, english.
 Ynwardnessis, inwards, bowels. *2 Cor.* vi.
 Yongling, *A. S.* yeong, youngster, youth, stripling. *Marc.* xvi.
 Yongthe, youth. *James* ii. Hence youth, the *n* being changed into *u*.
 Yotide, *A. S.* yoten, poured. *4 Kings* iv.
 Young wexing man, young man. *Mat.* xix.
 Youself, your selves. *James* iii.
 Yrun, *A. S.* iren, iron.
- Z.
- Zalewis. *Fr.* faule, *Lat.* falix. See *Willows*. *Witbis*. *Levit.* xiii.

WICLIF'S Translat. MS. Pēnes me.

2 Corinth. ix.

FOR of the mynsterie that is maad to hooly men it is to me of plentee to write to you. For I knowe ghoure wille for the which I have glorie of ghou anentis macedonyes.

I do thankinis to god of the ghifte of him that may not be teld.

capit. x.

And I my filf poul biseche ghou bi the mildeness and softness of crist which in the face ammeke among ghou, and I absente triste in ghou. for I preye you.

PERVIE'S MS. Magd. apud Cantab.

2 Corinth. viii.

FOR whi of the ministerie that is maad into holy men it is to me of a plente to write you. ix. For sothe I woot ghoure inwitt redy for the which I haf glorie of ghou anentes macedonyes.

forsothe I absent triste in ghou. capit. x. I prey ghou.

F I N I S.



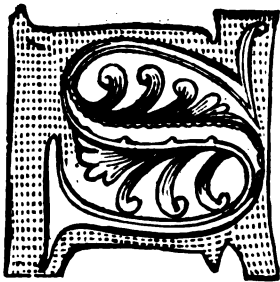
WICLIF'S TRANSLATION
OF THE
NEW TESTAMENT.

EDITED BY THE REV. HENRY HERVEY BABER, M. A.

[TO THIS COPY ARE ADDED TWO PROLOGUES BY WICLIF, NOW FIRST PRINTED FROM THE
ORIGINAL MANUSCRIPT ON VELLUM IN THE POSSESSION OF THE
REV. J. T. BARRETT, D. D.]

T. RODD, 2, GREAT NEWPORT STREET. 1824.

PROLOG i.



EYNT austyn seith in the secunde book of cristen doctryne in the ende, what ever thing ony man fyndith in ony sience out of holi writ, if the thing founden is veyn, it is dampned in holi writ; and whanne the thing founden is profitable, it is founde in holi writ. And whanne ony man schal fynde alle thingis in holi writ which he lerned profitabli in ony other sciencis, mych plenteuouslier he schal fynde ther the thingis profitable that ben not lernede in ony maner other sciencis: not but oonli in the wondirful hignesse and wondirful mekenesse of holi scripturis. Also in the thridde book of cristen doctryne austyn seith thus, Be thou ware that thou take not figuratyf spech to the lettir, for herto perteyneth the aposlis word seiynge, the lettir sleeth trully the spirit that is goostli: undirstonding makith to lyve, for whan thing seide bi figuris takun as seid propirli to the lettir, it is undirstonden fleischly. no deeth of soule is seid more covenabli, thanne whanne undirstondynge that is excellent in the soule than beestis, is suget to the fleisch in suyng the lettir, that is, turnyng to fleischli lustis. also a propir spech in holi writ schal not be taken as figuratif. whatever thing in goddis word, that is holi writ, mai not be referrid propirli to honest thingis or virtues, nether to the truthe of feith, knowe thou that it is figuratif spech. honest of thewis perteyneth for to love god, and thi neigbore: truthe of feith perteyneth to knowe god and thi neigbore. truli to eche man is his hope and his owne consciens, as he felith himsilf to profite to the knowing and lovyng of god and of thi neigbore. Holi writ comaundith no thing but charite, nethir blameth ony thing no but coveitise, and bi this maner holi writ enfourmeth the condicions of men. holi writ affermeth not, no but gevith al feith bi thingis passid, present, and to comynge. bifor tellynge of thingis to comyng, schewynge is of thingis presente, but alle thes thingis perteynen for to nurische the same charite, and to strengthe it, and to overcome and quenche coveitise. Also figuratif spech is where ever the wordis maken allegorie, that is, goostli undirstonding perteynyng to feith; or wwhan wordis maken derknesse or parable. In al figuratif speche such a rule schil be kept, that so long that that is redde be ofte turned bi dilygent consideracioun or studie, til interpretinge or expownyng be brought to the rewme of charite, truli if it now sowneth propirli charite, it is no figuratif speche. if the speche is comaunding, forbedynge ethir corrupcioun of soule or resoun, ether forbedinge trespasse agens neigbore, ether comaunding profit, ether good doynge, it is not figuratif spech but proper to the lettir. forsothe if the speche of holi writ seme to comaunde perversioun of soule or trespasse agens neigboire, ether to forbide profigt, ether good doynge, it is figuratif spech. Crist seith no, but ye schulen ete the fleisch of mannes son, and schulen drinke his blood, ye schuln not have lyf in you: it semeth to comaunde trespases or noiynge of neigbore, ether pertyng of soule, therfor it is figuratif spech, comaunding us for to comowne to cristis passioun, and swetli and profitable to have in mynde that his fleisch was woundid and crucified for us. for whanne many sentensis ben undirstonde of the same wordis of holi writ, thogh thilke sentens be hidde which he that wroot undirstood, no perel is if ech of centencis may be proved bi other placis of holi scripturis for to acoord to truthe. for with outen doute the spirit of god that spak bi writ of that scripture, bifor saug and purveied, that this trewe sentence schulde come to mynde of the reder or herer. ffor what mygt be proved of god largelier or plenteuouslier in goddis spechis, thanne that the same wordis ben undirstonden in many maners, which othir scripturis of god of as greet auctorite of proven. Austyn there in the thridde book, auctoris of holi writ, usen no figuris thanne gramariens moun gesse which

PROLOG j.

- reden not the figuris of holi writ. sevene rulis ben set to undirstonde holi writ agens adversarys.
- i. first is of our lord ihus crist and of his bodi, that is veri cristene man: bi this rule operson of the heed and bodi, that is of crist and of holi chirche, is shewid to us, for it is not seid veynli for feithful men, ye ben the seed of abraham, sithen oon holi seed of abraham, that is crist. Doute we not whanne speche of scripture passith fro the heed to the bodi, or fro the bodi to the heed, and netheles it passith not fro oon of the same persones; for opersone spekith seiynge, god sette on me as on a spouse, and he ourned me as a spouse with ournement: and netheles it is to undirstonde which of thes accordith to the heed, that is crist, and whiche to the bodi, that is holi chirche.
 - ii. the secunde rule is of cristis bodi, partid in twei parties, as ticony seith, which truli out not be eclepid so. for truli the ilke is not the bodi of the lord, whiche schal not be in to withouten ende in blis, but it is to be seide of the veri bodi of the lord, and of the medlid bodi or veri bodi and feyned: for not oonli withouten ende, but now also ipocritis schulen not be seide to be with the lord withouten ende, thoug thei seme to be in his chirche. therfor this rule mygt be seid of the medlid chirche. this rule axith awakinge reder, whanne holy writ spekith to other men as to the same to which it spake bifor, or whanne it semeth to speke of the same men, and netheles spekith of other: as obodi be of hem bothe for temporal medlynge and comyayng of sacramentis.
 - iii. The thridde rule is of biheestis and lawe, whiche may be of spiritis and of letter, or of grace and of maundemente. The fourthe rule is of spice, and of kynde; that is, of part, and of al the hool thing of the whiche the part is.
 - iiii. The fifthe rule is of tymes, that is, bi figur synadochie: whan al is understonden bi part, or part undirstonden bi al: in the manir crist is seide to have leye deed in the sepulcre thre dayes and thre nygtis: the last part of good fridai is set for al the day; and the first part of sunday, and the satirday alful. or this rule of tymes is undirstonden of noumbis; as VII. X. or XII, and such other; whiche noumbis ben sette sumtyme for altyme; as, VII sithis in the day lord, i seid preisynge to thee, is no thing ellis than this, goddis preisynge is ever more in my mouth. also in the apocalips, bi an hundrid fourti and foure is signifyed al the unyversite of seyntis.
 - v. The sixte rule is of recapitulacioun: summe thingis don bifor ben seide, as if thei suen in ordre of tyme, or ben teeld in next suyng of thingis, wwhanne the tellynge is pryvyli cleped agen to the former thingis that werun lefte. if scripture be not undirstonden by this rule, errour is gendrid: as in genesis, god plauntid paradise in eden at the eest, and sette their man whom he fourmed; and yit god brought forth eche faire tre of the erthe, that is seid bi recapitulacioun or rehersynge of things don bifor. also, their in the lond was o langage, is recapitulacioun.
 - vi. The seventhe rule is this, of the devel and his bodi, for he is heed of al unpeteuous, that ben his bodi, in summe maner that schulen go with him in to tumente of everlastynge fier, as crist is heed of holi chirche, that is, his bodi, that schal be with hym in the rewme and glori everlastynge. also in the ende of that book austyn seith, studiers of holi scripturis schulden kunne the kynde of spekingis in holi scripturis, and take hede, and holde in mynde in what maner a thing is wont to be seide in hem; and also, that is sovereyn and moost nedeful, preie thei, that thei undirstonde; for the lord geveth wwisdom and undirstondinge, and kunnyng is of hym. al this seith austyn in the iii book of cristen doctryne; auctouris of holi writ, spaken derkli, that prudentli mysteries ben hidde fro unpeteuous men: and good men ben excersid in expownynge it, have grace unlike to the first auctouris of holi writ. austyn in the thridde boke of cristen doctryne thirfor seint gg seith in the XXIX boke of moralis, the VII chapitir, that godds wordis ben as pyment and precious spiceries: how myche spicry is more powned, by so mych vertu is eneresid in pyment, so hou mych we pownen more goddis spechis in expownynge, bi that we heerynge as drynkyng, ben more holpen.
 - vii.

PROLOG ij.



URE lord ihus crist, verri god and verri man, seith in the gospel, Blessid ben thei that heren goddis word and kepen it, and este, crist seith ye ben my frendis if ye don tho thingis that i comaunde to you. And este, he that loveth my comaundementis, and kepeth hem, he it is that loveth me. And este, davith seith, Blessid ben thei that serchen goddis witnessyngis, and seken out god in al the herte. On the contrarie side, davith seith, thei ben cursid that bowen away fro goddis hesstis. And poul seith, he is cursid that loveth not oure lord ihus crist. But crist seith, if ony man loveth me he schil kepe my word : and he that loveth not me kepeth not my wordis. God seith bi salomon, the preier of hym is cursid that bowith away his ere that he heere not the lawe of god. and poul seith he that knowith not goddis lawe schil not be knowen of crist at domesdai for his trewe servaunt. Crist seith, the wordis whiche i have spoke to you ben spirit and liif : thirfor petir seith to crist, lord to whom schuln we go, thou hast wordis of everlastyng liif. the wise man seith in the persone of holi chirch, thei that declaren me schulen have everlastyng liif. And davith seith, lord the declarynge of thi wordis lighneth and geveth undirstondinge to meke men. the profete Danyel seith, thei that techen many men to rightfulnessen schulen schyne as the firmament. Sithen then men doynge justli, bodili almesse to nedi men schulen be saved, as crist seith in the gospel ; moch more thei schulen be in hige degree of blisse that gaven charitabli the greet almesse of goddis word, declaring it rigtli to cristen puple. Cristen men owen moch to traveil nygt and day aboute textis of holi writ, and nameli the gospel in her modir tunge : sith ihus crist verri god and verri man taugte the gospel with his owne blessid mouth, and kepte it in his liif ; and for keyynge, and halowynge, and confermynge therof, schedyng his precious blood ; and gaf it writun by hise gospeleris to his chirch in erthe, that eche man rule his liif there bi : for if he kepe this gospel he schal be saved, and els in no manir. and thoug he coude nevir othir lawe made of synful man, he may come sufficientli and esili to hevене. alas ! who mai for drede of god let lewid men to knowe and kepe the gospel, and comounli speke thirof in mekenes and charite to distir synnes, and plaunte virtues in cristen soulis. but covetous clerkis of the worlde replien and seien, that lewid men moun soone erre, and therefor thei schulen not dispute of cristen feith. alas ! alas ! what cruelte is this to reve al bodili mete fro arewme for a fewe foolis moun be glotouns ; and do harm to hemsilf and to other men bi this mete take mesurabli ; as ligtli, mai aproude worldli man prist erre agens the gospel writun in latyn, as a symple lewid man agens the gospel writun in englische. Symple men owen not dispute abowte holi writ, whether it is sooth or profitable to mannes soule : but thei owen stidfastli to beleven that it is verri soth and profitable to alle cristen men ; for with outen kunnyng and keyynge thirof, no man may be delyverid fro paynes of helle. thirfor lewid men schulden lerne it of god principali, and by good lyvyng of hemsilf, and bisie traveil, and in axynge trewe clerkis bothe in lyvyng and in kunnyng the verri expousioun therof wher it is derk. for as seint austin seith, the same truthe is seid opunli in holi writ which truthe is set in derk figuris, profecies, and parablis. what resoun is this if a child faile in his lessoun at the first day, to suffre nevir child to come at letteure for this defeaute : who schulde be a clerk by this processe. Eviry cristen man takith the state

B * *

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auctorite and boond of god, ye in his cristindon, to be a disciple of holi writ, and a real techer thirof uppeyne of dampnacioun in all his liif and upwynyng of the blisse of hevene. what anticrist dar thanne for schame of cristen men to let lewid men to lerne her holi lessoun so harde comaundide of god. Eche man is bounden to do so that he be saved, but eche man that schal be saved is a real preest made of god; as holi writ, and holi doctouris witnessen pleyali. than eche lewid man that schil be saved is a real prist made of god, and ech man is bounden to be such verri prist. but worldli clerkis crien that holi writ in englich tunge, wole make cristen men at debate, and sugettis to rebel agens her so vereyns; and thirfor it schal not be suffrid among lewde men. alas! how mai thei sclandre god, auctour of pees and his holi lawe, fulli techynge mekenesse, and paciens, and charite: or ellis thei moten seie that worldli pristis representynge the state of cristis viker be in dispeir for her symonie, and othir robberis of cristen men, bothe in temporal goodis, and in spiritual. thus the fals jewis, nameli, hig pristis, scribis, and farisies, crienden on crist, that he made discencioun in the puple. ihus crist that diedist to conferme thi lawe, and for raunsum of cristen soulis stoppe thes blasfemyes of anticrist, and worldli clerkis, and make thin holi gospel knowen and kepte in thi simple brithiren, and encrease hem in feith, hope, and charite, and meknes, and paciens, to suffre deeth joifuli for thee and for thy lawe amen, ihus for thi mirci.

Here endith the ij. prolog and bigynneth iij. prolog.

